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Seeking the Heavenly Kingdom.

“Seek first the Kingdom of God and His righteousness.”—Matt. 6:33.

THESE words are part of our Lord’s Sermon on the Mount.. He knew that He had come to fulfil the Law, and to open up “a new . and living way” to eternal life. A way which, while requiring even a higher standard of character than that of the Law, could be a way by which life could be gained because provision was made for imperfections of the flesh, so that the heart and will would be accepted instead of actual perfection of deed or word.

John the Baptist had been the forerunner of Christ, and realised his privilege of introducing the Bridegroom, saying, He that bath the Bride is the Bridegroom, the friend of the Bridegroom greatly rejoiceth to hear the Bridegroom’s voice.” “This my joy therefore is fulfilled.” (John 3:29).

Our Lord Himself confirmed this thought when- He said, “Of all that are born there hath not arisen a greater than John, yet he that is least in the Kingdom of Heaven is greater than he.”

Up to that time Israel as a nation had represented God’s Kingdom—an earthly kingdom. From that time the heavenly kingdom was proclaimed. “The kingdom of heaven is at hand” was the message of that time. The Law and the prophets were until John, since then the kingdom of heaven is preached and all men began to press into it.

That is, that the earthly typical kingdom was to pass away and a new age was commencing, during which time the Church class, the Spiritual Seed, the Israel of God, would be chosen to be joint-heirs with Christ as the great Abrahamic Seed which would in the Kingdom Age (to. follow this Gospel Age) bless all the families of the earth.

Our Lord was then present directing the closing down of the Law Dispensation. As the “Lord of the Harvest,” His fan was in his hand to thoroughly purge the threshing floor, gathering the- wheat (the Israelites in-deed) into the garner and tying the ‘chaff in bundles for the burning.

In this beautiful Sermon on the Mount, He had been explaining the principles which were to operate in this Gospel, and which would prove whether or not a follower was really. an overcomer and ultimate sharer in the kingdom.

.While the principles of God’s throne are always righteousness and truth—Justice—yet the new way of harmony or of attaining harmony -or atonement with God was different from the way which was offered under the Law. There was no fault to be found with the Law itself, and yet by the deeds of the Law no man could be justified. The righteousness of the Law was unattainable by poor, frail humanity weakened by the fall, seeking but ever failing to attain the righteousness which was required. Paul describes the pitiable conditions of the Jews under their Law (Rom. 7:14-25), saying, “That which I do, I allow not, for that I would, that do I not, hut what I hate I do. For the good that I would, I do not, and the evil which I would not; that I do. O wretched man that I am, who shall deliver me from the body of this death, 1 thank God through our Lord Jesus Christ.”

Here then was the way out, as Paul again declares (Gal. 3:13). “Christ hath redeemed us from the curse of the Law.” “He was born under the Law that He might redeem them also which were under the Law.” The Law (he says) was our schoolmaster to bring us to Christ.

That is, that the Law proved that man by. his own works, even under the favourable conditions of God’s Law, could not attain righteousness. “Having therefore brethren liberty to enter into the holiest by the blood of Jesus, by a new and living way, which He bath consecrated for us through the veil, that is to say. His flesh, and having a High Priest,

let us draw near with a true heart in full assurance of faith (Het). 10:20-22).

It was this new and living way, with its heavenly hopes and spiritual life, “glory, honour and immortality,” as the reward of faithfulness that Jesus came proclaiming and inviting “Israelites indeed” to enter.

During the Law dispensation it had been right for them •to look for earthly rewards and to labour for such things ,as food and clothing, as did the nations of the world, but those coming into the kingdom of heaven were to sacrifice the usual ambitions of the world and seek the things which would qualify them for the spiritual conditions, not by the way of the Law which was by works but by the new and living way, which was justification by faith, not the righteousness which is of the Law: but that which is by the faith of Jesus Christ. (Gal. 2:16). So we are not to seek to justify ourselves by any good deeds we. might be able to do, but seek first the kingdom of heaven and its righteousness, which is by. faith. -

That does not mean, however, that we are to be careless about good works. While recognising that “Nothing in our hands we bring, simply to Thy cross we cling,” our faith in Christ would be dead if we did not strive to live as He lived, to walk as He walked, and to speak as He spoke, and thus to show our faith by our works.

HOW DO WE SEEK THE KINGDOM?

During this Gospel Age it has only been “such as the Lord our God cloth call” that could seek the kingdom. We were all horn in sin and shapen in iniquity, and it was in the Lord’s grace that somehow we were led to realise our need of salvation and a longing to be at peace with God, free from sin. When thoroughly longing for holiness and to be right with God, it was indeed impressed upon our minds that this was the thing of first importance, “to seek first the kingdom.”

It was only as we came to recognise God’s mercy in Christ, in providing the means for our justification, that we found the peace and joy of reconciliation with God. This, however, did not gain for us the kingdom. It was but the first step towards it, and unless the next step was also taken, this first step would be in vain.

Thus far we had sacrificed nothing. Certainly we had turned away from the sinful course and determined to live righteously as far as possible, but now came the invitation to “take up the cross and follow Christ,” to deny ourselves, or, in other words, to offer ourselves in full consecration to God, devoted like Jesus to do God’s will even unto death. This is a great step to take, to step away from all the prizes which the world can offer, of pleasure and gain, comfort and ease and repute, and to accept instead the way of negation of self. To be willing to be nothing, to be counted, as Paul says, as the off-scouring of the world, to suffer persecution and be ignored and misunderstood and suffer loss for Christ’s sake, Indeed, to die daily, to be dead with Christ, to endure just whatever the Lord may permit to come to us.

From a human viewpoint the true ‘Christian life is not inviting, but even the appreciation of the loving sacrifice given for us to redeem us from death, would lead the grateful heart to say, “Lord, I am thine, entirely thine.”

“I am not my own, I am bought with a price, the costly price of the precious blood of Thy dear Son.” It is but the reasonable thing to do to give myself entirely to Thee, so “here I give myself away, .that ;I can do.” ‘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.”

It does us good to look back to the time when We thus consecrated our lives to God; and Realise how to us it was the chief thing; how it was with us “God. first in everything.”

No doubt all who have catered the narrow way entered it in earnest peace and joy—we all meant to make God first in everything—to seek first the kingdom. However, the kingdom is not gained by our consecration, our promise to do God’s will even unto death. It is a wonderful hope, a wonderful prize, but our contract must be carried out,’ our • consecration was but the entrance into the race—we must so run as to obtain. It was but the beginning of the good fight of faith. We must so fight, “ not as one that beats the air, but as one in deadly earnest heating down every stronghold of error in our hearts, in our minds, and casting down every vain imagination and bringing every thought into the obedience of Christ.

It was comparatively easy to seek first the Kingdom of God and its righteousness, which is of faith and not of works of the Law, but it is more difficult to keep all our thoughts, our words, and doings in line with this motto, “Seek first the Kingdom of God.” How is it that there is danger of losing our first love, the great impulses of the heart that responded to the Lord’s invitation to “seek ye My face?” “Thy face, Lord, will I seek.”

It is one thing to express such love and zeal and sacrifice for the Lord, when filled with the sense of His pardoning grace and under the smile of His reconciled face, when there is no cloud to dim the sunshine of His countenance. Our

love, our faith, , must, however, stand the stress of trial. We must, like our Master, learn obedience and be prepared in the fire of experience, of endurance. and must prove our loyalty under the severity of adverse circumstances.

It is easy to sail on a fair sea, or to flow down the river stream, but we must have a perfected character which will be true to our duties, staunch against the storms, loyal to our Captain and Lord, when things are against us.

Thus it is that the Lord permits the testing of our faith and loyalty of heart, and as a “father pitieth his children,” so the Lord “pitieth them that fear Him.” So “the trial of our faith is more precious than the trial and purifying of gold,” and the Lord is evidently watching in loving interest to see how well we may stand the tests, to see us come off victorious—conquerors by the grace which he supplies. He is- surely watching to see if we are seeking first—foremost—chiefly “the Kingdom of God and its righteousness.”

There are so many by-paths, so many other interests, so many pleasures, so many opportunities in life, that our great enemy will take every advantage to crowd out our one great aim. The parable of the sower indicates the ways in which the Adversary will seek to prevent the proper fruition of the Word of God sown in our hearts.

The seeds that fell by the wayside never got to root at all. The enemy’s messengers, worldly attractions, crowded out the good impulses that had been stirred some: message . of •the.Xord’s Word.

Some seeds fell in stony ground.' This represents some' who are touched by the message; it takes root 'and shows some growth, but there is not much nourishment in stony hearts. .The heart must be mellowed and kind and full of love to. God and to man to develop the perfect fruit.

The stony heart is a selfish heart, and though for a time it might have been stirred to “Seek the Kingdom,” if was even the chief aim of life, selfishness, the most- abominable thing, stirs within and desires to grasp some of earth’s good things—they cease to seek first the kingdom.-

Then there are those represented by the “seed sown among thorns.” The Word of God had taken good root in good hearts. There is no indication that the ground was not good. The trouble was that thorns were also in the ground. The thorns sprang up and choked them. Such would seem to have earnestly sought first the kingdom, and had devoted their lives to God, but these earthly thorns got too strong. They choked the growth of the word, “they quenched the spirit.” The kingdom was no longer the chief aim of life. Earthly joys, or earthly sorrows, pleasures of life, or business cares. pride of home or domestic worries, losses of riches, or friends, or the acquirement of prosperity and affluence with social arrangements, one thing and another either of adversity on the one hand, or of prosperity and social pleasure on the other hand, just choked the operation of the Word of God in the heart; the heart became divided. The kingdom was no longer just the chief and one aim. They could no longer say, like the Apostle, “This one thing I do. I count everything but loss and but dross for the excellency of the knowledge of Christ.”

The good seed in good ground are those who seek first the kingdom, and ever preserve their first love. They can say always, “I love Thy will, O God,” and keep God first in all their doings, in all their thoughts. These will be the ones chosen to sit with Christ in His throne. These will be those who “seek and find,” who “knock and it is opened unto.” They are the ones who seek for and obtain the glory, honour, and immortality and inherit the promise of divine nature, and passing from this world of woe and sadness shall awaken to joy and gladness.

“Behold what manner of love the Father has bestowed upon us that we should be called the children of God, and it cloth not yet appear what we shall be, but we know that when He appears we shall be like Him and see Him as He is.” (1 John 3:1-2).

We have no doubt all, over and over again, resolved to more earnestly make God first in everything, and no doubt all have been astonished to find how much they have come short, how often they have failed, and allowed self to step in and imperceptibly usurp first thoughts, first attention. Self is so easily swayed by influences around us. Good friends, good from a human viewpoint, may be the means of hindering us in this way. Allowing our tastes whether in homes, foods, clothes, occupations and recreations or other inducements to have consideration before the essential things of the kingdom can only work our undoing as Christians. We must judge ourselves in these matters, and correct ourselves only if we keep God first, shall we obtain the kingdom.

How serious is the warning (Heb. 2’ “Therefore we ought to give the more earliest heed to the things. which we have

heard lest at any time we should let them slip. For if the word spoken by messengers (under the Law Covenant) was steadfast and every transgression received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord.

So that, while we have so much to encourage us in promises of grace and strength for every time of need—all along the way—and by so great reward of joys to come, how serious is our position if we “having put our hand to the plough should look back.” Remember Lot’s wife. Oh, how trivial are the things that cause some to look back. We counted the cost when we made our consecration, and signified it in the water of baptism, our willingness, our desire, our promise to be “dead with Christ.” Having made that consecration, should we allow the drawings of the world, or the flesh, or anything else, preventing from “God first.” • Let us ask ourselves, “What will be the end of it?” Let us count the cost if we turn again towards the doomed city, as Lot’s wife turned towards Sodom.

At this, the beginning of a new year, could we adopt any motto so good as this one, which the Lord gave at the beginning of His earthly ministry, at the opening up of the call or invitation to the Kingdom of Heaven. “Seek first the kingdom and its righteousness.”

Do not let anybody or anything come between. “He that loveth father or mother, sister or brother, wife or husband, son or daughter more than Me is not worthy of Me.”

God has a right to our whole attention, to all our talents, all our wealth, all our powers of mind or body. When He says, “My son, give Me thy heart,” He is asking for His own.

Yet God is not at this time demanding our attention, or our consecration. He has, however, privileged us with the most gracious and wonderful call or invitation to become joint-heirs with Christ in His kingdom.

“God has called us ‘to a station We could ne’er by merit win.’”

If we do not appreciate the invitation we need not accept it. The privilege will pass to another.

O God, Thy life is mine!
Dwell ever more in me,
And let me see
That nothing can untwine

My life from Thine.
Thy life in me be shown!
Lord, I would henceforth seek
To think and speak

Thy thoughts,
Thy words alone,
No more my own.
Thy love, Thy joy, Thy peace,

Continuously impart
Unto my heart
Fresh springs that never cease
But still increase.

It just depends upon how far we really act upon these words of the Lord as to how peace and joy will attend us during this new year.

If we are successful in keeping our hearts -thus set in affection to God during 1930 we shall have such peace and, joy that we shall never want any other way. But this one thing will we do.

We shall find how much it will help us in our sorrows, perplexities and hard places, for God has pledged Himself to take care of such as so love and trust Him. It will help us in danger, in temptation, when almost -encompassed by the enemies’ darts and influences, just to remember, “I am seeking first, chiefly, the kingdom.” “God first in everything.” No one has loved us so much, no one has such claim on our hearts, our love. Even in adversity and in the deepest clouds of distress, keep God first, and though He may permit such affliction and gloom as a trial of our faith, He is watching to see us victorious, and soon the sunshine of His countenance will dispel the clouds and comfort our hearts and supply all our need and bring us joy and peace.

A NEW YEAR MEDITATION.

My God shall supply all your need according to
His riches in glory by Jesus Christ. (Phil. 4:19.)

Can I trust Thee for all my needs, dear Lord,
Through the length of the opening year;

And wherever its pathway leads, dear Lord,
Need I never doubt or fear?

My needs are so many and great, dear Lord,
O stumble, and slip, and fall;

If for fleshly assurance I wait, dear Lord,
I shall never find rest at all.

I need wisdom to walk in the light, dear Lord,
And strength both to will and to do;

And courage to stand for the right, dear Lord,
With patient endurance too.

When clouds overshadow my way, dear Lord,
And Thy face I'm unable to see;

I need faith to permit me to say—
"Dear Lord, He knows what is best for me."

But Thy promise is rich and large, dear Lord,
Thy storehouse is boundless too;

Will "my need" be too heavy a charge, dear Lord,
For Him who is "Faithful and True"?

Has there aught of Thy word e'er failed, dear Lord,
In Thy way with me hitherto;

And has not Thy grace availed, dear Lord,
When nothing else would do?

Then I'll bring to Thee all my needs, dear Lord,
Through the length of this new born year;

And wherever its pathway leads, dear Lord,
I'll have never a doubt or fear.

And whatever it holds in store, dear Lord,
(A secret known only to Thee)

I shall clasp Thy hand once more, dear Lord,
And trust Thee implicitly.

When you behold in others, goodness, wisdom, justice or other virtues . . . say to your God . . . "I thank Thee, Lord,
for this and for all other good gifts, which Thou hast bestowed upon my neighbour; remember, Lord, my poverty and
sore need of this very virtue."—Scupoli.

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.

Towards heavenly things

AT the beginning of another year it is appropriate that we should remember the Psalmist's words, "So teach us to number 'our days that we may apply our hearts unto wisdom.'"—Ps. 90:12. It is a time to take stock, to consider the gains and losses, to accept and remember the lessons of past experiences and to make plans for the future. Before plans can be formulated there must be a clear objective, a definite purpose in view. Then there must be a proper valuation of the ways and means at one's disposal, and in order to secure success and satisfaction there will need to be a steady application, a diligent pursuing, with unflagging earnestness and zeal,- the purpose desired.

The Christian has, from the commencement of his -as a new creature in Christ, determined his course. He determined that henceforth "for me to live is Christ," that he would devotedly seek God's will only. He recognised that the Divine will for him was his "sanctification," or, in other words, that such a transformation of mind and heart should be wrought in him that he would be drawn away from and become out of conformity to this world, and on the contrary be drawn more and more towards heavenly things and be transformed into the image of God's dear Son, in character. While the New Testament so plainly states the matter, it is astonishing how few there be that walk the narrow way in the same manner as the Master, or as Paul or the Apostles followed Christ. With many who have started the Christian way in all earnestness and with clear perception of the separateness from the world that is indicated in the teachings of Christ, the seductive influences of the world, the flesh and the Adversary have in time, sometimes a very short time, dulled their perceptions and induced a compromising attitude, permitting associations and indulgences which at the first would have been eschewed. Zeal has eased off, love for the Lord and His people and His cause has cooled, hope has been less sure, and faith weakened.

It is well for all seeking to make their calling and election sure to take stock in this way, and consider whether they have been growing in knowledge and in grace, or Whether indeed they have been losing ground. In this day of rush and turmoil and excitement of pleasures and thrills of new accomplishments. it is so easy to find the mind so taken up with the things of time and sense that the quiet moments for study and contemplation of the higher things of God are almost unconsciously being neglected, and once the drift commences it may soon drift on, further and further, and require the more effort to check the course and make a new start.

Experience as well as the Divine word agree that "He Who has begun the good work in us" will not quickly forsake those whom He has called. He is faithful that promised grace and strength for every need. "Faithful is He that calleth you who also will do it." Some way or other, experiences come which pull us up or bring to our attention our slackness or error, or it may be by the recurring of a New Year that we begin to consider how much we are progressing, or how much we may have slipped and gone back. It is well that such times do come, and that we look back and trace once again just what things have been helpful to us in our Christian endeavours, or what associations or experiences, what friendships or influences or fellowships, have helped or hindered us. There are things to forget and things to remember. While we are not to look back like Lot's wife to the things that used to please self, we are not to forget experiences which have taught us valuable lessons, but remembering the lessons of the day by day life, year in and year out, we are to press along toward the mark looking forward—reaching toward those things which are before. "Whereto we have already attained, let us walk by the same rule, let us mind the same things." (Phil. 3:16) that have enabled us to make progress hitherto, and let us avoid the things which have, on the contrary, been hindrances. It is here that the necessary valuation of things comes in. Do we find that certain associations or friendships or certain business conditions seem rather to "quench the spirit," it would -be "applying our hearts unto wisdom" as far as may be possible to avoid such contact, and, on the contrary, to seek to encourage such friendships and associations, or such studies or reading matter as seem to lift us heavenwards. While in ourselves we may realise that if left to ourselves we could never gain the required, the predestined character to receive the full reward, yet we learn more and more to truly

value the Divine aids. He Who has promised is able to perfect what He has begun, and to bring us unto Himself. "Him that is able to keep us from falling and to present us faultless before the presence of His glory with exceeding joy." He has given us His word to enlighten, to comfort, to strengthen us and enable us to meet the tempting of the Adversary with. "It is written," as (lid the Captain of our Salvation. He has provided us with the robe of righteousness, with the appropriation of the sweet incense of the Saviour's perfect life and His advocacy that we may, having received also the spirit of adoption, come with confidence to the throne of grace that we may find mercy and grace to help in time of need. (Heb. 4:16). A proper valuation of ways and means leads us to take courage and to go forward confidently for "If God be for us who then can be against us."

The chief purpose of the Christian life is then clearly understood to be that we add grace to faith, and grace to grace, until we may be perfected in the character likeness of Jesus. How deplorable it is when we hear some express sentiments which would indicate that they are endeavouring to grow into His likeness, to be like Him, to do as He would do,- to think and speak as He would, and their actions and words are so often so out of accord with such profession, both in their dealings with the world and in the conduct in the fellowship, and in the business meetings of the Church. It is not for us:to judge one another, but it is for us each to judge ourselves and see that our words and thoughts and doings are not such as to bring dishonour .to the name we love. None of us are perfect, but our general. conduct should such that men may take note of us that we have higher standards of life and kinder spirit, and a truer life than others, "indeed, that we have been with Jesus 'and learned of Him." It is worse than useless for *us to preach Christ if we do not live somewhat as Christ lived. It must be with us as with Paul, "For me -to live is Christ." "That we may- apply our hearts unto^ wisdom;" that seems to be the principal thing from the Psalmist's view point. "He reverence of the Lord is the beginning of wisdom," and without that heavenly wisdom .which we are assured God is ready to give to him that asketh, we shall never be able to fill our days to. His.. praise. To apply our hearts unto wisdom will be to endeavour to perceive the Divine will and purpose, and to conform. to it, and thus to see things from the Divine viewpoint of justice, -righteousness, love, kindness and power, for with God nothing is impossible.

So may the New Year find us with hearts. pure and determined to spend our days to good purpose,, and make this year with all that it may bring us a year of progress spent to God's glory. He is able to do for us far more than we can -ask or think. • He is able to keep that which we have committed unto Him against that day. What good reasons we have as we consider our ways and means for going forward courageously, full of hope and confidence, for "all things shall work together for good to them that love God and are the called according to His purpose."

CANADIAN ZIONISTS SUPPLY MONEY FOR PALESTINE PURCHASE.

The recent acquisition of 12.000 acres. by the. Keren Kayemeth, Zionist Land Purchasing Fund, has brought virtually the whole of.the coast between Haifa and Jaffa into Jewish hands. This purchase was made possible by a contribution of 1,000;000-dols. from the Canadian Zionists.

The area includes Arab lands bordering on the southern end of the Jewish colony of Chedera. To the south it joins land owned by an American Jew living in Tel Aviv, and it also touches Nathania, the first Jewish coastal colony.

Eastward the area will be rounded off by 'an additional 6000 acres for which the Keren Kayemeth signed contracts shortly before the anti-Jewish disorders broke out. About half of the newly-acquired land is suitable for orange cultivation, a profitable crop in Palestine. The area will be divided into plots .and given to colonists in hereditary lease. The Keren Kayemeth does: not sell its lands, lest they fall back into Arab. hands.

Correspondence

N..S.W.,.

Dec., 1929. The Secretary,

Berean Biblical Institute,

Dear Brother,--The time has come round again the rem.' of my subscription to the "Peoples Paper" and "HERALD of Christ's Kingdom." Please find enclosed for above, and the remainder for the tract fund..

'I greatly appreciate the stand that has been taken by the "P.P." and "Herald" for "Present Truth," as we cot it from. Pastor Russell's writings, while the tendency to-day is to cast all that behind and look for something new, even if it is only some old error, dressed up

Hoping the brethren connected with these papers will still be used during the coming year, to act as guide posts to God's people, who are trying to run the race along the narrow Way.

With Christian love,

Your brother in Christ. J.M..M.

N.S.W.,

1/12/29.

Dear Brother.—I am enclosing , as the "Herald" subscription has nearly run out, also the "Peoples Paper,"

and please use the remainder as you see fit. I do miss dear Brother B. sorely, but I do rejoice in his release from all pain and weariness. His fight is over and the victory won. I meant to have answered your kind letter before, also one I received from the Melbourne class, but have been shifting about from place to place. How good it is to be able to take Jesus with us wherever we go. My experience lately is "One step see before me; 'tis all I wish to see." I just feel that I am depending moment by moment on Him Who has never failed me yet, and although I have been tested severely yet I have trusted in His gracious promise, "I will never leave thee or forsake thee." I pray that God's blessing may rest upon the little class in Melbourne, and that we all "Hold fast the confidence of our hope to the end."

Yours in the 'blessed Hope, A.B.

Question Box.

Question.—What Scriptural reasons have we for believing that the Lord Jesus is present again, and, engaged in preparatory work for the setting up of His Kingdom?

Answer.—In Daniel 12:4 we read, “Seal the book to the ‘time of the end,’ many shall run to and fro and knowledge shall be increased.” No one can reasonably deny that this “running to and fro” and “increasing knowledge” has been with us and increasingly so for the past hundred years. For centuries, nay, for thousands of years. prior, there had been no advancement either in locomotion nor in knowledge, but from the beginning of the 19th century, that was from the ending of Daniel’s 1260 days, all this has come about. ,There can be no question:but, that we have been in -”the time of -the end” since then.

The .Lord said, “The Harvest is the end of the Age.” So the Harvest must be in, if not .synonymous with, the “time of the end” mentioned by Daniel.

Is it not a fact that the Harvest work has been evident for many years. Was. not the parable of the Ten Virgins given by our. Lord in connection with the question of His disciples, “What shall the sign of ‘Thy presence and of the end of the world? Then shall the kingdom of heaven be likened unto ten virgins,”. etc. Is it not a fact that the virgins went out to meet the Lord in the Miller Movement of 1825, and that the testing time or ‘first Harvest testing came with the disappointment of 1844.The disappointment was cause they looked for the Lord to come “with observation,” whereas the Lord had said, “the ‘ kingdom of heaven cometh not with observation,” and also that “Henceforth the world seeth Me no more.”

The following parable of the “Talents” indicates the work which the Lord would first engage in. That is reckoning with His people. Has not this work been proceeding ever since 1825, or thereabouts?

Again there is the reward to the “Watchers,” Luke 12:37. “He shall gird Himself and make them to sit down and will come forth and serve them.” Has not the feast been prepared and enjoyed during the past 40/50 Years?

Then turning back to Matt. 24. Could it not be taken verse by verse and be shown its fulfilment? Do not verses 24-26 warn against any human ‘being claiming to be Christ,’ and declare that He is not coming again as a man, so that He will not be located or locatable in any room or desert? His presence is illustrated by the “bright shining” (sun) rising out of the east and shining unto the west. The separating work will proceed gathering the elect from one part of the earth to the other, out of all the systems of men into the garner of truth,—for the heavenly garner. “Where the carcase is, there will the eagles be gathered- together. Whoso hungereth after righteousness shall be filled.” Has not the ‘carcase--the truth—been found outside of the usual channels now for many years? Has not verse 31 been fulfilled. The messengers of present truth have gone everywhere gathering together the elect. Then is not the fig tree blossoming? Israel is again controlling their ancient land ‘and gradually restoring its prosperity and population. Then verses 37/39, “as in the days of Noah, so shall the presence of the Son of Man ‘be.” Are we not living under such conditions, such revelling in pleasure and sin, such utter indifference to God? Could there be any ‘clearer, concise definition of our days than that by Paul 2 Tim. 3:1-7?

With all these signs and developments before us, is it not clear that we are in days corresponding to the “days of Noah;” and can it be doubted then that we are indeed living “in the days of the Son of Man?” (Luke 17:26).

It is the fact of our Lord’s presence which.. accounts for all the separations and testings which have -been, among His people. Some cannot stand the trials and turn aside and lose the light. Who shall be able to stand? What does it mean to stand?

Question.-- How would you explain .God's justice in the condemnation' of all on account of one man's transgression? And visiting the sins of the fathers on children?

Answer.-- When we perceive God's great purpose with respect to mankind; we can see that not only was the condemnation of all on account of the one man's sin, just, but it was also in mercy and in wisdom that it was so arranged. The words of the Apostle in Rom. 11:32 seem to give the keynote, "For God hath concluded them all in unbelief that He might have mercy upon all." Unless all had been included in Adam, who represented the whole human family, they could not have all been redeemed by the -one perfect substitute, Christ, "Who gave Himself a ransom for all." It is "as all in Adam die so all in Christ shall be made alive again." (1 Cor. 15:22).

Supposing all the human family had been created perfect and innocent as Adam, and then permitted to be tried, possibly all would have sinned and each would have required a separate substitute or sacrifice to pay his penalty and make restoration to life possible. As it is, God is permitting every member of the Adamic family to have an experience of sin's penalty in all the sorrows; troubles, sickness, wickedness and death, so that When the restored opportunity of life is offered they will know how to eschew the evil and hold fast to righteousness and life. The justice then comes in, in that God provides the "Lamb of God to take away the sins of the world." The benefit of the cross of Christ is just as far reaching as the curse of Eden has been. •

That is why the sins of the fathers have been visited upon the children, so that the children may have the experience of evil before being placed on trial for life. It is thus seen to be a benefit, for it will work out finally for the best to all. It seemed to be also a merciful provision that the sins of the fathers should only reach as far as the third or fourth generation to such as turn to seek after the Lord and righteousness. That is that any inherited weakness can be fought against and be eradicated in three or four generations.

Under the great Restorer, when the times of restitution begin. "It shall no more be said that the fathers have eaten of the sour grape and the children's teeth are set on edge, but every one shall die for his own iniquity. every man that eateth .the sour grape, his teeth shall be set on edge." (Jer. 31:29, 30). "The soul that sinneth it shall die."

That will be in the great day when the tempter is taken out of the way and the stones of temptation removed and the way is made so plain that the wayfaring man though a fool shall not err therein. (Isaiah 35:8-10).

Teach me to feel that Thou art always nigh;
Teach me the struggles of the soul to bear;
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

Dr. Croly.

What Constitutes Spiritual- Mindedness.

“To be Spiritually-minded -is life and Peace. Rom 8: .6.

ABILITY to understand the Scriptures, to talk fluently upon them, and to expound them clearly is a qualification which we think should follow in the wake of spiritual- mindedness; but some might be able .to expound Scriptures very well, and-to express truths in very good form, who are not necessarily very spiritually-minded.

To be spiritually-minded is to have a mind in harmony with the Spirit of God, and fully surrendered to. the Divine will—fully consecrated to the Lord.

In Romans 8: .6 the Apostle Paul uses the expression “spiritually-minded” in describing a certain class who have become followers of Christ, who have made a full consecration of their lives to the Lord, and who, in harmony with this consecration, have been begotten of the Holy Spirit. These are spiritually-minded. These are granted a spiritual insight into Divine things.

This was true of our Lord Jesus. Having left the glory which He had with the Father, and having humbled Himself to. take the human nature, He was found in fashion as a man. We read that He was not an imperfect man, but “holy, harmless, undefiled and separate from sinners.” (Heb.1:26). Yet with all these special qualities He did not have the spiritual mind to which the Apostle has reference. Our Lord had a mind such as Adam had before the fall—a mind in perfect .harmony, perfectly balanced. Our Lord received the spiritual mind,- however, at the moment when He was begotten of. the Spirit, when He made full consecration at baptism, and as a consequence the Holy Spirit descended and lighted upon Him in bodily form like a dove.

Following that begetting, the Lord had an enlargement-of understanding, and was granted to see certain deep things of God which He had not seen before His .consecration; so we read in that very connection that “the heavens were opened” to Him—the higher things became clear to Him—the more spiritual things. The things. St. Paul calls “the deep things of God.” “The natural man,” St. Paul says (the natural man would be a- perfect man; fallen man is imperfect, unnatural- receiveth not the things .of the Spirit of -God. neither can he know them, because they are spiritually discerned.” (1 Cor. 2:14). Then he proceeds to say that we have received the Spirit of God through the begetting of the Holy Spirit; and that, having the new mind—this spirit begetting—we are enabled to understand the deep thing’s of God.—,1 Cor. 2:11, 12.

So, then, the one who has been begotten of the Holy Spirit is spiritually-minded. He sees things - from the pew standpoint which- God specially brings to the attention of the spirit begotten. As the, Apostle John says, “Ye have an unction from the Holy One, and ye all know it.” (1 John 2:20). Whoever receives this begetting of the Holy Spirit, this anointing, has an understanding of heart and mind which is different from that which-any natural man would have, a quality that will progress with him. He has the privilege of growing ,in grace and in knowledge and in the appreciation of the deep things of God; and: he should. grow. - The Apostles Peter and Paul explains Peter 2:2^ 3 Heb. 5:13, 14; 1, 2) that one thus begotten of the Spirit of God is at first only a babe, and, as a babe, should desire the sincere milk of the Word—the first principles of the doctrine of Christ.; but as he goes on. he should feed upon the strong meat of God’s Word and desire more and more to tell forth the. blessings which he has received from the Lord.

It has been noted that some who speak with stammering lips. have sometimes accomplished wonderful things; while some • with a great deal of eloquence have failed to obtain the same results. The victory is not always, to the strong nor to the swift; for the Lord may grant His blessing with the feebly spoken word, particularly if the whole life be in harmony with the message given out.

Sometimes those who have apparently considerable understanding. of spiritual things in the sense of being able to tell about them, do not always give evidence in their lives that they really have the Spirit of the Lord. Sometimes in their lives there is that which is contradictory. We should. bear in mind that whoever speaks the words of the Lord with his mouth should uphold it in his every act, word and thought in private life, as well as’ in public.’ The Truth should be the standard, and we’ should daily live in conformity with it.

A broken and a contrite heart, O God, Thou wilt not despise (Psa. 51:17)

There is a valley in America called the Singing Valley,. covered over with loose fragments of broken stones and shingle, and when a morning breeze passes over it you. may hear most melodious sounds issuing from all parts of it. Think of this as an emblem. A broken spirit's debris or loose fragments may send forth sweet melody, when the Spirit breathes over the valley. This soul of loose, broken thoughts and feelings, shattered' joys, shivered hopes, smooth-worn cares, becomes an' Aeolian harp in the Spirit's hand. Even angels wonder: at a pilgrim's song, at the sweet sounds that issue from the New Jerusalem's broken stones."

Andrew A. Bonar.

Himself took our infirmities and bare our sicknesses. Matt. 8, 17.

It was the Bridegroom who bare the sins of His spouse in His, own body on the tree. What other burden will He not. bear? Even the troubles that our own folly brings upon 'Us are occasions to His love, if we do but cast the burden 'upon Him; but if we do not judge ourselves, He knows. how. to chasten us to bring us to self-judgment, that He may comfort His mourners with His immeasurable grace and love. Robert C. Chapman.

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HENCEFORTH.

“Hope in the Lord from henceforth and forever.” Psalm 131:3.

Just as through the shine and shadow
Of the bygone days.

Step by step we each have proved Him.
Faithful, true always,

So within the mist veiled future,
Holding good or ill,

We may follow where He leads us,
We may trust Him still.

Hidden is the distant prospect
From our anxious eyes,

But our daily lot is portioned
By a love most wise;

Should the homeward path be dreary,
Rough, or roundabout,

All the brighter waits the glory
Never, never doubt.

Though the past may hold some shadow
Some heart throb of pain,

God is good, and with the future
Bids us start again.

He who “bath been mindful of us”
In the days of yore,

Still will shield, and still will bless us,
Henceforth, evermore.

Lily Oakley.

NATIONALISTS IN CHINA MAKE WAR ON SUPERSTITION.

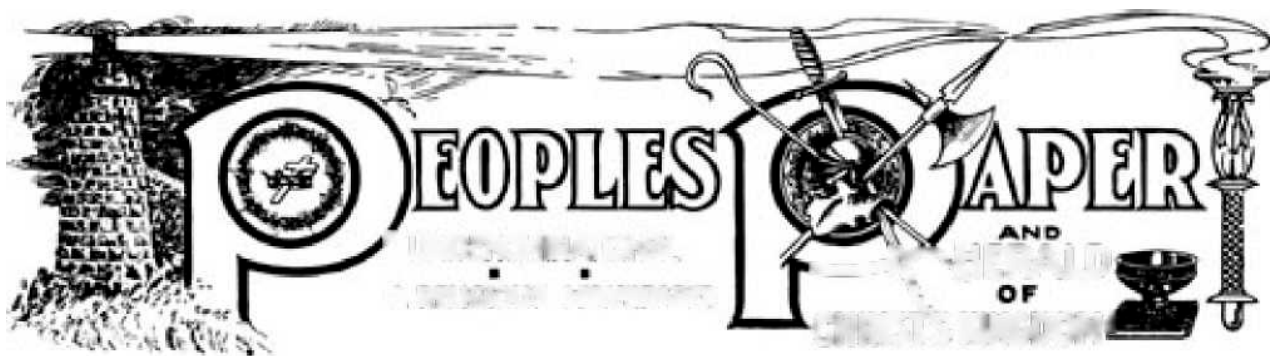
The ancient practice of worshipping the spirits of ancestors will soon pass out of the everyday lives of the Chinese people along with pigtailed and bound feet, if the leaders of the new Nanking Government have their way.

In their desire to make China as modern as possible the authorities in the principal cities have issued orders banning a large number of spiritual observances, especially worship of departed ancestors during the famous "Ghost Festival," which falls in the early part of the seventh moon.

All Buddhist prayer services, processions and sacrificial ceremonies in temples and homes have been barred, and as a result the Ghost Month, which the seventh moon is officially called; promises to be a quiet one this year. According to the authorities, there will be neither pilgrimages to sacred mountains nor religious fairs. The burning of joss paper and incense sticks will also be forbidden in many cities.

Offenders will be severely punished, the orders state. The various officials have adopted their own measures of punishment, however, and in some places a fine will satisfy the officials. In Hankow persons breaking the order will be liable to long imprisonment.

Just a little farther on—the Victor's song will then be sung by all who "honour Me," Thou hast done well, yet still—press on—and greater works I'll trust to thee, and grander glories thou shalt see, thus thou shalt fully honoured be—a little farther on !



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Need of Controlling Self.

CONVENTION ADDRESS.

THIS subject of controlling self is a principle essential to all true Christians seeking to walk as nearly as possible in the Master's footsteps. Our first aim must be to learn to know what is to be controlled, and then to endeavour to do our best. As all mature Christians \Yell know. faith may be said to have in it two elements, intellectual perception and heart reliance. Both the intellect and the affections are necessary to gain the character without which it is impossible to please God.

The trial to which our Lord and the Apostles refer is a trial not only of the intellectual knowledge of Divine truth, but also of the heart's trust and reliance upon God. In both respects the true child of God will find himself severely tested.

It is apparent in our times that a large number of the brethren have attached undue importance to the mental or intellectual phase of their faith, a head knowledge, to the neglect of the heart appreciation of the truth. They have failed to devote proper attention to the qualities of holiness, righteousness, Christian forbearance, and love, such qualities as enter so largely into the composition of the character likeness of Christ that alone will win a place in the kingdom of God.

It is evident that one may receive a large intellectual knowledge of the Truth, he may be able to discern many of the fine lines and points with regard to some of the doctrines, so far as the letter or theory of the Truth is concerned, and at the same time may have little or none of the real power of the Truth in his heart or life, and be greatly lacking in those essential elements that go to make up a truly religious life analysed by. St. Paul in 1 Cor. 13 chapter. May we not in this way account for the lack of true piety, or love and brotherly kindness amongst the brethren to-day? Is it not because of too much theory, and too small a measure of religion in the heart that there is so much of the spirit of self-seeking and contention abroad amongst professing brethren, resulting in many bitter controversies and divisions?. It would seem so!

In learning how to control self we certainly need to be engaged in the intellectual study and searching of the Word, but let us remember that the primary object is to reach the heart and effect the change there if, we would be acceptable to God and make any progress. in the development of character. Does not St. Paul tell us that "Though I speak with the tongues of men and of angels and have not love, I am become as sounding and a tinkling cymbal," and does he not add, "Though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have- all (that is, intellectual) faith so that I could remove mountains - and have not love, I am nothing?" The 'object, then, of all the revelation, of all the knowledge received through the intellect is to acquaint the child of God with the divine will, that he become informed as to what are his duties, -and the part he must perform if he would permanently secure the favour of God and the crown of life which He has promised to them that love Him.

In controlling ourselves we would need to be careful of one important trait of character of which those who may have an inclination to be heady and esteem themselves should beware, that is conceit, or pride. This arises from too low an estimate of other men. Estimates of ourselves as well as of other men are relative. All self measurements involve measurement of others. The only way by which the conceit can be taken out of a man effectually is by bringing him into a clear comparison and sharp competition with others. The more widely and truly we know men, the more we

shall see we are frequently equalled and surpassed. Candid estimates • Of ourselves by comparison with others will make us think soberly and judge ourselves modestly. Conceit has no more fruitful root than a narrow knowledge and prejudiced estimate of the labours and worth of others. Conceit involves a faulty self knowledge.

It is noticeable that a man who thinks' most highly Of himself is one of whom others of a right mind think little.

The conceited man has only one ardent admirer and that is himself. A true self-knowledge reveals our faults to us; and -gives us a true view of ourselves. It lets- the light - in upon our narrow prejudices, and makes us ashamed of them. It discloses the insufficient grounds of many of our judgments, and unearths the subtle process of Our self deception. It lays bare the operation of motives, and shows how often conscience itself is made a mere convenience.

Self-knowledge humbles a man. Those who think themselves complete 'beyond other men commonly stand alone in that opinion. They are apt to think themselves complete only because, while they keenly perceive others' faults, they are blind to their own. In this view lies almost the only excuse which can be given for the man of inordinate self-conceit. It implies intellectual weakness, and incapacity for keen discernment. - God dulls the discernment of such, as it reads in Matt. 11:25, v, here Jesus answered, "I thank Thee, Father, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." And the Apostle gives us a reason in 1 Cor. 1:27-29, "But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence." Does it not also say in Isa. 5:21, "Woe unto them that are wise in their own eyes."

Conceit causes an inability to study successfully one's self and others. It may be a mental, quite as much as a moral fault, though it is usually both. In both phases it is-a quality the development of which is to be dreaded and checked with the utmost promptness and sternness. No trait of character conveys a more unfavourable impression, none so quickly excites disgust, none provokes such constant and universal ridicule. A proverb of the wise man expresses the verdict on this point: "Seest thou a man wise in his own conceit; there is more hope of a fool than of him." It is a mark of smallness of soul, a phase of selfishness.

The men who have been servants of humanity, the great reformers and philanthropists, have been free from conceit. They were great in humility; for humility rightly understood is an essential greatness. Humility is the quality which leads men to serve others; conceit the quality which leads them to serve themselves. Shakespeare said, "Conceit in weakest bodies, strongest works." Traced to its deepest root, therefore, it is a fruit of fundamentally defective character. It implies a lack of appreciation of God's greatness, before which every thoughtful mind should stand with reverence and humility. And, as the Apostle says, "When I am weak then am I strong."

The wise man informs us of the greatness of ruling our own spirit, and how can we do better than by giving strict 'attention to the influence of thought in the development of character? If we can control that part, how great an achievement would be accomplished; for our thoughts are the invisible influences which give completion to our lives, then, we would control ourselves and live good and worthy lives. We must not suffer our to become guilty thoughts. nor even allow them to be vacant thoughts. We must fill them with things of the spirit. How can we do this? Best by forgetting ourselves,- best by obliterating our own selfish will. best by thinking wholly of others and of God; the true life there are three factors—God, the soul, and our fellow men. Our duty to our own soul is best summed up in our duty to God and our duty to our fellow men.

When the wise man admonishes; "Keep thy heart with all diligence, for out of it are the issues of life," he is telling us to guard carefully our hearts; to watch "our meditations, to carefully consider what motives and purposes control and guide us in the course we are pursuing: in life. Thoughts about God and contemplations of His; character, and the great qualities thereof cannot but have an elevating effect upon every soul that is really consecrated to Him. One writer says, "Very few of us, I fear, very few even of the best of us, think enough of God. I know many a life has been kept humble, and pure, and sweet, by the living realisation of that One truth, "Thou, God, seest me."

We realise how all of us are affected and made better in our hearts by the mere presence of someone to whom we can look up as good and true.

Now we realise that all mankind are born with more or less of determination. Some have this in a very marked degree, others in a lesser degree, but we find that whether our wills are strong or weak they need direction. We need to be careful not to pervert sound judgment. It would be disastrous to us to yield ourselves to passion, to allow it to sweep over us and master us. whether we are weak-minded or strong-minded.

All should recognise that the inclinations: the impulses, and the preferences of the fallen nature of man are often contrary to that which is right, noble, and truly desirable. All should be regulated by some standard. The Law of God is the very highest standard of law. It is one which the world recognises as good, and surely the Lord's. people should measure all their conduct, their words and their thoughts by it. it is thus they will be able to rule their own spirit.

We are to rule our own mind, our natural impulses. This means that if a thought presents itself to the mind, or if we feel a certain impulse, we should be quick to perceive .the nature of the thought or impulse, and if it is not in harmony with the principles of righteousness or with our covenant as children of God we should at once resist it. If we are unable to do this successfully of ourselves, as is often the case, the heart should 'be promptly lifted to the Lord for His promised grace to help in time of need. If we feel an impulse toward a certain action or course, we should carefully weigh the matter, and decide as to its righteousness or propriety in the circumstances, looking to our unfailing source of help for guidance. The world would think that this is too exacting, they would have more pleasure in doing their own will. But we know that in doing .their own. will they frequently get into trouble.

A Christian has covenanted not to follow his own will. The more advanced the Christian, the more should we expect that he would be able to -rule his spirit, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the will of God in Christ. If we rule our mind. our thoughts. we shall rule our tongue. f the thoughts were not in the mind the tongue would not utter them. There is great danger of saying or doing things under a momentary impulse which our heart—our con., 'rated judgment—would not approve; hence the necessity of bringing our thoughts and impulses into subjection. We should consider what would be the effect of our words or our actions upon another. Would they cause any harm or ill-feeling?

Bv thus scrutinising ourselves,, by thus controlling ourselves, we are showing our earnest desire of heart to be pleasing to the Lord and true to our covenant. And those who learn to rule their own spirit according to the will of the

Father are the ones whom he will be pleased to make joint-heirs with His Son in His Kingdom.

In what way can -a-Christian cultivate the disposition to control himself ? At first the individual has not the power to rule himself in everything; but as he learns to exercise control in. the little things, more and more in thought and word and deed, doing what he can in this direction, he will gain in strength of character. if we daily practise, -controlling. ourselves we shall -gradually attain a strong character along this line, which will be of inestimable advantage. to us in our Christian warfare. There is no place in our daily walk where the proof of our ability to rule our spirit can be shown to greater advantage than in our own home. With husband and wife, with parent and child, with -brother and sister. this is an important matter. The battle with ourselves is the greatest battle we have to fight. Moral strength infinitely nobler than the greatest degree of physical strength or the most scientific. strategy. It is after we have become masters of our own flesh, after we. have conquered ourselves, and after we have cast out the beam from our own eyes, 'when we have subdued anger, malice, hatred and- strife in our own hearts, that we are enabled by means of these severe battles with our own weaknesses to assist the brethren. 'to assist our neighbours, to aid them by our example. in 'overcoming their besetments and infirmities.

To control ourselves implies a great conflict; for no matter where we begin, we find entrenched within us many armed and opposing powers. They have possession are there as the 'result of heredity. If we have the days of youth they are the more strongly emphasised, and it requires the greater skill and generalship to rout them out. But whether early or late, such as would succeed in life's battle of self-control must fight the good -fight o f faith. They must war a good warfare to the very end. If the children of God would be victors in this battle they must -storm the fortresses of the inherited evils which seem to be a part of their natures.

We all realise that to control one's self is by no means an easy task; it cannot .be done 'single-handed. There- fore, those who are wise will seek what assistance- they have at their command; for as the Apostle says. "We wrestle not with flesh and blood, -but against principalities and powers, against the rulers of the darkness of this it world, against wicked spirits in high places." As we well know, the world, the flesh, and the devil are powers that are closely allied, and all individuals who-have taken it upon themselves -to go into combat with. these allied forces must seek an alliance with another and. stronger power. or else they will soon be "hors de combat.'" -

This power is tendered to all who earnestly undertake this great work. It is none other than the almighty arm of our God; "Greater is He that is with you than all they that be against you." There is an old saying, "Where there's a will there's a way." for good or for evil. God will assist through various agencies for good, .Satan through various agencies toward evil. If the -will says it must be done, it calls in the needed help that is available; and forthwith it will set the other faculties of the mind at work, first to -subjugate, and then to regulate the entire being.

Conscience must be alert and keep a vigilant watch over all the mental operations. Then, -under the influence of conscience, judgment must decide as to the righteousness of any matter. If the will be 'weak it will be irregular in -its rulings; and the governing of such is apt to be unstable and perhaps ultimately wholly at the mercy of the fallen appetites, passions and ambitions. It is all important, therefore, that the will be entirely consecrated to God and righteousness, and -that it strengthen itself in the Lord: and -in His name and strength strive to rule with a firm hand, always humbly looking for His guidance in all of life's affairs.

One thing we must particularly strive to control, and that is the tongue; for how much evil has been 'engineered by an uncontrollable tongue. It is written in Matt. 12:36, "That every idle word that men shall speak, they shall give account thereof in the day of judgment." From our Lord's comments at various times on the subject of the 'tongue. we realise that in:His day there must have been some seriously wrong condition prevailing amongst those with- whom He came in contact. The Scribes and Pharisees attributed- evil power to Him, and declared that He was the tool of Satan. that Satan was speaking through Him. In the beginning our Lord told them in a general way that they deceived themselves. Later He reproved them severely, and showed the fallacy of their arguments.

More and more we realise the wisdom of the Apostle James' statement that, although the tongue is a little member, yet it is the most dangerous of all, because it has the -widest influence, "If a man sin not with his tongue, he is a perfect man." We cannot possibly estimate the results of our words. This influence may reach even to the ends of the earth. 'Therefore; - -we have here a disposition of -character which needs controlling; and are to consider carefully what we may say in order to determine whether our words will glorify God or whether they will dishonour Him, whether they will stir up good thoughts and- impulses in the minds of others, or whether they will stir up that .which is evil.

God in His wisdom has seen .fit so to create us that our conduct of to-day has much to do with- our character of to-morrow, Thus- we are making or marring character continually. It is well that we. should all realise this fact. All Christians should understand this principle; for they are now on trial for glory, honour, and immortality. Therefore, by neglecting to weigh carefully their words, they may lose the great prize for which they are striving. There is a spirit which shoots out bitter words, and from the standpoint of our Lord this is murder. Thus at the end of the Jewish Age the Scribes and Pharisees criticised and slandered our Lord. Although from their knowledge of the law they knew that they would be accountable for their actions, yet they did not appreciate the fact that they would be judged by their words.

Under stress of sudden temptation, the Lord's people who are now on judgment may impulsively say that which is not pleasing. to the Master. But we must learn not to speak thoughtlessly; we must learn to weigh our utterances. Since we are servants of God, we should ever take heed to our ways, in order to render the most possible service. We are not merely to have a good will to- do that Nvllich is right, we are to seek to bridle our tongues. atever resolutions or restraints we may seek. to put upon our tongues may be considered as bridles. by which we are determined to bring ourselves into full subjection to the will of God. So. long as Satan and his emissaries are at large, the Lord's people will do well to take heed to their ways that they sin not with their tongue.. Satan and his angels are seeking to subvert those who have given themselves to the Lord and to catch them. in their words. The Psalmist says, "I will keep my mouth with a bridle while the wicked is before me."

Amongst the Lord's people, it is very important that they should learn to be very just. While it is right to be. loving, kind; 'generous, yet justice is the very foundation of character. All love and kindness not based upon justice are neither satisfactory nor pleasing to the Lord. In dealing with others, a Christian will think, what are the rights of others, and what would the heavenly Father have me to. do? It is very natural for one to recognise his own rights in any matter,' but the fallen nature does not .so quickly perceive the rights of others. Therefore, one of the most important lessons to be learned is to do unto others as we would have others do to us—simple justice.

One must be just in his thoughts before he can properly be just in his dealings. Whoever thinks unjustly will. act unjustly in spite of endeavours to the contrary. Many of the Lord's people find that while their hearts are good there is in their flesh a tendency for certain things that are not good. There is a continual struggle between the flesh and the spirit as to what kind of treasure will be stored up. In laying up good treasures in our hearts and minds we are building character.

Whoever goes into a man's house and sees what he has gathered in the way of treasures can easily perceive the direction in which that man's mind is bent. His preferences .demonstrate his character. Thus it is with all of us, the things winch we cultivate are an index to our character. When we come to render up our account as new creatures, character will decide whether we shall be esteemed worthy. Only those who have laid up the treasure of a character like that of our Lord Jesus Christ will be fit for an inheritance in the Kingdom. Our eternal destiny therefore will be

decided by the way in which we now use our minds, and the thoughts which we now accumulate.

Our first concern, then, must be for the heart, that its affections and dispositions may be wholly under the control of grace divine; that every principle of truth and righteousness may be enthroned there ;:that justice, mercy. -ievolence, meekness, self-control, faith, brotherly kinds love, supreme reverence for God, and for Christ, and a fervent love for all the beauties of holiness may be firmly fixed as the governing principles of life. If these principles are established in the heart, we shall have no difficulty in controlling our tongue and ourselves generally; for out of the good treasure. of our heart the mouth will speak forth words of truth, soberness and grace.

ABIDE IN ME.

That mystic word of Thine,
O sovereign Lord!
Is all too pure, too high, too deep for me;
Weary with striving, and with longing faint,
I breathe it back again in prayer to Thee.

Abide in me—o’ershadow by Thy love
Each half-formed purpose and dark thought of sin;
Quench, ere it rise, each selfish, low desire,
And keep my soul as Thine—calm and divine.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own—
So, when Thou dwellest in a mortal soul,
All heaven’s own sweetness seems around it thrown.
The soul alone, like a neglected harp,
Grows out of tune, and needs that Hand divine;

Dwell Thou within it, tune and touch the chords,
Till every note and string shall answer Thine.
Abide in me; there have been moments pure,
When I have seen Thy face and felt Thy power;
Then evil lost its grasp, and, passion hushed,
Owned the divine enchantment of the hour.

These were but seasons beautiful and rare;
Abide in me, and they shall ever be;
I pray Thee now fulfill my earnest prayer—
Come and abide in me, and I in Thee.

Selected.

My heart is inditing a good matter; ‘I speak of the things... touching the King. Psalm 45:1.

If you want to live your life to the glory of God it must be made good to your own soul. If I enjoy the Word of God in my own soul I find it very easy and simple to make that Word sweet to the first soul I meet. If you read your Bible and get no blessing to your own soul, then God is not ready to use you while in that state; but if you get even a slight modicum of truth made good to your own soul, then the anointing oil must betray itself by its odour. The sweet fragrance of Christ must betray itself wherever we go.

J. Denham Smith.

There is no one clear way where all must go, Where none can wander, and where all may know; Then heed not thou where other mortals tread, But let thy gaze be toward the mountain’s head.

Anon.

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.

CONVENTION NEWS.

THIS Christmas Convention, held in Melbourne this year, again proved a means of great spiritual blessing, the general opinion being that, for earnestness of spirit and confidence, borne of a strong faith, together with that loving bond of true Christian unity, and oneness of thought, desire, and aim, this assembly of the Lord's people surpassed all previous gatherings of a like nature.

It was manifested throughout that all were rejoicing in the spiritual food provided by Him Who promised to gird Himself and serve us with the meat in due season, and the true Bread from Heaven, wherever His people assemble in sincerity and in truth.

While we had very many helpful and encouraging thoughts to stimulate and assist, more especially were we reminded of the fact, that if we are to be found faithful overcomers, it will only be inasmuch as our faith is firmly grounded, and our lives conformed to, and in harmony with the true teachings, and actuated by that Heavenly wisdom from above, which is first pure, right, just and honourable, and then peaceable, easy to be entreated; full of mercy and good fruits, without partiality (or respect of persons, but as members one of another) and without hypocrisy. We saw that unless the faith and life were based on that which is according to the fundamental and essential principles laid down in the Word, and exercised by the spirit of that Word, our every thought, word, and action would prove unprofitable, although some may be deceived as to what they consider are true Christian characteristics, and fruits or graces of the spirit.

All present greatly appreciated the many helpful points brought out in the Bible studies and addresses throughout the Convention season, particularly noting the necessity of exercising that true spirit of humility and meekness, if we are to make proper progress in our efforts to control self, against imperfection and fallen tendencies, which ever seek to war against the new mind in us.

On Christmas Day and Boxing Day, Bible studies were held on Matt. 5:1-12, and James 3:17, and with the addresses on "Strength and Courage," "Need of Controlling Self," and I Pet. 5:5, were much appreciated.

On Saturday, December 28th, the friends journeyed to, Upwey and partook of the good things provided, both spiritual and temporal, amidst pleasant surroundings of nature's own providing and setting.

Sunday, the final day of the Convention, was again made profitable by the Bible study on Psalm. 15; and, the addresses on "Pressing into the Kingdom" and "Our Lord's Return."

The latter address was much enjoyed, helping all to see the great importance of rightly understanding the Word of God as to the manner and purpose of our Master's Return. It was pointed out that it would not be as the man Christ Jesus, that He would come again, not again in the flesh as at His first Advent, but as a glorious Spirit Being, having given His "flesh for the life of the world." It was seen that as such our Lord is now present (though unseen by human eye) with His chosen people during this harvest time, and reckoning with His servants, until one by one the faithful stewards fulfil their covenant of sacrifice successfully, and finish their course in death, becoming joined to their Lord and Head in the Spiritual Kingdom. Not until the last of this chosen faithful class had finished their course and become associated with the Bridegroom, could the blessings flow out to the world of mankind, who are waiting for the manifestation of these sons of God.—(Rom. 8:19).

The presence of those friends who travelled long distances from other States and country districts added much to the encouragement of the Melbourne friends, and we trust brought a blessing to themselves.

Each and all present earnestly desired that the coming year would find the Brethren rejoicing with a stronger faith and an even brighter hope, as each would seek to press courageously, humbly, and meekly along the pathway of sacrifice, and at last receive an abundant entrance into the Kingdom of our Lord and Ahead.

PASSOVER MEMORIAL, 1930.

Some of our readers prefer. to follow the Jewish date in the matter of observing the memorial of Christ our Passover Lamb. We therefore take this opportunity of announcing that the date corresponding to the 14th of Nisan commences this year after sundown on April 11th, and therefore Friday evening, April 11th, will be for these the appropriate time to memorialise our Lord's death.

Others. however, prefer to observe the matter on the Thursday evening before Good Friday, feeling that it was on a Thursday night our Lord kept the Passover with the disciples, after which He left them this little observance to keep in future instead of the annual observance of the Jewish typical Passover Lamb. They realise more opportunity of getting away from worldly and business associations, being freer to think during the holiday of the Friday and weekend, of our Lord's sufferings, death, His lying in the tomb during Saturday, and His resurrection on the Sunday, the first day of the week. There is no command in the New Testament respecting which calendar we are to follow, so that each ecclesia is left to decide for itself which may seem to be the better from a spiritual viewpoint. It is not a matter that could be considered one of conscience, so that a minority in a class should realise it a privilege to fall in line with whichever date be agreed upon.

Spiritual Welfare Most Important.

"Therefore take no thought for to-morrow saying what shall we eat or what shall we drink? or wherewithal shall we be clothed? (For after all these things do the Gentiles seek). For your Heavenly Father knoweth that ye have need of these things. But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."— Matt. 6:31-33..

"For bodily-exercise profiteth a little, but godliness is profitable unto all things."—I Tim. 4:8.

WE do not understand that there is any suggestion here of carelessness in respect of the necessary things of life or any conflict with the teaching of the Apostle when he admonishes that we must "provide things honest in the sight of all men," and that "he that provideth not for his own is worse than an infidel." - The thought seems to be that though we should learn to economically and properly use the good things provided, and take the necessary steps to gather the daily manna, or in other words to gain an honest livelihood, yet we are to remember that our Heavenly Father knows all our needs. He careth for us and will supply what is essential- for our best interests. There-is therefore no need for anxious care, but instead- every reason for the child of God rest trustfully dependent upon the Great Provider.- "Therefore I say unto you. Take no thought for your life, what ye shall eat, nor yet for your body what ye shall put on. is not the life more than meat, and the body more than raiment? Behold the fowls of the air, for they sow not. neither do they reap nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?"— Matt. 6:23,

There seemed a similar lesson from our Lord's words to Martha. s- She- was troubled over much serving and providing and having things "just so," to an extreme: Mary had Chosen the better part. With her, the gracious presence and words of the Lord made everything else secondary: She sought "First the Kingdom," and the Lord approved, saying, "Mary hath chosen the better part, which shall not be taken from her."

While many have engaged in- work which was supposed to be Christian work, and have neglected homes and responsibilities in order to do -so, -others have gone to the other extreme, and make home, dress, food and earthly hopes their chief aim, and have neglected great privileges of service and sacrifice in the service of Him Who loved us and- gave Himself for us. Both these classes fail to be pleasing in God's sight. Those who neglect home and family responsibilities to run after what they may call work for the Lord are making a great mistake, for such work cannot be acceptable. Duties must first be met before voluntary service can be pleasing to God. -

What is needed in these- matters is "the spirit of a sound mind,". and that is attained by a willing submission to God's holy will partaking of His spirit and thus being guided in the reading and application of His word.

Having- devoted -ourselves' and our -all to the Lord, the proper thought would be that all our concerns and belongings, our homes, our businesses as well as our lives and our 'bodies are henceforth the Lord's property, of which we are stewards, to make the best use of to His in His service: So, then, if we neglect our homes or our bodies we shall -be failing, to that extent, in our stewardship. We can serve God best by doing these things which are by natural ties, our duties, whether in home or 'business concerns, whether in eating or drinking, or whatever we do, "do all to the glory of. God, and in everything give thanks. Some seem to find the daily round and common task irksome,

and feel constrained to neglect them in seeking some outside service which is thought to be more “Christian work,” and in which they receive perhaps more approbation from others.

On the other hand; it is not right that we should spend more time and strength and money in respect of home or what we shall eat or wherewithal we must be clothed, than is right. \ must ever keep the main object of our lives before us. “Seek first the Kingdom of God and His righteousness.”

With the general increase of knowledge in this our day. there has been much along the lines of hygiene and foods, their primer combinations, their food- values and chemical contents, and their proper preparation. All that is good in this direction is surely worthy of attention and personal application, but many are apt to go to extremes, and are led to waste time and money in attending lectures and seeking advice of men, who, having some knowledge of such things, assume a great deal more and take advantage of susceptible people to their own financial gain. These food specialists, as they are called, are like doctors who differ; some advise one thing. some another, and it is evident that much that they claim is uncertain. The point for our consideration. however, is that as consecrated Christians we are not seeking chiefly earthly good. “He who seeks to save his life shall lose it.” Our chief aim is to grow strong as new creatures, and to gain spiritual health and immortality.

There are all sorts of ways by which the adversary seeks to draw aside from the Christian narrow way. Some of these ways are not evil in themselves, but. nevertheless, they lead to the neglect of our spiritual needs.

There are simple rules of hygiene and instructions respecting foods which do not take much time or expense- to acquire, and even then natures are so different that what would be found to suit one would not suit another. The Lord’s people. need to use the spirit of a sound mind, in these as in all matters, and “Let your moderation be known unto all men.” Some are so apt to run after anything supposed to be new or, claiming to be of great benefit. How much we need the instruction first the Kingdom of God and His righteous make everything else subservient to our spiritual needs. Everything else will have its proper consideration, duties will be properly attended to, as unto the Lord, and our lives will be recognised as moderate yet decidedly Christian. Our consecration is unto death, but if we become so enthused over the natural benefits, and many supposed benefits, how easy it would be to neglect the more important spiritual life. and what the Lord said might have its application, “He who seeks to save his life shall lose it.”

Correspondence

January 6th, 1930. Dear Brother,—

just a line as we find ourselves back home again and starting into the New Year. To-day’s Manna text is in line with the piece in January “P.P.” “So teach us to number our days that we may apply our hearts unto wisdom.” The piece in the “P.P.” is very helpful; surely it is an appropriate time to examine our hearts, to inspect our lives and see just what associations are helpful and what are not helpful; to see just what has been profitable to us in the past and what has been a hindrance. Remembering that “this is the Lord’s will, even our sanctification,” we should be diligent in co-operating with the Lord’s-providential leadings to bring about the accomplishment of His will for us. The piece on “Seeking the Heavenly Kingdom”^ is also very helpful. What a good thought to have before our minds for the year before us, “I am seeking chiefly the heavenly kingdom.” “For me to live is Christ.” was Paul’s motto, and so it should be ours. When we think what a great favour God has bestowed upon us in giving us ears to hear and hearts to appreciate His wonderful Plan, and especially in calling us into this acceptable Day to be footstep followers of Jesus how our hearts should go out in gratitude and praise, the Psalmist says, “What shall I render unto the Lord for all His benefits toward me?”--Psa. 116.

We trust that this year will see us each one making good progress along the Christian pathway, that our faith may grow stronger, and brighter and love more warm and true and tender. • e may have our trials and testings. but we will also have unfailing strength from God to help us to overcome, for His promise is sure—“I will never leave thee nor forsake thee.”

Am glad to have been able to attend the Convention again this Xmas, and we appreciate all the kindness of the friends; and their efforts to make the meetings helpful. All these Convention gatherings are a means of blessing to us as we look for His blessing in connection with the same.-

Please give Our Christian love to all the friends, .

Yours in fellowship and service of Christ,

• M.J.R. •

January, 1930. Berean Biblical Institute.

Melbourne.

Dear Brother,

As our subscriptions to the “Herald” and “Peoples Paper” expire at the end of the year, I am sending along postal note — to cover -same. Any little balance over you may use in the work,

We are both keeping well. We. often think of you all, and trust this finds you all well, .and that you had a happy and helpful time together at the Convention.

We are still clinging to the Lord and the truths we have learned and been assured of. “Surely goodness and mercy shall follow us all the. days of our life.”

The question in last “P.P.” re evidences of Lord’s presence was good and helpful. We have been thinking along this line. A little paper to hand is evidence- that some are abandoning the view that Christ is now present and are returning to the view that Christ’s coming will be visible to the world, and that He was raised in His human body. Surely we need the wisdom from above to guide us and keep us.

Christian love to you all,
Yours in Christ,
S.R.L.

Question Box.

Question.—An important point has arisen respecting the understanding of our Lord’s prophecy in Matt. 24. Does the word “parousia,” which is translated “coming,” indicate the “drawing near,” the act of “arrival,” or the actual “presence” of Christ?

Answer.—To our understanding, and eminent scholars agree, the English word “presence” is the equivalent of the Greek word “parousia.” When we may look forward to having an absent friend with us for a season, We know that there must be a moment of arrival, also a time when he will be journeying and thus “drawing near,” but it is his presence that we look forward to. Though in speaking of the matter, we may say we shall do this or that when he comes, we do not mean, when he is drawing near or at the moment of arrival, but while he is present with us and we are enjoying the -renewed fellowship.

The word “parousia” occurs 24 times in the Greek “Testament, and there would seem to be no other English word than “presence” that can so well be used to translate it in every instance.

In the Epistles we have:—

(1) .. 1 Cor. 15:23. Speaking of the resurrection of Christ (head -and body), as the first fruits, afterwards, they that are Christ’s during His “presence.” James also speaks of the church—the body of Christians being a first fruits unto God. Christ died, rose and revived, that He might be Lord of the dead and the living, thus all belong to Him by right of purchase. All are Christ’s just and unjust—and are to be raised during His 1000 years’ reign. “As all in Adam. die, so all in Christ shall be made alive.” 1 Cor. 15:21, 24. Rom. 14:9. Acts 24:15. John 5:25, 29.

(2):1 Cor. 16:17. Here Paul is expressing his gladness at the presence of three brethren, “For they have refreshed my spirit.” That was not by their journeying or “drawing near,” nor by the act of “arrival,” but by their “presence” and fellowship..

(3). 2 Cor. 7:6; (4). 2 Cor, 7:7. Here the Apostle speaks of the comfort he had by Titus having come to him. It was not:that Titus was coming, but that he was comforted by his presence and fellowship, and the good news he .had brought.

(5). 2 Con 10:10. Here the word “parousia” is correctly translated presence, and it should be clear to all that that is

what is meant. One could not reasonably say that His bodily “drawing near” was weak, or that His bodily “arrival” was weak.

Phill. 1:26. Certainly Paul did not mean that the act of his arrival would do the Phillipians good; it was his presence and fellowship, his instructions and counsel that would increase their joy.

Phill. 2:1.2. The word is again correctly translated “presence,” and is placed as the alternative to absense. No other word could so well convey the meaning of the passage.

1 Thes. 2:19. Again the meaning is not the “arrival,” or “drawing near,” but the “presence” of the Lord, for the Apostle speaks of the church as being in the presence of the Lord at that time.

1 Thes. 3:13. The word rendered “coming” should be “presence” here also. The Apostle is referring to the same event as in the previous passage, namely, the church being present with the Lord at His second presence with all His saints.

1 Thes. 4:15. Here again the word “parousia” rendered coming, should be “presence.” If the Lord was to come like a flash of lightning, as some so misunderstand, Matt 24:27, then no one could await it with joy, nor could there be any time when “The dead in Christ, having risen first,” some could be left over or remain. With the true rendering of “parousia,” i.e., presence, all is harmonious and reasonable. When the Lord should be present. He would first raise those who had fallen asleep in Christ, and then those who were still alive in the flesh, would be caught away just as they finished their course to be together with the Lord, with those who had preceded them. These do not sleep as others who died before the presence of Christ, but at the moment of death are “Changed in a moment, in the twinkling of an eye,” and so they together with all the body of Christ shall be “forever with the Lord.”

1 Thes. 5:23. Again read -presence instead of coming. It is not the act of His “arrival” we look forward to, but to His presence.

-2 Thes. 2:1; (13). 2 Thes. 2:8; (14). 2 Thes.. 2:9. The word should undoubtedly be rendered presence in each of these texts.

(15). James 5:7; (16). James 5:8. It should be evident to all that the “presence” is the thing which James referred to and not the act of “arrival,” or “drawing near.”

(17). 2 Pet. 1:16. That Peter had in mind the “presence” of Christ in Kingdom glory, is evident from the fact that he refers to the “Transfiguration” which was a picture of the Kingdom.

(18) . 2 Pet. 3:4. Should read “Where is the promise of His presence?” This verse is having fulfilment in this, our day.-

(19). 2 Pet. 3:12. This has reference to the time called, “The day of God,” “The day of the Lord’s wrath,” It will not be a flash of lightning in length of time, but a period, “A time of trouble,” even greater than that in Noah’s day, or at the destruction of Jerusalem.

.(20). 1 John 2:28. If the coming of the Lord was like a flash of lightning, there would be no time for anyone to feel ashamed “before” Him, but John had no such thought. he, along with all. those who love His appearing, look forward to being like the Lord’ with Him, and to “see Him as He is.” Such has confidence that they shall not. be ashamed before’ Him at His presence.

Thus we have gone over all the instances of the word “parousia” in the Epistles, and see that no other word than “presence” can so well convey in English the meaning of the inspired writers. Now we turn to Matt. 24, where the remaining four occurrences of the word occur, and find that the same word “presence” is clearly the Lord’s meaning in

each case.

Matt. 24:3. Here is the inspired question which was asked of our Lord, in order that the inspired answer could be provided for our edification, and it is only when we allow the proper meaning of the Greek word “parousia” four times used in this connection that we can comprehend the “meat in due season.” V. 45.

“When shall these things be and what shall be the sign of thy presence (parousia) and of the end of the world?” So that

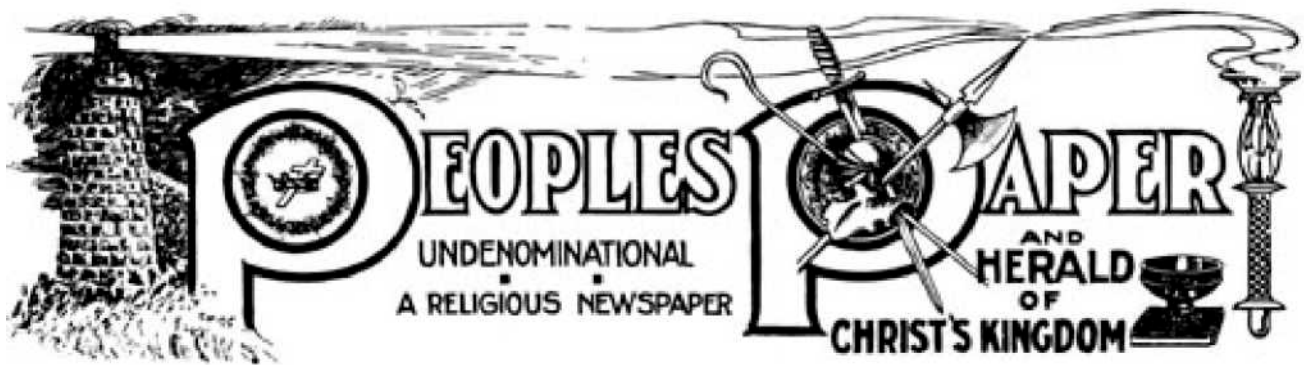
the answer given is not indicating signs that the Lord was soon to be near, or to arrive, but rather that He would be present when the signs should be seen.

Had the Lord intended returning in a way visible to all human eyes, there could lie no value in providing any sign of His presence, but as He had said that it would not be with observation, the signs are given, and the signs are all now to be seen. -

Matt. 24:27. It would indeed be a sorry thing if the Lord was to come and go just like the lightning flash, but when we see that the Greek word rendered "lightning" is elsewhere used for the shining of a candle, we readily perceive that it is the glorious sunshine, rising in the east and shining all day, setting at evening in the west, that is here used to show the glorious reign of the "Sun of righteousness, which shall arise with healing in His wings." Also, that it is not just the "arrival," "coming," or "drawing near" that is referred to, but the "presence" of the Son of man, which will continue for a 1000 year day. The word rendered "lightning" simply means "brightness," or "shining," and could be used for sunshine, or shining of a candle, or brightness of lightning, and is dependent upon connections respecting translation.

Matt. 24:37; (24). Matt. 24:39. "As the days of Noah were, so shall also the presence of the Son of man be."

The word in the authorised Bible is mistakenly rendered "coming." As Noah was present in the "Days of Noah," so of course our Lord must be present in the days of the Son of man. See corresponding passage in Luke 17:24, 26..



Vol., XIII., No. 3 MELBOURNE, 1ST MARCH, 1930. PRICE-TWOPENCE HALFPENNY

STRENGTH AND COURAGE.

“Be thou strong and very courageous.” Joshua 1:7.

CONVENTION ADDRESS.

THE older a Christian becomes in his pilgrimage along the “narrow way,” the more he realises the necessity of being strong, stouthearted, and courageous, if he would seek to “win through,” and successfully combat the various .. trials and besetments that surround him ill the world in general, respecting this matter of what constitutes strength and boldness of purpose, both morally and physically. In the one case it is—“Not by might, nor by power, but by My Spirit”—as saith the inspired Word, and in the other case, self-confidence, and outward show, and the “survival of the fittest,” is the code of mankind generally. As we look around us, there is much to be admired in the world in the many evidences of nobility, strength of character, fortitude, etc., which must be commended and rightly appreciated, and, were it not so, there is no doubt that the world would suffer much in consequence. But even from the natural view-point, do we not perceive that these commendable characteristics are few and far between, that mankind generally is very deficient in strength and nobility, both morally and physically, and that only one here and there, in proportion to the world’s vast population, can claim these excellent qualities in both aspects of their nature?

Again, taking it for granted that the few possess these splendid qualities, it is only for a brief span of years in which the strength is maintained, and often the nobility of character undermine of the imperfection and degraded status of mankind in general, of whom he forms a part. While the wise man says The glory of the young man is his strength,”—the Psalmist pictures the true position when he said:—“The days of our years are three score years awl ten, and if by reason of strength they be four score years, yet is their strength, labour and sorrow, for it is soon cut off, and we fly away”—and again:—“As for man, his days are as grass, as the flower of the field, so he flourisheth, for the wind passeth over it, and it is gone, and the place thereof shall know it no more.”

Surely the world at large is a poor groaning creation, and well would it be if more serious thought and wisdom were exercised, during this brief span of life, with its fast fleeting ‘ears, in numbering their days, and applying the heart unto wisdom. We look forward to the time when mankind will appreciate, and be able to exercise the true wisdom, and when they shall say with the Psalmist of old:—“The Lord is the strength of my life, in whom shall I be afraid.” We rejoice that the time is very close at hand when all shall realise that it is not by might nor by power, but God’s Holy Spirit, “that worketh all in all,” and as the Scriptures say:—“Better is he that ruleth his spirit, than lie that taketh a city.”

Now, let us see what viewpoint we each must take in order to become strong, courageous Christians. First of all, we have fully to realise that we have no strength of our own, and, the sooner we appreciate this fact, the stronger Christians we will become. Only as we go in the strength of the Lord can we hope to accomplish anything, and successfully fight the good fight of faith, realising at all times the Apostle’s words: “When I am weak then am I strong.”

We cannot do better than examine a few worthy examples of strong. Christian character. What a wonderful demonstration of strength of character was exhibited by our Lord, as He rejoiced to walk the pathway of sacrifice and obedience, only in the strength of Jehovah, and energised by the power of the Holy Spirit’s influence. Surely, in viewing our Lord’s life, was it not fitting that He should be termed, “The Lion of the tribe of Judah”? In that faithful, obedient, sacrificial life, poured out with such fortitude, and in the face of continued opposition, was it not in verification of the Scripture which “In quietness and confidence shall be your strength I low can we explain, or

harmonise this strength of character of our Lord, with His meek, submissive, and inoffensive disposition, so apparently contrary, and a stumbling to many? Amongst mankind in general, any indication of a quiet, inoffensive, meek, humble spirit savours of weakness, and is considered that such an one lacks confidence, independence and moral courage. Does this not forcibly prove that “the world by wisdom knows not God,” but relies upon its own vain self-esteem, wisdom and imagination? They have yet to learn that the wisdom of the worldly wise shall perish, as it is written: “I will destroy the wisdom of the wise, and bring to naught the understanding of the prudent.” In our Master, we have a beautiful example of a well-balanced mind, strong for the right, and fearless of the consequences, and yet gentle, meek, and loving towards all with whom He came in contact. How we marvel at His strength of character, manifested in this twofold aspect, as represented in the “Lion” of the tribe of Judah, and as the “Lamb” of God. How easy it might be for us to stand up, strong and courageously for the cause of Truth and its defence, and yet lack the kindly spirit- of love, meekness humility, the lamb-like qualities so necessary and trial to every footstep follower of Christ.

Another noble example of great strength of character, and true Christian development, surely is the loved Apostle Paul. What a wonderful-, all-round, well-balanced disciple he proved himself to be. Do we not more and more perceive that it is only as we allow the operation of God’s Holy Spirit of love and of a sound mind to quicken and guide us, can any follower of Christ possibly hope to, become strengthened with might by His spirit in the inner man.

Let us look for a while at the position of some of the Old Testament worthies, and their strength of character, founded or based upon their faith in God alone. What an excellent example of strength and courage twofold aspect have we in David and Goliath, owed from both the Christian’s and the world’s standpoint. the one hand, a great giant of superhuman pitted against a diminutive shepherd lad, and • know the result of the combat. The Philistine came with sword, shield, and spear, to make short work of the shepherd boy, as the giant would view with disdain and contempt the young lad, while David came in the might and power of the Lord God of Hosts. A beautiful picture of the David class, triumphing the giant of evil, in its many forms, through the strength given to those who fight in the name of their God, and with the power of His spirit working mightily in them. Like David, we must know in what we believe, and be found only using the “pebble” from the brook, and the “sling” of Truth, the sword of the spirit, which is the Word of God.

Then, again, we note the three Hebrew children in their experiences and strength of character, demonstrating great faith and fortitude, in refusing to worship any other than the only true God, and in consequence, being cast into the fiery furnace. How these also were protected on account of their noble stand against the command of King Nebuchadnezzar, which was contrary to their well-established, God-fearing heart and mind.

Again we are reminded, in this connection, of the boldness and strength of character of Joshua and Caleb, the two alone among the spies sent out to spy out the land of Canaan, who showed faith and courage, and were permitted to enter the promised land, while the others, who became fearful, and brought an evil report concern the land. shed in the wilderness. Have we), as did I men, to seek the promised Canaan and have not many of the chosen ones of this Gospel become fearful like the majority of the spies, and nothing to commend, giving: only an evil report? Have not the giants in the land, and the difficulties of tuned many to become fainthearted and weak. How we need to press forward courageously along our wilderness journey, toward the promised Canaan rest, and like Joshua and Caleb, realise the Lord’s hand and oversight with us. In His strength we shall be brought safely to our desired haven, against every foe and difficulty which must surely be confronted and overcome.

Another notable example of God-given strength and courage in the face of fearful odds was the occasion of . Gideon’s small band of 300 against the hosts of Midianites and the Amalakites. We recollect how Gideon’s army of 32,000 were tested as to their courage, faith, and strength of character, and how, at the first testing, 22,000 were allowed to return home on account of their becoming fearful of the enemy, leaving still 10,000, which, the Lord declared, were vet too many, and a further sifting was necessary in order that the required number be, obtained according to Divine direction.

Perhaps of all Old Testament pictures respecting God ‘It! overruling providence and care for His people, none serves better than this one, to stimulate and .encourage the child of God in his battle against the hosts of sin, which, pressing hard, seek ever to draw him from the prize. Just as this small band of Gideonites came upon the foe with strategy with a great blowing of trumpets, and lamps in their pitchers which they brake, thus defeating the enemy taken unawares, so, too, we, although only a “little flock,” can just as assuredly overcome every obstacle, by fighting in the strength which God supplies, we see the wisdom, to let our light shine from our earthen vessels and at the same time sound forth the silver trumpets of Truth.

(To be continued.)

When we are judged,

we are chastened of the Lord. 1 Cor. 11:32.

When on entering a house I see a child in disgrace for disobedience, although I tenderly consider the erring child, I especially feel with the grieved, sorrowing parent. When we sin, and are chastened of God, we should rather consider how the heart of our heavenly Father has by us been grieved, than be taken up with the smart of our stripes by His rod of correction.

R. C. Chapman.

Any influence is religious which fills the mind with gratitude and peace, which makes a man humble and patient and wise, which teaches him that the only happiness possible is to attune and harmonise his mind with the gracious purpose of God. A. C. B.

Correspondence

The Secretary, N.S.W., 3/2/'30. Berean Biblical Institute.

Dear Brother,—

I am enclosing postal notes for . I wish to pay for two subscriptions to the “People’s Paper” for this year. When I have read them I send them to other people and I would like to have more.

Please send me two “Hopes Beyond the Tomb” and one Foregleams .of the Golden Age.” What change is may add to the tract fund or whatever is best

Christian love, and I pray God’s blessing on you and your work for Christ,

Yours in the one hope,

Dear Brethren,— Queensland, Feb. 3, 1930. Greetings in His dear name.

Just a line to enclose my subscription for the “Herald,” also the “People’s Paper.” What is over is for the good cause. I am sorry I have been so long in sending, but with the “Herald” and the “P.P.” and the dear old I have not been able to get about much for some time; Book I have not felt my confinement hard.

With Christian love to all,

Your sister in Christ,

PEOPLES PAPER.

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CONFUSION.

WHAT confusion reigns in religious circles at this time. Yet Christendom has claimed to be the gate of Heaven, the only means whereby mankind might escape from sin and death and hell. The old and terrible thought of a hell of torture has very generally given way to saner views of God's wisdom, justice and love. Only a small number of Protestant Christians would to-day teach or endorse it. With most people, however, the doctrine has been thrown over, not because they have come to understand God's great plan of salvation and in what way He will deal with mankind generally, after the Church has been selected, and what punishment is to be inflicted upon the incorrigibly wicked, but simply that they could see the foolishness of such a proposition, as preserving sinners alive in order to have them suffer eternally. They appear to have judged the whole teachings of Christianity as being equally false. Out making a proper study of the Bible, they wrongly concluded that such teaching was contained in it. They have scented to think that Christ and the Apostles were responsible for the "damnable heresies" which Peter foretold would be introduced and for which the great Papal System must bear the responsibility. The consequence is the great indifference to religion in all so-called Christian lands to-day.

Another factor leading to the infidelity of the times has been the "Higher Criticism" or historicism in the pulpits.

This movement has, however, received many hard humps of late in the many valuable discoveries in Egypt, Palestine, Mesopotamia and elsewhere, corroborating the Bible narratives which these critics had endeavoured to explain away. cast doubt on or deny.

But even among the most sincere of Christian ministers there seems little definite knowledge respecting the Divine purpose, or true Bible teachings. We often read statements from one or another that the old creeds are worn out and that the Church requires a new theology. They seem to recognise that much that is contained in the Church creeds is not necessary, and is not founded on Scripture. We quote the following from the "Spectator":—"We have now learnt that when our Lord founded the Christian Church, He did not give it a creed and a code of rules and a constitution. but He gave it principles. He did not establish either Presbyterianism or Episcopacy, but He built up His Church on the principles of ministry and discipleship. He did not give us a code of conduct, but He taught us the great principles of righteousness and love and sacrifice. He did not give us a creed but a gospel, and He founded the Church on Himself, Jesus Christ Himself being the chief corner-stone."

We quote this as indicating public opinion, and no doubt many eminent ministers will endorse the wide statements. Yet while they know there is something wrong with the doctrines and creeds, they do not get down to a thorough and honest search for the truth as revealed in the Bible. In their desire to appear "broad," they will admit to their pulpits and discussions Evolutionists, Spiritists, and others of all shades of thought and theories; but any who do not believe the unscriptural doctrines of the Trinity or inherent immortality of the soul are seemingly outside the pale of recognition. If Divine truth is earnestly sought after, then, realising how matters were confused in the Dark Ages, there should be an open inquiry as to what the Scriptures teach, regardless of sect or creed. These two pagan and Papal doctrines stand in the way of a clearer knowledge of the Bible. They are antagonistic to the whole tenor of the Bible; the word Trinity is nowhere found in it, and not in any instance is man or the soul termed immortal. On the contrary, we read, "Hear, O Israel, the Lord thy God is one Lord," Deut. 6:4. "Thou shalt have no other gods before Me." "To us there is one God, the Father of whom are all things and one Lord Jesus Christ by whom are all things," 1 Cor. 8:6. "The head of woman is the man and the head of Christ is God," 1 Cor. 11:3. Also respecting immortality, far from being a quality possessed by nature, it has to be striven for and is given only to the overcomers. "To them who by patient endurance in well doing seek for glory, honour and immortality, eternal life," Rom. 2:7. The soul that sinneth it shall die, Ezekiel 18:4, 20.

While the Lord did not place His Church under any set code of laws, He certainly gave implicit instructions regarding the conduct of His followers. In fact, how could He leave us the "great principles of righteousness and love and sacrifice" without indicating the lines of conduct. Then does not the Sermon on the Mount, commencing with Matthew, fifth chapter, indicate not only the manner of life but the spirit which must animate the true Christian. Nor did the Lord leave us without a creed; He that cometh unto God must believe that He is, and that He is a rewarder of "them that diligently seek Him." The sayings of our Lord and writings of the Apostles clearly and simply state what it is necessary one should believe in order to be saved. Doctrine is necessary, the truth has been given, and the Church is to be "the pillar and ground of the truth." The Christian is to fight the good fight of faith, "holding fast the form of sound words," 2 Tim. 1:13; 1 John 4:1-3; 2 John 7-9, etc. One can nevertheless, while differing from the sweeping statements, appreciate the spirit of the "Spectator's" remarks. Christianity is a practical religion. Christ's teachings provide the true principles for establishing a world in righteousness as well as for the selecting of the Church.

All theories and doctrines and professions and orations are simply tinkling cymbals and sounding brass, unless accompanied by earnest endeavour to apply the Christian principles and live the Christian life, and to attain the same character as the great Head of the Church.

ADELAIDE -CONVENTION.

Word has been received from the Adelaide class, that the Easter Convention will be held there again this year, commencing on Easter Saturday, April 19th, and continuing on the Sunday and Monday.

The Adelaide friends look forward to a helpful season of fellowship at that time, and will be pleased to see any from other parts who are able to attend.

The meetings will be held in Liverpool Buildings (second floor), Flinders Street, Adelaide. Further particulars may be obtained from the secretary, Mrs. Randall, "Lauriston," 45 Welland Avenue, Welland, South Australia.

They Had Been With Jesus.

"I here is none other name under heaven, given among men, whereby we must be saved."—Acts 4:12.

As the apostles were preaching Christ, taking for their text the manifestation of His power through Peter in the healing of the impotent man at the temple gate, "Beautiful," and while the devout worshippers heard them gladly and repentantly the theologians were disturbed. It seemed monstrous to them that any hut themselves should undertake to teach the people, and that the people were giving more interested attention to these "laymen" than they gave to them—the chief priests, religious rulers and doctors of the law. In this they but manifested the usual worldly spirit, which in every religious system except the true one manifests special opposition to any light on teaching which does not emanate from those recognised as "ordained" teachers. True, these apostles were ordained by the very highest authority in the universe—the spirit and power of God, communicated by Christ; but such ordination, such authority, to teach, was not recognised by those doctors of divinity who, like their successors to this day, failed to recognise the ordinations of God and merely recognise human authorisation to preach.

Not only were they envious that others than themselves should have the ear of the people for religious instruction, but they had listened sufficiently to the discourse themselves to ascertain that the apostles were really imparting to the people some knowledge of spiritual things. The people were actually being taught, and that upon subjects concerning which they, the recognised doctors of divinity and theology, knew nothing, and could teach nothing. If, therefore, such teachings were permitted, the worshippers would very soon know more than their religious rulers, which would never do. They were unable to teach the people themselves, and were not humble enough of heart to receive instruction, and hence were quite ready to be overcome by the spirit of envy, hatred and malice, against those whom the Lord had appointed, and was using, while passing them by. They had power to stop the preaching and to imprison the Apostles, and they did so.

This same spirit was equally manifested, and even more unrighteously, by the religious leaders during the dark ages: they not only imprisoned but tortured and put to death those who ventured to instruct the people in spiritual things without their permission, ordination, etc. This same spirit was manifested to a considerable extent by the reformers also, we are sorry to say—Calvin, Luther, and members in authority in the Episcopal Church from the sixteenth to the eighteenth centuries. were similarly grieved with efforts to instruct the people outside their own channels; and the same spirit to a t followed some who fled from persecution in the Mayflower, to American soil. We need not accuse any of these of intentional wrong: they lived in a time when religion and politics were blended, and they verily thought they did God service. in opposing as they did that which they considered to be "heresy." Had they opposed the heresy with force of logic and Scripture merely, and sought thus to vanquish what they believed to be errors, with what they believed to be truth, they would not only have been worthy of approval, but also of admiration, and they might have been led into the truth; but their zeal misled them into the use of unjust means, and they more or less fought against God. But be it noted, all these improper efforts were unavailing to suppress the truth, and merely served to purify and refine the saints, as "gold tried in the furnace."

Arrogantly accustomed to overawing the common people with their titles, learning and authority, the High Priest and all the priestly family, and the religious rulers, and elders, and learned scribes, met as a court to hear, to overawe, to brow-beat, and to condemn Peter and John for their temerity in attempting to teach the people.

They were surprised when the two men whom they had judged from their general manner, dress, etc., to be "unlearned," not theologians. but of the "common people," addressed them meekly. simply, yet with holy boldness,

concerning Jesus of and His power to heal—as much since His crucifixion and resurrection as before. Peter, if speaking of himself, might have been inclined to avoid mentioning the guilt of his hearers in connection with the crucifixion of our Lord; but as a chosen vessel for this very purpose he was specially under the control of the holy Spirit; and, although in no bitter or acrimonious language, he told his hearers the plain truth concerning their guilt as the crucifiers of Jesus, and showed them from the prophets that they had set at naught the chief stone of the spiritual temple of God, but that, nevertheless, God had highly exalted Him to be the Head over the Church, which is His body—the spiritual temple into which we as living stones are being built up.

There is no ambiguity in preaching done thus, under the inspiration of the Holy Spirit: it is direct, to the point. Peter did not say that Jesus of Nazareth was one of the great teachers of the world, and as worthy to be heard as Moses or Confucius or others; neither did he say, “It makes no difference whether you ever hear of the historic Christ or not, as some false teachers now declare. Peter’s spirit-inspired teachings were evidently riot at all in harmony with what is known as the “new theology.” nor with what is known as the “higher criticism,” nor with what is known as the “broad theology,” advocated by many of our day. Peter gave the message direct and with force: “There is none other name given under heaven or among men, whereby we must be saved.” In these words he told his learned hearers that there was no hope of salvation in Moses and in the Law, any more than in the heathen systems of theology—that knowledge of, and faith in, and obedience to Christ was the only God-appointed way of salvation.

What could they say! What could they do under such circumstances? They had utterly failed to overawe these humble fishermen, and instead had received a discourse from them, which was wholly unexpected under such conditions. They were not in the humble attitude of heart to be affected as were the three thousand who, on the Day of Pentecost, were pricked to the heart and converted, nor were they of the humble, worshipful, teachable spirit of the five thousand worshippers who had been converted by hearing the apostles in the temple the day before. They could do nothing hut marvel. But they took knowledge of the fact that the same meek and quiet spirit of Jesus was in these. His disciples, and the same powerful logic, directness of discourse and humility of manlier.

So let it be with each of us, the followers of Jesus! If we have opportunity for testifying to His grace and gospel, let us not fear to declare the whole counsel of God, but let us not do it rudely nor unkindly, but with the gentleness and force which are of the spirit of the truth.

Just a little farther on—and all who “honour Me,” with joy shall prove My promise true; they too shall honoured be. Full well I know thy heart’s desire, the heights to which thou dost aspire; thy love which burns with holy fire—and all to “honour Me.”

Of too many it must be said, they are not convinced by Scripture. They do not possess an insight into the scope of the Bible. They know little of Moses and still less of the prophets. They do not understand the drift of an epistle. And therefore they may easily be tossed to and fro by every wind of doctrine. A good flow of language, solemnity of manner, and plausible philosophy carry them away. Our armour is the Word. Read the Scripture, and prayerfully and diligently study “the whole counsel of God.”—Adolph Saphir.

Question Box.

Question.—Will ally Christians escape death? Does the fact of our Lord's presence (parousia) in any way lessen our "blessed hope of His appearing" and kingdom?

Answer.—Quite to the contrary, we find that the many evidences of Christ's presence in preparation for the setting up of His kingdom is part of the "blessedness" experienced by those watching and waiting at the- end of the 1335 days of Daniel 12. Far from lessening the hope, the Lord gave the signs which would mark His presence in Matt. 24 and Luke 21, and said, "When ye see these things come to pass, then look up, lift up your heads, for your deliverance draweth nigh." Luke 21:28. This expression clearly shows that the Lord would be present for some time prior to the deliverance of the saints still in the flesh. The deliverance and joys of being with Christ in the kingdom is still our "blessed hope." It is surely nearer than when we first believed; "this generation shall not pass till all these things be fulfilled." Matt. 24:34. "When ye see these things come to pass know ye that the Kingdom of God is nigh at hand," Luke 21:31. If the "rapture" theory were correct, i.e., that all the saints should be caught away at the moment of our Lord's arrival, these Scriptures could have no meaning. On the other hand, Christ was to come as a thief unknown, secretly, and therefore there is the necessity for these "signs" of His presence, that those "who are alive and remain" might know of His presence and "lift up their heads". in refreshed hope of being one by one or more changed and caught away in the moment of death to be forever with the Lord.

The suggestion that ally members in Christ may pass into the glorified condition without passing through the veil of death is contrary to the words of the Lord and the Apostles. Only if we suffer with Him shall we reign with Him; only "if we be (lead with Him shall we share His resurrection"—we must be "planted in the likeness of His death." "He that seeks to save his life shall lose it."

Ever since the adversary said to our first parents, "Ye shall not surely die," he has made appeal to the human heart along the same lines; for instance, there is the doctrine of "immortality of the soul," by which he has deceived the whole race—heathendom and Christendom, It was the same method behind a message which some, on their own authority, proclaimed a few years ago, that "millions now living would never die," and he would deceive, if it were possible, some of the elect by this suggestion also, of escaping death by being carried away into the air to be with the Lord without dying.

AIDS TO BIBLE STUDY.

"Hopes Beyond the Tomb," (id. "Tabernacle Shadows" 5d.

"Christ's Return: His Revealing and Manifestation." 4d. "I will Come Again" 3d.

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CHRIST'S RETURN:

HIS REVEALING AND MANIFESTATION.

“And He shall send Jesus Christ which before was preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began.”—Act 3:20-2.1.

THE little band of believers who had followed the Lord in His service of love and sacrifice during the three and a half years of His earthly ministry, were about to be sorely tried. How great had been their expectations! The mighty power of God had been wonderfully demonstrated in the works of mercy accomplished by the Master, as also by His words of wisdom and grace. There could be no question but that He was The Messiah and Phillip confidently informed Nathaniel, “V\ .gave found Him of whom Moses in the Law and the prophets did write.” “Come and see.” Peter also boldly declared, “Thou art the Christ, the Son of the living God.” How plaintive was the statement of Cleo-pas as he and another disciple were joined on the way to Emmaus by the Master disguised as a stranger. After having mentioned the terrible tragedy that had been enacted by the rulers of the people in slaying their Lord, he adds, “but we trusted that it had been he who -should have redeemed Israel.”

We then remember how their hearts burned within them as He, Who spake as never man spake, in words of grace explained to them from Moses and all the prophets, how just what had happened was only fulfilling that “which was written.” That it was necessary before Christ should enter His glory and Kingdom and commence the great work of delivering Israel and all the world from the oppression, not only of Rome, but of Satan and sin and its consequences, that He should first suffer. The first step in regard to the liberation of Israel and the world was to pay the price of sin. The penalty of death was against humanity as a whole. justice had condemned the race to death on account of one man’s transgression. Adam represented the earthly family. It was in mercy that all were included in the transgression, so that in justice all could be included in the redemption wrought by the one man Christ Jesus. This is clearly stated in Romans 5:11-19, and again in that beautiful chapter on the Resurrection-1! Cor. 15:21-22, “For since by man came death, by man came also the resurrection of the dead, for as in Adam all die, so in Christ shall all be made alive.”

Unless there could be a resurrection from the dead, then all the glorious promises of Messiah’s Kingdom could avail nothing for the great majority of the human family. Millions of heathen and millions of children have died and never heard anything of God’s great plan for blessing mankind, never heard of the only name whereby they could come to God and have salvation. I had not Christ undertaken to pay the price of sin, the death sentence could never have been lifted, and there could never have been any hope of a life to come, there could never have been any Resurrection at all. How necessary, then, was the great sacrificial work of our Redeemer at His first advent. The whole matter of His second presence in Kingdom glory, to “bless all the families of the earth” in accordance with the great Abrahamic promise, depended upon it.

Not only on the Way to Emmaus did the Lord point the disciples forward to the fulfilment of all the glorious prophecies of the Old Testament, but we read Acts 1:3, “To whom also He showed Himself after His passion by many infallible proofs being seen of them forty days, and speaking of the things pertaining to the Kingdom of God.” They had also enquired of Him, “Wilt Thou at this time restore the kingdom to Israel?”

It had been a matter very much hidden in the scriptures of the Law and the prophets; that Messiah must first suffer, and thus make satisfaction for sin. Peter in his first epistle, chapter 1, tells us that the prophets did not understand their own utterances concerning the sufferings of Christ, but realised that the message was not unto themselves but was intended for those coming later—the church, the spiritual seed of Abraham” It was, then. not surprising that the disciples of our Lord should have such happy expectations regarding His presence. Not understanding the veiled utterances respecting the suffering they were more attracted by the beautiful expressions about the “King that should reign in righteousness.” “Of the increase of His Government and peace there shall be no end, upon the throne of David and upon His Kingdom to order and establish it with judgment and with justice from henceforth even for ever.” “But with righteousness shall He judge the poor and reprove with equity for the meek of the earth.” “They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea,” and “in that day shall there be a root out of Jesse which shall stand for an ensign of the people: to it shall the Gentiles seek: and his rest shall he glorious.” “In this mountain shall the Lord of hosts make unto all people a feast of fat things, of wines on the lees, of fat things full of marrow, of wines -on the lees. well refined. And He will destroy in this mountain the face of the covering cast over all people and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it.” “And the mountain of the Lord’s house shall be established

in the top of the mountains, and it shall be exalted above the hills. And many nations shall come, and say, Come, let us go up to the mountain of the Lord and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths. and they shall beat their swords into ploughshares .and their spears into pruning hooks. Nation shall not lift up a sword against nation, neither shall they learn war any more.” “And they shall sit every man under his own vine and fig tree, and none shall make them afraid.” (Isaiah 32:1; 9:7; 11:4-10; 25:6-9; and Micah 4:1-5.)

“I WILL COME AGAIN”

John 14:3—”If I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also.”

Nothing, then, can be more plainly stated than that our Lord Jesus is to come again and accomplish a great work for which the first advent was but the necessary preparation. The hope of Christ’s return and kingdom has ever been the great stimulus to the Church in all her trials and sufferings.

The Gospel Age is the Age of faith, not that faith is a characteristic of mankind during this time, but that God is only dealing with such as have faith, and that faith in Christ’s death is the means of justification and acceptance with God, in contrast with the Law Dispensation when perfect works were required, and also contrasting with the next Age, when under the New Covenant every man will be judged according to his works, (Rev. 20:12-13). During this Age of Faith, God is selecting a certain class which will, when the Christ character has been formed in each, become the Bride of Christ, and will “sit down in His throne even as He overcame and is set with the Father in His throne.” (Rev. 3:21).

In one sense the Lord has ever been with His people according to His promise, “Lo I am with you always, unto the end of the Age.” In the same way He is represented in Revelations as “walking amidst the candlesticks.” This was evidently in the way indicated by His words, “I will not leave you comfortless, I will pray the Father and He will send you another comforter even the spirit of the truth.” (John 14:16-18).

He would be with the Church in all her suffering. No member would he without His sympathy and gracious advocacy with the Father, and comfort of the Holy Spirit. Yet He is represented as being retained in the heavens “until the times of restitution of all things.”

At His first advent He came to His own, the Jewish people, who represented God’s Kingdom in the earth; He offered Himself as their King, and was rejected. “His own received him not.” They then failed to secure the privilege of becoming solely the Church, class; the Kingdom of Heaven class. “The Law and the prophets were until John, since then the Kingdom of Heaven is preached.” (Luke 16:16). They rejected the “chief corner stone.” They were the wicked husbandmen who slew the Son and Heir. Therefore, Jesus said “the Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.” (Matt. 21:33-43).

Peter refers to the rejection of the chief corner stone, and speaks of the Church, which is being selected from all nations, as being the nation of God. “Which before were not a people but are now the people of God.” (1 Peter 2:6,10).

Not until this Church class is complete will the Jews as a nation see that they crucified the Lord of Glory. Not until the fulness of the Gentiles has come in—the number of God’s elect completed— will blindness be removed from Israel, and they shall say, Blessed is He that cometh in the name of the Lord. (Matt. 23:39; Rom. 11:25, 27).

James so concisely summarises the matter in Acts 15:14-17, “God at the first did visit the Gentiles to take out a people for His name, and to this agree the words of the prophets as it is written, “After this I will return and build again the Tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up, that the residue of men might seek the Lord, and all the Gentiles upon whom My name is called saith the Lord, who death all these things.”

This, too, is in accord with the Apostle’s statement in Rom. 8:19-22. “The whole creation groaneth and travaileth together in pain until now, waiting for the manifestation of the sons of God. In other words, waiting until the Church is complete and shines forth “as the sun in the Kingdom,” for the blessing of all the willing and obedient of mankind, “All the families of the earth.”

The first and second advents are then closely related in that the plan if the second coming could not be undertaken until the justice of God’s throne had been met by the payment of the penalty for sin to redeem mankind. It will be

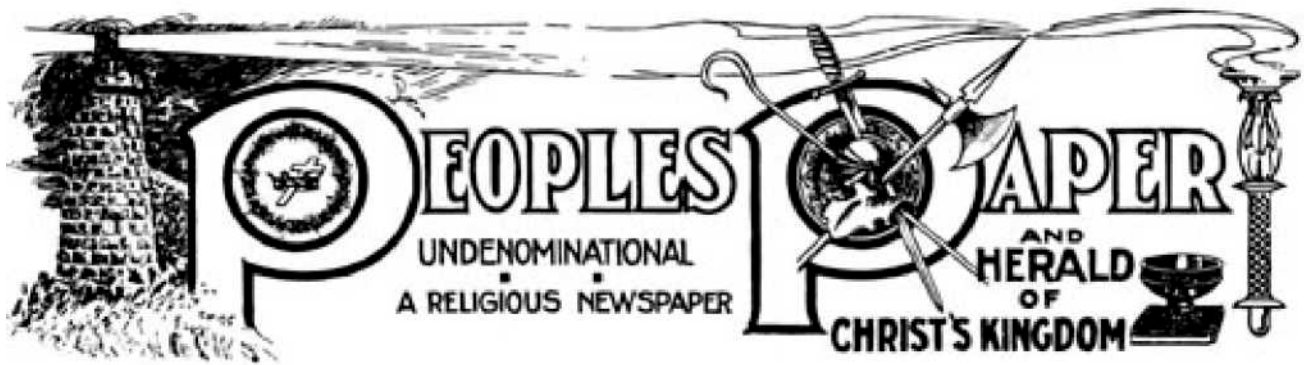
readily seen how necessary it was that our Saviour should become a man— not a sinful man, though born of a woman yet not of Adamic stock, but separate from sin, spotless, undefiled—in order that He might offer Himself as a perfect man, in the place of Adam, and thus allow the sinner to go free. “He gave Himself a ransom for all to be testified in due time,” so that “as all in Adam die, so all in Christ might be made alive again.”

Thus it was that Christ came in the body of humiliation for the suffering of death, but the object at the second advent is so very different that He will not again appear in the flesh, of which He said, “My flesh I give for the life of the world,” but we look for Him the second time “in power and great glory,” in the express image of the Father’s person.” He was “put to death flesh, but raised spirit,” and comes to take control of earth, to bind Satan, the present “prince of this world,” and to reign in his stead. To stamp out evil and ultimately all evil doers, to bring in righteousness and peace and make this earth a paradise, filled with the glory of the knowledge of the Lord.

(To be continued.)

Till I come, give attendance to reading, to exhortation, to doctrine. 1 Tim. 4, 13.

The Book of God is a store of manna for God’s pilgrim children; and we ought to see to it that the soul get not sick and loathe the manna. The great cause of our neglecting the Scriptures is not want of time, but want of heart, some idol taking the place of Christ. Satan has been marvelously wise to entice away God’s people from the Lord.



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CHRIST'S RETURN: HIS REVEALING AND MANIFESTATION.

Continued from March Issue

THE Apostle in 11th. 9:24-28 uses the typical high priest and the two sacrifices of atonement as illustrative of the first and second comings of Christ. He put away sin by the sacrifice of Himself, and appeared in the presence of God for us. "So Christ was once offered to bear the sins of many, and to them that look for Him presence of God for us.

"So Christ was once offered to shall He appear the second time without sin (without a sin offering) unto salvation.

That will be as in the type where all Israel awaited the appearing of the High Priest, coming out of the Holy the second time; when Moses and Aaron then lifted up their hands and blessed the people." (Lev. 9:22, 23). After the great time of 'trouble has swept over the earth, the people will have learned the sad lesson, that no human government is capable of ruling in righteousness, nor able to bring peace and order in the earth. The desire of all nations will be the kingdom, which Christ will establish: Just as Israel awaited the second appearance of the High Priest Aaron who came forth and blessed them, so mankind is spoken of by Paul (Rom. 8:19-22) as the whole creation, groaning and travailling together in pain, waiting for the manifestation of the sons of God—the Church—the joint heirs with Christ in His Kingdom—who are to sit with Him in His throne. (Rev. 3:21).

HE COMES TO REIGN.

At the second coming of Christ, then, there will be a great change of Government. Satan and the fallen angels will be bound, they who have so long been ruling in the hearts of the disobedient, and enticing into sin and wickedness, deceiving millions in the many false religious and thousands in such cults as Theosophy, Christian Science and Spiritism, through witches and mediums. Instead of all this baneful influence there will be a new and happy influence towards righteousness, godliness, kindness and peace; because Christ and His saints will have taken control of the world, and the purpose is to raise the fallen, lift up the oppressed, relieve the afflicted, and encourage all to walk up the highway of holiness, and to gain the reward of eternal life.

When we see that the purpose of Christ's return and March Issue kingdom is so very different from that of His first advent, we can see that He will not need to come again in a body of humiliation, but as He Himself has said, "In power and great glory, and all the. Holy 'Angels with He has no need to again change His nature and become flesh.

His mighty work can the better be accomplished in His power and might, as the glorious spirit being, in the express image of the Father's person." (Heb. 1:3, 4).

Let us enquire as to what will be the first work of our Lord _ on His return. Will He At once begin His millennial reign, or is there not some preparatory work to be done?

PARABLE OF THE YOUNG NOBLEMAN.

Perhaps the Parable of the Young Nobleman in Luke 19:11-27 will be helpful to consider at this point.

The reason stated for this parable's -being given is, "Because they thought that the Kingdom, of God should immediately appear," and "Because they were nigh to Jerusalem." They were looking for a literal human king and earthly kingdom, with Jerusalem as the capital of all the earth.

Our Lord had already informed them that the Kingdom (Luke 17:20) cometh not with outward show or with observation. His hearers were but naturally minded men. The Holy Spirit had not yet been given, and so they could not think of anything but an earthly Messiah, with an earthly throne and earthly armies going forth to conquer and thus establish His Kingdom 'in all the earth. How differently does the matter appear when we receive the spiritual mind, and compare scripture with scripture. While some scriptures taken in an isolated way might appear to teach so, yet we see that though Jerusalem is again to be restored, and Israel, according to the flesh, is to return to God's favour, and will be the earthly representative of the Messianic Kingdom, yet the real kingdom class, Christ and His saints;

His joint-heirs, will be spiritual. They will have much more power and control of earth's affairs as spiritual beings than could be the case if they were in human form. • So the Lord's words on this point are very important, but may be referred to later on.

This Parable of the young nobleman was given to help those who had ears to hear, to realise that there was much to be done before their expectations of seeing Jerusalem again a joy in earth could be accomplished. Our Lord was represented by the young nobleman.

He would need to be absent for some time (the whole Gospel Age). He would then return with full authority to set up the Kingdom. It also shows that even on His return He will first deal with His servants. The ten servants -were each given a pound with which to trade, and on His return the Lord first requires of these an account. The pound appears to refer to justification, which comes to every Christian believer, and by putting this to the banker, or, in other words, by presenting our justified selves as living sacrifices to God, we receive the begetting of God's Holy Spirit, and thereby start in the Christian race, and endeavour to produce the fruits of the Holy Spirit.

There appear to be four classes here dealt with by the Lord.

The one who had gained ten pounds would appear to represent those who had faithfully used their privileges and opportunities, and had developed the perfect character—the likeness of Christ, and so received the abundant entrance into the Kingdom, "Have thou authority over ten cities."

The one who only gained five pounds may represent the great multitude who seem to gain a second prize and serve before the throne. (Rev. 7:9.)

The one who did no trading but simply handed back the pound would seem to be those who came so far as to justification by faith through the precious blood of Christ, but they do not go on to consecration, they do not go to the bank with their pound at all. They have never taken the step of offering their purchased lives to God. They are those "who seek to save their lives and so lose them." They are those who "receive the grace of God in vain." The pound is taken from them; they are not punished otherwise, and will no doubt be judged with the world in the next Age.

There are those who were rebellious and wilfully rejected the Lord's provision for them, and turned against the King. "We will not have this man to rule over us." These were slain, and would probably represent those who sin the sin unto death.

All this work or judgment among Christians appears to be, at the return of Christ to take the Kingdom, yet prior to His taking control of earth. So that there would appear to be some time during which Christ is to be present among His people, yet unknown to the world.

"IF ANY MAN HEAR MY VOICE." Luke 12:35-48.

The Lord, in verse 36, seems to teach in line with this thought. "Let your loins be girded about and your lights burning, and be ye yourselves like unto men that wait for their Lord when He shall return from the wedding, that when He cometh and knocketh they may open unto Him immediately."

The thought appears to be that the Lord would be present and knocking, and that some might not be sufficiently alert to hear the "knock," while those who were in the right attitude and waiting for Him would more quickly recognise the Lord's presence. Then there is the promise of verse 37, "Blessed are those servants whom the Lord, when He cometh, shall find watching. Verily, I say unto you. He will gird Himself and make them to sit down to meat and will come forth and serve them."

This is surely a wonderful promise, and also clearly indicates that the Lord will be present among His people prior to

His taking control of earth's affairs. Not only will the world be unaware of His presence, but many of His own people will evidently be too much taken up with other things, soothed to spiritual drowsiness by worldly attractions, or social matters, or even social uplift, temperance or religious work, and thus fail to recognise His presence, and fail to enter the marriage feast, fail to sit down at the table to eat the meat specially provided by the Lord for the watchers. We find similar language in Rev. 3:20, addressed to the Laodicean Church: "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with Me."

Verse 45 seems clearly to indicate a class which will refuse to believe that the Lord is present, and who will begin to smite those who are rejoicing in the fact. and are enjoying the feast which the Lord promised to prepare, a feast of truths, new and old, out of the storehouse—the Word of God. So that here, again, we notice the solemn fact that the first work at the Lord's return is a separating work among professing Christians, "Judgment must begin at the House of God."

This separating work is termed the "harvest," and the Lord gave the Parable of the Tares sown in the wheat field to illustrate the matter. (Matt. 13:24-30.)

This parable covers the whole Gospel Age. The "good seed" is the Word of God, the true Gospel of grace in Christ. The enemy that sowed the tares is the Devil, who has sought to prevent the truth, and to pervert it by presenting error, right from the beginning. His crafty work is seen in all the false religions of heathendom, as well as in Christendom. The great anti-Christian Roman Catholic Church is surely his masterpiece, so wonderful a 'counterfeit of the true Church that millions have been deceived. The tares, sown among the wheat, have developed so that the wheat field has become a tare field. The terrible falling into error and development of tares could be seen even in the Apostles' days, but to the enquiry as to whether the tares should be separated or pulled up. the reply is: No, do not do any separating work until the Harvest time—"the Harvest is the end of the Age." Then the Lord would be present to direct the work, and would have the tares bound in bundles for the burning. Thus the wheat would be separated from these - bundles and gathered out of the field into the barn.

This is all to be accomplished by the present Lord, in preparation for the setting up of the Kingdom. The Kingdom will not commence its thousand years' reign of glory and blessing until the wheat is all garnered—that is, until the Church, the members in Christ, are all gathered home to reign with Him. The reign will not begin until the tares have gone into the fire, nor until Satan, the present prince, is dethroned and bound. • The question now is as to just where are we in regard to these important matters?

"Watchman, tell me does the morning
Of fair Zion's glory dawn?
Have the signs that mark its coming
Yet upon thy pathway shone.

Pilgrim, yes; arise, look round thee!
Light is breaking in the skies;
Gird thy Bridal robes around thee,
Morning dawns, arise, arise!"

While we have the prophecies of Daniel, the 1260, 1290, 1335 and the 2300 days, pointing to the years 1798, 1828, 1874 and 1846 respectively, yet none of these prophecies just clearly state that the Lord would be present again. They speak of the ending of Papal power and the cleansing of the sanctuary, and "Blessed is he that waiteth and cometh to the end of the 1335 days." The Lord has left us rather to judge by the signs, the conditions about us, and the work going on among Christians, as to where we are in respect of His coming. The matter then may be discerned by those who search, "He that hath ears to hear, let him hear," and as for those who neglect the Word of God, neglect to watch, and do not trim their lamps—the Word of God .which is a lamp to our feet, a guide to our pathway—they will surely be left in ignorance of these important developments in connection with the Lord's presence and the deliverance of the Church.

The Lord has stated that when the Son of Man returns there will be similar conditions to those which existed in Noah's day, prior to the Flood. There were about 120 years during which Noah preached and warned of the coming catastrophe--the deluge—and during which time the people scoffed and went their own way eating, drinking, marrying, and giving in marriage. and knew not until the flood came. (Luke 17:26-27.)

"As it was in the days of Noah, so shall it be in the days of the Son of Man, they did eat, they drank, they married wives. and they were given in marriage until the day that Noah entered the ark, and the flood came and destroyed

them all.”

Likewise also in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them- all. Even thus shall it be in the days of the Son of Man.” (Luke 17:27-30.)

St. Paul also speaks of the same time, saying, “This know, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce breakers, false accusers, incontinent, fierce. despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God. Having a form of godliness. but denying the power thereof.” (2 Tim. 3:1-5.)

The Lord, after speaking of the signs of His presence, warns against the possibility of that day’s coming upon us unaware.

“Take heed to yourselves lest at any time your hearts be over charged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell upon the face of the whole earth. 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 21:34-36.)

THE TEN VIRGINS PARABLE.

The Parable of the Ten Virgins indicates that there will be two classes even among those interested in the Lord’s return. Some have trimmed their lamps and have oil in their vessels, and are thus able to appreciate the presence of Christ, while others seem to lack the spiritual perception through lack of oil in their vessels, the Holy Spirit in their hearts, and so fail to enter the Bridal Chamber, and are not recognised by the Bridegroom.

It would seem probable that the outworking of this Parable of the Ten Virgins has been in course of fulfilment ever since the ending of Daniel’s 1290 days. It was somewhere about 1825 that the advent movement had its beginning, and the message went throughout Christendom, “Prepare to meet the Bridegroom.”

Mr. Miller and others prominent in this movement had concluded that Christ would return about 1844, which they understood was the end of Daniel’s 2300 days (years). (Daniel 8:14.)

A great disappointment occurred at that time, for those whose minds were exercised on the subject had not grasped the correct thought of the manner of the Lord’s return. They looked for Him to appear again in human form, visible to the human eye. They had not noticed the intent of the Lord’s own words. (Luke 17:20-24.), “The Kingdom of God cometh not with observation.” Neither shall they say, “Lo here, or Lo there! For behold the Kingdom of God is among you.” Even this disappointment of 1844 seemed to be intimated in the word, “And He said unto the disciples, 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; and they shall say to you: see here or see there, go not after them, nor follow them. For as the lightning that lighteneth out of one part under heaven and shineth unto the other part under heaven (the sunshine out of the east unto the west), so shall also the Son of Man be in His day.” It is quite evidently a .Mistake to think of this lightening as the lightning flash. It is foolish to think that the Lord’s second presence would be but a flash as of lightning. He is represented elsewhere as the “Sun of righteousness that shall arise with healing in His wings” (Mal. 4:2),

That surely means that He will not be seen by the natural eye, though every eye of faith will see Him, and appreciate the light of the knowledge of the Lord, which shall cover the whole earth as the waters cover the sea, and feel the warmth of His love and the healing influences of those rays of sunshine from His glorious presence. We may recall the incident of Paul’s conversion, and how the Lord appeared to him in the way, and His appearance was above the brightness of the sun at noonday, and could not be looked upon. Paul was blinded. Then, too, we remember how highly the Lord was exalted after His resurrection. Paul declares that he saw Christ “as one born (in resurrection) before the time.” He saw Him as He will be. when He comes as a glorious spirit being, in the “express -image of the Father’s person” “whom no man hath seen nor can see.”

There is- not one word in connection with the Lord’s coming again to indicate that He would once more change His nature and again become flesh, but, on the contrary, He declared (Matt. 24:30), “There shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man. coming in the clouds of heaven with power and great glory.” And again (Luke 9:26), “He shall come in His own glory, and in His Father’s, and of the Holy Angels.” And Matt. 16:27, “For the Son of Man shall- come in the glory of His Father and

with His angels.” It would be but reasonable that, if the Son of Man should return in human form visible to men, the angels also would. be in similar form, and thus also. be seen of men. We remember again that it was in order that Christ might pay the price of sin by giving “His flesh (His. humanity.) for the life of the world,” that He had become flesh, that He had been “made a little lower than the angels for the suffering of death, that- He might by the grace of God taste death for every man.” (Heb. 2:9.) Having accomplished the great sacrifice, He comes again, not in the body of humiliation; but in- power and- glory, in the “express image of the- Father’s person.”

The apostle John did’ not even know what He would be like. but he knew that He would come “as He is.” He would; not change His condition or nature, but those who will see Him must be changed to be like Him. (1 John- 3,:

There are scriptures which, if taken literally, might appear to- teach, to the contrary of the Master’s words, “Henceforth the world seeth Me no more,” but if we patiently examine these passages we believe it will be seen that they are figurative or symbolic, and when their real meaning is discerned they will be found beautifully harmonising with the plain statements of our Lord, and with the apostle Paul, who said, “Yea, though we have known Christ after the flesh, henceforth know we Him (so) -no more.”

We have, for instance, the statement that the day of the Lord cometh as a thief in the night; and yet again we read that He will descend with a “shout.” and the “voice of the Archangel” and- the “trump of God.” All these take place at the presence of the Lord, yet only those who are -earnestly waiting, watching and listening will hear the shout, the voice, the trump, or the “knock.” Others shall be unaware of His having come. Rev. 3:3 (Diaglott). “Remember, therefore, how thou halt received and heard and observed it, and reform. if therefore thou shouldst not watch. I may have come as a thief, and thou mayst -by no means know at what hour I may have come on thee.”

All these symbols refer to the message of truth, a proclamation of His presence, etc.

Daniel 12: I shows that the Lord would be present, “shall stand up” prior to the “Time of Trouble.” Rev. 11: 1518 shows that the nations will be angry, and like those in Noah’s day, unaware of the presence. 1 Thes. 4:16 shows, too, that Christ will -be present when the shout, voice and trump sound forth, and Matt. 24:31 tells the purpose of the sounding of •the trumpet to be the accomplishing of the harvest work, to “gather together His elect from the four winds of heaven.” That is the gathering of the saints out of all the bundles of error and sectarianism, into the light and liberty of the truth as it is in Jesus.

To be continued. -

THE HIDDEN CROSS.

The multitude saw but the cross of olive wood
The Man of Sorrows bore, nor knew how underneath,
Close pressed upon His heart a hidden cross He wore—
A dark and bleeding weight of sin and human woe,

Made heavier with the sentence of God's broken law,
And crowned with thorns of scornful and malicious hate—
A cross the world's Redeemer found on Jordan's brink,
Nor laid it down until He came to Calvary.

Oft times it seemed He almost craved some human aid,
Some sympathising heart to share that cruel cross.
Jerusalem, Jerusalem, hadst thou but known
What time that cross bore heaviest on the yearning heart

Of Him, thy King! And yet, O slow of faith and hard Of heart,
"Ye would not," and the King passed on His way;
And of the people there was none with Him!
He trod Alone the valley of this dark world's shame and woe.

O, chosen three, had ye but watched with Him "one hour,"
That awful night in dark Gethsemane, ye might
Have lightened some the cruel weight of that dread cross—
Have known and shared with Him that agonising woe.

Alas! Alas! Your eyes were heavy, and ye slept.
So now, "Sleep on, and take your rest," ye weary ones.
An. holy angel's wing bath eased the hidden cross—
Your Master, strengthened, waits that other cross to bear.

Which one bore heavier on the way to Calvary ?
The cross the cruel Roman soldiers laid upon
The Blessed One? Ah, no! it was the unseen cross
That crushed Him to the earth, that wrung from those pale lips

The agonising cry, "My God! My God!
Oh, why hast Thou forsaken Me ?" In grief earth rent her breast,
The sun grew dark; " 'Tis finished," and the price is paid—
The hidden cross had pierced that loving, tender heart!

"Take up thy cross and follow Me," the Master said.
Ah, yes! His faithful Bride must also bear a cross—
The hidden cross, made not of life's vicissitudes
Alone, its -ills and pains, its loss and poverty,—

The outward signs the multitude behold.
All, no! We follow in His steps who went before
Us in the narrow way. We, too, must bear the woe,
Be touched with feeling of the world's infirmity,

Its weary weight of sin and curse of broken law;
Let us, therefore, go forth to him "without the gate,"
Lay down our lives in sacrifice, spend and be spent;
And while we clasp this cross more closely to our breast,

Press on toward Calvary, for there our Bridegroom waits
To take the cross of woe, and give a crown of joy!

—G.W.S.

He who aims at perfection in great things, but is content to do little things imperfectly, will never make any great success of that he undertakes.—Anon.

PEOPLES PAPER.

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TILL HE COME

THERE are those who seem to understand these words of the Apostle, in connection with the Lord's Supper, to mean that such observance of His death:oust cease as soon as He would again be present. They suggest that, seeing we are living in the days of His "parousia," or, in other words, in the "days of the Son of Man," when Christ is secretly present, unknown, excepting to those who hear His "knock" and open unto Him (Rev. 3:20), that it is no longer right to "do this in remembrance" of Him.

The Apostle seems to have had no thought of limiting an observance initiated by the Lord. No such limitation is mentioned by our Lord when inaugurating this memorial of His death. Evidently the Apostle's thought was that so long as the Church sojourned in the flesh, they should keep this simple token of His suffering and their willingness to be broken together with Him.

The Lord's death first benefits only "the Church of the First-born," just as the Passover lamb in Egypt only spared the 'first-borns in each home, where the blood had been sprinkled. Yet all Israel were ultimately delivered as a consequence of the slaying of that lamb, and all Israel kept the memorial of that event throughout their generations.

So 1 John 2:2 assures us that Christ is "the propitiation for our sins and not for ours only, but for the sins of the whole world," so it would seem appropriate that all the world of mankind, as they come to, appreciate the fact that He died that they might live, should gratefully do this in remembrance of that loving sacrifice.

Once again the date for this observance has come around, and all who love Him who so loved us and gave Himself for us will find a blessing in obeying this dying request of our Saviour. While it may be that the world will always observe the little ceremony, yet there is a deeper meaning in the matter to the Church of the First-born. These are reminded of their own consecration to be dead with Christ, "to drink of His cup and to be baptised with 'His baptism,'" to be broken together with Him, to be poured but, as He poured out His soul unto death. The Apostle then exhorts all to examine themselves- to how far they are living up to our consecration. we still taking up our cross and closely following the Master? Then are we purged of all leaven of malice, envy, bitterness and strife, are we the pure lump of unleavened bread of sincerity and truth. It is in this self-examination and renewal of our devotion to. the Lord that the blessing of this little observance is obtained. We trust that a great blessing will rest upon the little companies of ones or twos or threes which gather for this purpose at this season, and that all. will go forward with more earnest desire to be more like Him who so loved us.

"The Church's one foundation is Jesus Christ the Lord.
She is His new creation by water and the word,
From Heaven He came and sought her to be His Holy Bride,
With His own blood He bought her and for her life He died."

THE COMMUNION OF THE SAINTS.

“Except ye eat of the flesh of the Son of Man and drink His blood, ye have no life in you.” (John 6:53.)

Gladly, dear Lord, we eat (appropriate to our necessities) the merit of Thy pure nature sacrificed for us—for our justification. Gladly, too, we will partake of the cup of suffering with Thee, realising it to be a blessed privilege to suffer with Thee; that in due time we may reign with Thee; to be dead with Thee, that in the everlasting future we may live with Thee, and ‘be like Thee, and. share in Thy love and Thy glory as Thy bride. Oh! that we may be faithful, not only in the performance of the symbol, but of the reality. Blessed Lord, we hear Thy Word saying, “Ye shall indeed drink of My cup and be baptised with baptism.” Lord, we are not of ourselves able thus sacrifice; lint Thy grace is sufficient for us, for we are wholly Thine, now and forever.

THE PASSOVER MEMORIAL.

The annual observance of our Lord’s Death, in accordance with His wish, that we should “do this in remembrance of Him,” will be held by the various classes,. and isolated ones generally, this month.

At Adelaide, the evening of Good Friday, April 18, has been, chosen, and the service will (D.V.) be held at 7 p.m. in Liverpool Building, Flinders Street. The days following, Easter Saturday, Sunday, and Monday, will be taken up with the Convention meetings at the same address.

In Melbourne, Saturday evening, April 12, has been selected, on account of this night being the most suitable for the friends generally to attend. The service will (1).V.) be held at 7.30. p.m., at 450 Tittle Collins Street (3rd, floor).

An invitation is extended to all fellow-members in Christ to be present at these special annual observances.

CLASS MEETINGS.

Regular meetings of the friends are held in Adelaide, Melbourne, Sydney and other centres, particulars of which. may be obtained from the secretary, Berean Biblical Institute, Hawthorn, Melbourne, E2.

STRENGTH AND COURAGE.

Be thou strong and very courageous. - Joshua 1:7.

Continued from March Issue.

ANOTHER excellent example of strength and courage have we in the meek Moses, type of the greater antitypical

Moses. Onin as this noble character realised and acknowledged his own weakness, did God assure him of the strength sufficient to enable him to fulfil his task as leader of his Jewish brethren, and as Mediator of their Law Covenant with Jehovah. How courageously this worthy leader led God's people in all their wilderness experiences, despite continual murmuring, and lack of faith in the one whom God especially chose, and in the face of Jehovah's promises, that if they heeded their leader's instructions. they would indeed be blessed and guided aright in all their journeyings. We know how the majority of these privileged Jews came far short, and displeased God and consequently fell in the wilderness.

What antitypical lesson and warning there is here for those of us who are chosen and privileged to be of the spiritual Israel class, under the greater 'than Moses, Christ. Do we not find, also, that many of this class are falling by the wayside, lacking courage in the fight, and displaying a disregard of the written Word, even to the extent of ignoring primary and fundamental doctrine? Let us not forget that such disregard and unbelief will prevent us from entering into our Canaan rest, even as the Israelites of old failed to view the promised land, and receive the inheritance.

Then last, but not least, we have that fine character, John the Baptist, as an outstanding picture of strength and boldness of purpose. Naturally of fine, strong, rugged physique, and accustomed to the outdoor life, this condition and circumstance well fitted him for the mission God intended of him. Our Lord's words regarding the prophets of old, that there had not arisen from amongst them a greater than John, speak volumes for the one whom Jehovah chose as the forerunner of. our Lord, announcing the Messiah, and the kingdom about to be established. As a voice of one crying in the wilderness, preaching repentance to the Jews for any violation under their Law Covenant, surely this noble character was fearless in proclaiming the message then due. He, too, in his association with our Lord, and particularly at the time when Jesus came to him at Jordan to be baptised, displayed that quality of humility and meekness which is so essential, and which must ever go hand in hand with true Christian courage and fortitude.

Further let us notice that important injunction of . the Apostle Paul when he said, 1 Cor. I 6:11: "Watch ye, stand fast in the faith, quit ye like men, be strong." How vastly appropriate and necessary is this important admonition, especially to us living in this closing harvest period, when the Great Chief Reaper is present among His people, and when the tares are being bound in bundles for the burning, and the true wheat gathered out, when the fiery trials are doing a refining work, separating the dross from the precious metal, when the Master is reckoning with His servants, and when the account of our stewardship is being rendered. 'What necessity, then, that we "watch," as children of the day, to be awake, alert, and on guard against the errors of the wicked, and those who would handle the Word deceitfully. Only as we, like the wise virgins, have our lamps trimmed and burning, and a goodly supply of oil available, can we hope to enter in at the "marriage supper." Is it not, then, that the words of our text must be viewed, and acted upon, in our Christian walk and effort to make our calling and election sure? Watchfulness, a strong faith, and strength of character, are surely essentials which combine to keep us well pleasing to God. Do we not often find that carelessness in regard to these requirements of the Christian faith have resulted in immature development? Does it not seem that many of the Lord's people, during this Laodicean period, are on this account making little progress, and, as babes in Christ, need to get back to, and look into, the first principles of the Word of God? How we all need continually to realise the increasingly difficult way before us this harvest time, with its varied besetments and trials, and earnestly be found going on to perfection, being rooted, grounded, and sealed, strong in the one true faith, steadfastly standing for the pure doctrine. and defending loyally, humbly, lovingly, yet firmly, every principle of God's Word, and holding fast the form of sound teaching. Only as we thus continue in those things which we have learned and been assured of in the school of Christ, will the true followers of the Master be kept from falling, as they Manifest courage. and a stout heart at this time, when many are not enduring sound doctrine, and will arise speaking perverse things, to draw away many adherents, having the same erroneous viewpoint.

We are reminded. too. in this connection, of the prophet Jeremiah's words in the ninth chapter, where he says.

"Let not the wise man glory in his wisdom, nor the strong man in his strength, neither the rich in their riches, hut let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord, which exerciseth loving kindness, judgment, and righteousness in the earth." Surely Jehovah shall put down the high and lofty in their vain imaginations, and bring to naught everything that savours of fleshly wisdom and headiness, for "the proud in spirit arc an abomination unto Me," saith our God.

Shall we not strive, by the power of God's Holy Spirit, to ever have that humble, meek spirit which alone will be guided in judgment, and enable such to see the light in God's light? Only as we possess this spirit of a sound mind, shall we be able to rightly divide the Word of God, and endeavour at all times, in the proper spirit, to let our light shine, and wherever possible convince the gainsayers.

In conclusion, there is one aspect of this subject that is misunderstood amongst Christians, and generally accepted amongst nominal believers of various sects and denominations, and that is, in regard to numbers constituting a means of strength in the Church, and an evidence of Divine blessing and oversight. We well know that the Word of God speaks of a federation, and warns us of this tendency in Christendom, especially in these latter days, when on account of greatly diminished congregations and empty pews, the various denominations are deceived into believing that "unity is strength," and hope by this means to at last Christianise the world. How sad to think that many of the Lord's people, also, are being led to believe that an increased attendance, and additional membership in the classes, are sure signs of progress.

We are glad that the watchful Christian of strong character is not deceived regarding this entirely wrong viewpoint, but sees that the specific teaching of the Scriptures in this harvest period will particularly witness a great sifting amongst the Lord's people, as, one by one, the true saints pass beyond the veil. John 3:30 gives us to understand that the antitypical Elijah, or Church class, must increase (as each finishes his course and becomes joined to his Lord and Head), while the saints this side must decrease.

Other Scriptures surely indicate also that while many are called to be of this class, few will be chosen, and that in this evil day a thousand will be found falling at our side and ten thousand at our right hand, through not heeding sufficiently the instructions respecting their covenant of sacrifice, and through lack of those strong, zealous, and courageous characteristics, needful, in order that we may stand. Again, we hear the inspired Word applicable to these very last days of this Laodicean period of the Church's history. "Because iniquity shall abound, the love of many shall wax cold," or more particularly, as in the Diaglott rendering: "Because vice shall abound, the love of the many will cool." Again, our Lord's words in Luke 18:8: "When the Son of Man cometh, shall He find faith on the earth?" Surely these appropriate and highly significant verses imply that in the closing period of this harvest time, the one true faith will lie almost extinct. How careful we ought to be in realising that the "ultimate attaining" is not by might, nor by power, not by having a large membership in a class, with an indifferent, lukewarm spirit, but rather, just where the Lord's spirit is, and manifested, with that fervent zeal, love and boldness of purpose among the few here and there, who are intent only, and have that earnest desire to spend and be spent in the service of their Lord and the brethren. The dear isolate brethren take comfort, also the twos and threes scattered abroad- find consolation, in knowing that their God delights to meet with His people under any condition and circumstance in which they may be placed, and most assuredly will "that servant" gird Himself, and serve them with "meat in due season," as they hunger and thirst after the "true bread from heaven."

Then, shall we not, as the days go by, give greater diligence, and pray that we each and all may be found growing stronger in the Lord, and more courageous for the right, against the opposition from within and without, realising that we can do all things through Christ which strengtheneth us? Yes, "strengthened with might by His spirit in the inner man." "Wherefore, lift up the hands that hang down, and strengthen the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed."

"Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."

Stand up, stand up for Jesus,
Stand in His strength alone,
The arm of flesh will fail you,
Ye dare not trust your own.

Keep on the Gospel Armour,
And watching unto prayer,
When duty calls or danger,
Be never wanting there.

"Watch ye, stand fast in the faith, quit ye like men, be strong."

Correspondence

New Zealand, 23rd February, 1930. Dear Brother,

Christian Greetings.

It gives me great pleasure to send you a few lines regarding the recent visit of our dear Brother R. E. B. Nicholson to New Zealand.

It is about seven years since Bro. Nicholson's previous visit, and we have greatly longed for such a pilgrim visit, so you will understand how much we appreciated this privilege, and thank our Heavenly Father for the help and fellowship we enjoyed.

Our brother visited most of our brethren in both islands, except where distance and circumstances would not permit, and we rejoice to know that his services have been greatly appreciated. His kindly words of warning against the many deceptions which at the present time are trying and testing those who are endeavouring to preserve • their liberty in Christ, and hold fast to those things they are assured of, have strengthened and confirmed the brethren.

Whilst in Dunedin. Brother Nicholson gave a series of discourses and exhortations, which were most satisfying and upbuilding, so it was with heartfelt sorrow that we took leave of our helper, and we earnestly hope and pray that the Lord will abundantly bless him in his labour of love, and guide and direct his future work amongst those who are striving for the glorious prize of the high calling in Christ Jesus.

With Christian love to all the brethren of like precious , Your brother by His grace, S.N.

N.S.W., Feb., 1930. Dear Friends,—

I did not get by mail the "People's Paper" of this month, which I am always looking forward to, as often I feel out of sorts in my Christian life and I pick it up and find something that brightens me up.

Dear friends, I know my life here is short. I am over the allotted time, and during my life have had many trials, more so in Christian life. I have read and studied "Foregleams of the Golden Age." It is nice, and makes We feel happier, as I long to live the life of my dear Saviour and have faith to walk in His footsteps. I will close with Christian love. E.H.

PEOPLES PAPER. April 1st. 1930

“The Man Christ Jesus” as Viewed by Unbelievers.

DESCRIPTION of the Person of our Saviour.— The following was taken from a manuscript now in possession of Lord Kelly, and in his library, and was copied from an original letter of Publius Lencullus at Rome. It being the usual custom of Roman Governors to inform the Senate and people of such material things as happened in their provinces, in the days of Tiberus Caesar, Publius Lentullus, President of Judea, wrote the following epistle to the Senate concerning our Saviour:—”There appeared in these our days, a man of great virtue, named, Jesus Christ, who is yet living among us, and of the Gentiles is accepted for a Prophet of truth, but his own disciples call him the Son of God—he raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, with .very reverend countenance, such as the beholders may both love and fear—his hair of the colour of chestnut full ripe, plain to the ears, whence downward, it is more orient and curling and wavering about his .shoulders. In the midst of his head is a -seam or partition in his hair, after the manner of the Nazarites. His forehead plain and very delicate; his face without spot or wrinkle, beautified with a lovely red ;• his nose and mouth ,;) formed as nothing can be reprehended; his beard thickish, in colour like his hair—not very long but forked; his look innocent and mature, his eyes grey, clear, and quick. In reproving he is terrible; in admonishing courteous -and fair spoken, pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have-seen him weep. .In proportion of body, most excellent; his hands and .arms most delicate to behold. In speaking very. temperate, modest, and wise. A man, for his singular beauty, surpassing the children of men.”

Not merely the devoted followers of the Lord Jesus Christ have recognised His wisdom and grace, and noted that He was “filled with all the fullness of God,” hut even His opponents recognised Him as far beyond the ordinary of our race, as we read, “And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth.” (Luke 4:22.) • Others. said, “Never man spake like this man.” (John 7:46.) And Pilate, loth to destroy the life of the noblest Jew he had ever seen. endeavoured, as a last resort, to placate the malevolence of the multitude, perceiving that it was instigated by the Scribes and Pharisees, who were envious and jealous of our Lord’s popularity. ;Pilate finally caused Jesus to be brought forth to face .His accusers, evidently with the thought that a look upon His- noble features would turn back their hatred and their malice. So presenting him, Pilate exclaimed, “Behold the Man !” with an emphasis on the words which is not apparent in our ‘English translation, unless • the word “the” be read with emphasis—”Behold the Man !” as though he would have said, “The man whom you are asking me to crucify is not only the Jew above all other Jews, but the - Man above all other men.” And it was concerning our Lord’s manhood that John declares, “The Logos was made flesh and we beheld His glory, the glory of . the only begotten of the Father, full of grace and truth”—John 1:14 ;

And in this connection let us remember the oft-quoted and well-known eulogy of “The Son of the Man,” and His Teachings; by Rousseau, the celebrated Frenchman, ‘as follows:-

“How petty are the books of the philosophers, with all their pomp, compared with the Gospels! Can it be that writings at once so sublime and so simple are the work of men? Can He whose life they tell be Himself no more than a man? Is there anything in His character of the enthusiast or the ambitious sectary? What sweetness, what purity in His ways, what touching grace in His teachings! What a loftiness in His maxims! What profound wisdom in His words! What presence of mind, what delicacy and aptness in His replies! What an empire over His passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die, without weakness, without display? My friends, men do not invent like this; and the facts respecting Socrates, which no one doubts, are not so well attested as those ‘about -Jesus. Those Jews could never have struck this tone or thought of this morality. And the Gospel .has characteristics of truthfulness, so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than He whom they portray.”

Surely the perfect man Christ Jesus, anointed with the spirit of the Highest, was so different from the imperfect race of which He took hold, for its redemption, that the world is certainly excusable for questioning whether He was not more than a man. Assuredly He was more, much more than a mere man—much more than a sinful man; He was separate from sinners, and, as a perfect man, was the very image and likeness of the invisible God.

Think .not thyself wholly left, although for a time I have sent thee some tribulation, or even have withdrawn thy desired comfort; for this is the way to the kingdom of Heaven. T.K.

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Vol. XIII., No. 5 MELBOURNE, 1ST MAY, 1930. PRICE-TWOPENCE HALFPENNY

FULL ASSURANCE OF FAITH.

“Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.”—
Psalm 23:6.

SAINT Paul speaks of the full assurance of hope and of full assurance of faith as being the proper conditions for the Lord's people. (Heb. 6:11; In:22.) And this is the thought expressed by the Prophet in our text—full confidence that he who has begun a good work in us is both able and willing to complete it. (Phil. 1:6,) But how few Christians, comparatively, have this full assurance of faith; how few can say, surely, undoubtedly, goodness and mercy shall follow me henceforth through life, and, by God's grace, I ultimately shall gain the heavenly kingdom and the glorious things which God has promised to them that love Him! The few who can enter fully into sympathy with the Apostle and Prophet in these expressions have therein a great !, • a great blessing, a great rest of heart which others do not possess. Let us, therefore, inquire why it is that the number who thus enter into the rest of faith is so small. What are the hindrances to the others, and how can those hindrances be removed, that a larger number of the Lord's people may enjoy their patrimony?

The hindrances are of two kinds: (1) Many who are on the Lord's side, and who have been greatly blessed of Him, and who have made considerable progress in the knowledge of the truth, and who are trusting in the merit of the Lord Jesus' sacrifice as the only hope of a future life, and who are thus justified, have, nevertheless, failed to take the second step necessary to their full induction into sonship in God's family and into joint-heirship with Christ to all the exceeding great and precious promises which extend only to those who become His sons. This step, essential to becoming sons and joint-heirs, is the purpose of full consecration—the full surrender of our own wills, including all the aims and objects and purposes of life, and including also all that we have in the way of time, influence, means, reputation, etc. Not having taken this step, not having taken up the cross to follow the Lamb whithersoever He goeth, this large class very properly feels that it is questionable to what extent the Lord's promises, either for the life that now is or for the life that is to come; belong to them. In this they are right, for none of the 'promises, present or future, belong to them, nor to any, until they have come under the terms of a full selfsurrender—consecration—presenting their bodies, living sacrifices to God, holy, acceptable, through Jesus Christ our Lord.

Our advice to these, then, is that, realising the situation, they no longer delay, but hasten at once to avail themselves of the greatest privilege that could possibly be offered, even by the Almighty. If they stand still they are, in the language of the Apostle, receiving the grace of God in vain—failing to use it. (2 Cor. 6:1.) God's grace, as freely bestowed upon those who have come to a knowledge of the redemption which is in Christ Jesus, is the grace of the forgiveness of sins, of justification through faith and the very object of this grace is to permit or qualify us to become living sacrifices, acceptable to God's altar through the great sacrifice of our Redeemer.

Whoever, therefore, shall advance thus far and know of his privilege, and yet refuse to present his little all, has failed to be constrained by the love of Christ, has failed to appreciate the divine favor bestowed upon him, and manifests this failure with his neglect to use his opportunities, by his neglect to sacrifice the imperfect fragment of this present life, that he might obtain in exchange the great prize of glory, honor and immortality, and joint heirship with Jesus in the kingdom; such receive God's grace in vain, profiting nothing by it over and above the world, which as yet lies in darkness and blindness.

What should such do? They should at once resolve that to render all they have to the Lord's service is not only a reasonable thing, but an offering far too small —far less than what they would like to render to Him who has

manifested such compassion and grace towards us. And we should feel thus, even if there were no rewards attached to such a consecration of ourselves. But, inasmuch as God has attached great rewards and blessings, we should feel not only that a refusal to accept would be an indication of non-appreciation of divine mercy, but an indication also of a weakness of mind, Of judgment, which is unable to balance the trifling and transitory pleasures of self-will for a few short years, with an eternity of joy and blessing and glory, in harmony with the Lord.

And more than this, the consecrated are the only ones who really fully and truly enjoy this present life, for they indeed have a peace of heart which the world can neither give nor take away—a condition which all the world is coveting and seeking after, but finding not, because they seek it not in the Lord's way of full self-surrender to Him. We urge, then, upon the class now addressed, that they promptly make their covenant with the Lord, and thus become heirs of His good promises pertaining to the life that now is, and also of that which is to come, and that thus they lay the foundation for entering into "full assurance of the faith" and full assurance of the hope that God's mercy and goodness shall follow them all the days of the present life, and that they shall dwell in the heavenly home forever.

But amongst those who are real Christians, and who have made a full covenant of sacrifice unto the Lord, we find many who say, and more who think it without saying—"O that I could feel sure that God's goodness and mercy would continue with me all the days of my life, and that I should attain unto His kingdom ! O that I might have a full assurance of faith, a full assurance that I am accepted of the Lord, and that by His grace I shall ultimately be an overcomer!" What is the difficulty with this class? Why is it that these do not possess this full assurance of faith? We answer, that their difficulty is a lack of faith in God, and such a lack of faith is not pleasing to God, for "without faith it is impossible to please God." Such lack of faith, moreover, is a constant hindrance to their overcoming, as it is written, "This is the victory that overcometh the world, even our faith." The Christian who has not the shield of faith, and a large one, is continually at a disadvantage before the adversary. 11:6; 15:4,

What Must be done to overcome this lack of faith, and to have an increase of faith ? We answer that, like the Apostles of old, he should pray. "Lord, increase our faith." And then, acting in harmony with this prayer, each should cultivate faith in his own heart—(a) BY refreshing his memory continually with the divine promises, becoming very familiar with these in the Father's Word. (b) He should seek more and more to remember that, having made his covenant with the Lord, these promises are his, and in his heart and with his lips he should claim them, as he does before the Lord in prayer with thanksgiving. He should claim them as his in his own thoughts, and in his conferences on holy things with the brethren.

When trials or difficulties or perplexities arise, he should think of these promises, remembering that they belong to him—because God has promised them to such as love him who have made a covenant by self-sacrifice. (Psa. 50:5; Mal. 3:17.) He should resolve henceforth to trust the word of the heavenly Father implicitly. Thus, if some seeming accident befall him, let him call to his mind the promise that "All things work together for good to them that love God, to them that are called according to His purpose," and assure himself that the seeming accident did not have occurred had God not seen a way to make it the channel of a needed lesson or blessing. Let him refresh his mind with the thought that he comes under the provisions of this promise because he loves the Lord, and so loved Him as to make a full consecration of himself to Him thus he is assured that this promise was intended for him.

Let such also remember the language of the Apostle, that if God loved us while we were yet sinners, so that He provided for us the great salvation in Christ Jesus (our Lord, much more does He love us now, since we have been justified through faith in the great atonement, and have made a full consecration of ourselves to Him, and thus come under the terms of adoption into His family. Let him remember, too, that He who has begun the good work changes never, and that if our hearts are still in harmony with Him, if our faith is still clear and firm in the great atonement, if our consecration is still full and complete, so that we seek not our own wills but His will to be done in our affairs, then we may indeed have the full assurance of faith, because, knowing that God is unchangeable, and knowing that we are still in line with His promises and arrangements, we know that all of His gracious providences are still being exercised on our behalf. This is full assurance of faith—full confidence in the Lord.

It is possible, however, for the true Christian who has taken the step of justification and the step of consecration and adoption into God's family, and who has had the blessing of full assurance of faith—it is possible for such to lose this, if he become overcharged with the cares of this life, cold and indifferent as respects the Lord, His kingdom, His brethren, His cause, etc. Such, of course, should not have a full assurance of faith. God does not intend it for them, but rather intends that if we leave the proper, consecrated attitude we should also lose the joys and consolations which belong to it. And this is not merely as a retribution or punishment, but designed specially to awaken us to a realisation of what we are losing to the intent that such as have "lost their first love" may be revived, may renew their consecration vows, and thus return to the Lord, who will abundantly pardon and restore unto them the joys of His salvation.

So then, reviewing our text. we say that this assurance of faith (that God's goodness and mercy will follow us all the days of our lives, and that we shall ultimately, 'by His grace, attain to the kingdom) is for the class mentioned in this Psalm, namely, the hold's sheep—those who are following Him, and who are having the experiences outlined in this Psalm. One of these experiences is that following the Shepherd they are not left to hunger and thirst. but are bountifully supplied in the green pastures and by the still waters of the truth. Moreover, it applies to those who experience the Shepherd's care. His rod and staff, correcting. reproofing or guiding them. Such sheep as learn to love and have confidence in the Shepherd and in His guidance. and to take comfort and blessing out of all the afflictions and trials of life which may be permitted to come upon them, realising that they are providential, and for their Blessing—such continue to follow the Shepherd.. continue to have the experiences of sheep. and may rejoice with full assurance of faith that He who began the good work of shepherding- them and leading them out from the by-ways of sin and of selfishness into the full blessing of the heavenly kingdom will continue this work and complete it. if they abide in Him.

REST IN THE LORD.

Psalm 16:11.

A precious thought cloth come to us,
A precious thought that cheers,
And oft 'twill come to comfort us
And calm away our fears;

For tho' we tread our ways apart
In paths as yet unseen,
The Lord will watch in absent hours,
While love cloth flow between.

The Lord keep watch in heat and cold
though we're linked by chains of gold.
Should precious friends be this thy part,
And my lot lonely be,

Or you at times are sad at heart,
And joy o'erflow for me,
We'll rest in His abiding care,
Let doubts be ever still;

The gladsome glades and. darksome dales
Are by His sovereign will;
And from majestic heights above
Will flow the blessings of His love.

And though we tread our paths alone,
And thy road is not mine,
Yet coming to the altar throne
My soul shall meet with thine;

He'll keep us 'neath His holy wings,
He'll keep us ever near,
His love and power will be our shade
So we may never fear,

For God will watch—and thee and me
Will in the end His glory see!

EVIL

Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. not needlessly report ill of others. As far as possible. dwell on the good side of human beings. There are family boards where a constant process of depreciating. assigning motives. and cutting up character goes forward. They are not pleasant places. (Joe who is heal thy does not wish to dine at a dissecting table. There is evil enough in man. God knows. Hut it iS hot the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible. and fragrant with gentleness and charity.—John

PEOPLES PAPER.

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ADELAIDE CONVENTION.

ONCE again the Easter Convention at Adelaide has Proved to be a season of rich spiritual refreshment and blessing. The friends of the Adelaide Class had been praying and watching for the Lord's blessing in connection with the arrangements for the meetings. and the general expression of opinion by those who attended the meetings was that this occasion, in respect to real helpful Christian fellowship, was quite equal to, if not better than. previous gatherings of a like nature.

The Memorial of our Saviour's death was kept on the (good Friday evening, and a blessing was realised as we once again observed the simple remembrance of our Lord's death for us. As we partook of the emblems of His broken body and shed blood, we realised once again the preciousness of the sacrifice of Jesus, and that all our hopes of life and blessing are centred in the fact that "Christ died for our sins according to the Scriptures." We realised, too, what a great favour has been given to the members of the Body of Christ who have been invited tut follow ill their Master's

footsteps, to share in His sufferings in the present time: and also to share in the honours of His Kingdom if faithful to their covenant of sacrifice to lie broken with Him.

The Convention meetings began on Easter Saturday. and a Bible Studs. 1 Thess. 5:16-25 proved to be an hour well spent. It was pleasing to note how the friends came along well equipped with appropriate Scripture references, the reading of which served to comfort and strengthen our hearts. The same thing could also be truly said of the two other Bible Studies which occupied the afternoon of Easter Sunday and Monday. A portion of Rom. 12 ch. was chosen; verses 9-15 being considered ,01 Sunday afternoon. and verses 16-21 claimed our attention on the Monday. This beautiful portion of Scripture seemed to he much appreciated by those attending these meetings. The spirit of brotherly love was manifest in a very marked degree, showing that the heart's desire of the brethren is to attain to the mark of perfect love in all its various features of kindness. patience, meekness. gentleness. lowliness. etc. It was a pleasure to have with us some brethren from Melbourne, Victoria and New South Wales, as well as some from nearby country districts. It had been arranged to spend the Easter Monday with the Gawler Class. and as some from that class had visited us (01 the Sunday, a goodly number of the Adelaide friends took advantage of the opportunity to return the visit, and very happy time of spiritual refreshment and blessing was realised on the last day of the Convention—Easter Monday.

A Praise and Testimony Meeting, a discussion on "What Is a True Christian?" and addresses on "Stand Fast," "Watchfulness," "Walk as Children of Light." and "The Hidden Life with Christ," gave additional interest to the meetings, which concluded with the Love Feast, at which the friends bade each other good-bye with hearty hand-shakes and good wishes, and the singing of those well-known and beautiful old hymns. "Blest be the Tie That Binds our Hearts in Christian Love," and "God be With You Till We Meet Again." It should also have been mentioned that to those classes and friends who had kindly thought of us by sending messages of Christian love and Scripture greetings, the same was returned, and Rom. 12:9-12 was the passage of Scripture chosen by this Convention as a greeting to our brethren in Christ. who had remembered us in thought and prayer on this very happy occasion.

MEMORIAL SERVICE.

The Melbourne friends gathered at 45 (1 Little Collins Street) on Saturday evening, April 12th, to celebrate the anniversary of our Lord's Death. Several visiting brethren from other parts also partook of the emblems, and a very helpful and encouraging service it proved to be. No doubt, all present sincerely and earnestly desired to continue faithful to their Lord and to lead by giving utterance to their covenant of sacrifice, to be broken with Him, as they would seek to fill up that which is behind of the sufferings of the Anointed One.

We have pleasure in stating that the address of that evening will appear in our next issue, and trust that it will be helpful to others also.

Question Box.

Question.—Is there any reason for supposing that the saints during the approaching age cannot or will not reveal themselves visibly to mankind? If not, how will the world know them individually, if they are forever concealed from view?

Answer.—There would seem to be the same reasons for believing that the overcoming saints who are to sit with Christ in His throne, will be seen no more by the world, as there are respecting our Lord, who said, "Henceforth the world seeth Me no more." Such is Paul's reasoning (2 Cor. 5:16, 17). "Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we Him no more." The only ones promised to see Jesus are those "new creatures," of whom I John 3:2 writes, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be (like), but we know that when He shall appear we shall be like Him, for we shall see Him as He is." Paul had a glimpse of the glorified Jesus and was blinded by the sight, it was more gloriously bright than the sun at noonday. He says it was as though he had been born before the time—as those he had been resurrected, and, the Lord "as He is." "Who, being the brightness of His glory and the express image of His person upholding all things by the word of His power, when he had by Himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. 1:3.) Our Lord has been highly exalted, and has received the divine nature — immortality—and the Church are promised this same wonderful reward. God has not been seen by any human eye, and there is no reason to think that our Lord since His glorification will be, nor is there any indication that the Bridle of Christ will either. The Scripture, which reads, "And every eye shall see Him," refers to the eye of faith and intellectual discernment, just as in many other Scriptures, such as, "We see Jesus made a little lower than the angels, etc." (Job. 2:9), and "Blessed are the pure in heart, for they shall see God." (Matt. 5:8). As for the second question: "There has never been occasion for Jehovah to appear to man, yet He spoke and was recognised by our first parents in the Garden of Eden. There would seem to be no reason for Christ or the Bridle to appear. They yielded human nature up as a sacrifice with all its relationships, and any communications necessary would be likely to be carried out by the great multitude which serves before the throne. However, such questions are not vital matters, and we know that whatever may be, the Divine arrangement will be perfect, and all His creatures in heaven or on earth will find complete satisfaction and enjoyment.

Correspondence

Queensland. 1930. Dear Brother:—

Loving greetings in our dear Redeemer's name. thank you for your letter, and also for volume 1 of Revelation by the same mail.

Re your remarks in regard to some becoming heady. To my mind it shows a lack of God's holy spirit, or else one does not realise one's own nothingness, and realise something of the infinite grandeur of the living God. Even a study of nature or any branch of natural science ought to keep one humble. The whole trouble seems to come from the error of comparing oneself with other poor members of the fallen race. instead of keeping one's gaze on our one perfect pattern, the Lord Jesus Christ. We must lie humble to get spiritual knowledge, and in my observation of men I find those who are proud in their own conceit, are not open minded enough to learn anything hardly.

I early learnt from the Scriptures that "God resisteth the proud, but giveth grace unto the humble." My own experience has been a good illustration of it. ' two eldest brothers were good athletes, cricketers, etc., and when I was thirteen I won nearly all the prizes at local sports. The night after the sports I prayed most earnestly that God would keep me humble! He did in a way that I did not realise till years afterwards. MY health got very poor, so I did no good at sports after. Now I call see if I had retained good health I probably may have become 0 champion runner, but suffering ill body may have made me seek the Heavenly things. with the careful instruction of my dear mother. who was an earnest, consecrated Christian. So my loving Heavenly Father drew me that way and showed ire a far better race to run. even for the prize of the high calling in Christ Jesus.

I thank you, clear Brother. for your kind thoughts. which are mutual, and for all the brethren in Christ our all.

With much Christian love, from your brother in the glorious hope of our calling. H. A. J.

April 6th, 1930. Berean Biblical Institute.

Dear Predict in Christ:—

I wish to write and thank you for the "People's Paper" being duly received, and to tell you of my appreciation of its articles on Bible subjects.

The stand you have taken on the manner of our Lord's return seems most appropriate at this time, and may you still closely follow the Lord's guidance along truly Scriptural lines.

Here a few of us will observe the memorial of our Lord's death for us, and the whole world of mankind: our high privilege also of being counted in His secondary sacrifice. filling up what is behind of the suffering of Christ.

Praying the Lord's rich blessing on the work of lifting up a standard for the truth.

Your Brother in the Church's One Hope,

D. R. J.

Victoria. April, 1930.

Dear Brother, Christian Greetings.

It is now so long ago since I intended to send for the "Foregleams," and as things have not improved am% I will not send for the little books for the present. but will wait till conditions improve, if "God sees good." and I will send this little donation for the Tract. Fund. or where it may be needed. in His service.

Easter is now nigh at hand. and the observance of the great Memorial. Dav all who partake realise the solemnity of the keeping of it. and what it means to us. Surely we would benefit spiritually if we do our best and humbly look up to our Lord for guidance and strength. I should love to be there. too. but as it cannot be. I will endeavour to keep it here with faith bridging the distance between.

God's richest blessing be with you all.

With Christian love to all the brethren of like precious faith, From Your Sister by Grace. K.E.

The Second Presence of Christ.

Continued from April Issue.

We still have for further consideration the Lord's parables, "The Tares" and the "Ten Virgins," as indicating the work of gathering the saints out of all the systems of error during the second presence of Christ; and it will be noticed that in neither parable does the separation begin before the Lord has come.

All ten virgins were pure ones, they were Christians, they were interested in the Lord's Return, they had all gone out to meet Him. That does not mean that they had gone to any particular place to meet the Lord, but they had their minds exercised in the study of the Bible; they were watching. They, no doubt, represent those who in Miller's day and since have been "looking for I-Us Coming." There are two classes mentioned, wise and foolish, and evidently such trials or tests which the Lord permitted, through the misunderstanding of truth in 1844, and many others since that time, are for the very purpose of separating the wise from the foolish. Some get discouraged through these tests, and lose heart and become drowsy, and some seem also to have excitable dreams, and are led away by vain fancies and imaginations. What light they started out with flickers and dies, and they have no oil in their vessels, they are short of the Holy Spirit in their hearts to "guide them into all truth, and teach them things to come." Ultimately they appear to secure oil for their lamps, but too late to enter the marriage chamber. The door had been closed, the elect had been completed, the Bride had made herself ready and entered the joys of her Lord.

It is not for us to try and discern to which class any one may belong, but it is the part of wisdom for us each to examine our hearts and see that we have "oil in our vessels." We may gain a good deal of intellectual knowledge and discern something of the trend of events so that we may be expectant, even go out to meet the Bridegroom, and yet be sadly short of the Holy Spirit. It is not sufficient that we have been begotten of the spirit; we are leaky vessels, and need continual refilling.

This is the principal work we have to do; without it we shall be failures. If we have the Holy Spirit in our hearts, the Word of God, being prayerfully studied, will surely shine clearer and clearer, and reveal the presence of the Bridegroom. Not only so, but the fruits of God's Holy Spirit in our hearts will be manifest in our lives, in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. (Gal. 5:22-23.) Or as Peter (2 Pet. 1:5-11) puts it, "Add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love. . . . 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."

WHY HE KNOCKETH.

"When He cometh and knocketh they may open unto Him immediately."—Luke 12:36.

From the Parable of the Young Nobleman, also that of the Wedding Garment (Matt. 22), and from Luke 12:37-48 and other Scriptures, it would appear to be manifest that the Lord would be present, judging among His people and otherwise preparing for the establishment of His Kingdom. while yet unknown to the world. He would bring to a conclusion the work of the Gospel Age, separating the "wheat from the tares," and finally gathering the perfect body

of Christ, the full number of His elect, the fact of His presence being known only to those watching and listening for His “knock.” It is to such that He has promised to “gird Himself and make them to sit down to meat, and will come forth and serve them.”

This feast is a spiritual one, and indicates that the Lord “will bring forth things new and old” out of the store house. And the promise is that those watchers who are themselves refreshed by the truths specially revealed by the Lord when He has returned, are to be engaged in the service of providing these “things new and old” out of the store house, to all who are faithfully watching, to such as have ears to hear. And the Lord said, “Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season. Blessed is that servant whom his lord when he cometh shall find so doing. a truth I say unto you that he will make him ruler over all that he Bath.”—Luke 12:42-44.

This spiritual feast appears to be what was indicated by the 1335 days of Daniel, “Blessed is he that Nvaiteth and cometh to the 1335 days.”—Daniel 12:12.

In this 12th of Daniel, three periods are particularly mentioned 1260 days (time, times and a half) , 1290 days, and 1335—which are to be counted from the setting up of the desolating abomination, and the taking away of the continual sacrifice. This event would appear to be about 539 A.D., when both items mentioned in Daniel 12:11 became facts. Papacy assumed civil control, and the mass was instituted, as though the all-sufficient sacrifice of Christ, offered “once for all,” was not completely satisfactory and all availing. These three periods appear to terminate respectively 1795-99, 1825-29, and 1874. The 1260 days or years reaching to 1795-1799 marked the time when the Papal power, which had so long trodden down the saints of the Most High, was broken, and the Pope was taken prisoner by Napoleon and carried to France. Thus the saints of God were relieved from Papal persecutions. With the greater liberty, the truth of God’s word began to shine, Bible Societies sprang into existence, and the work of cleansing the sanctuary went forward. The great Reformation under Zwingli, Ecolampadius, Melancthon and Luther had started the cleansing by rebuking the abuses and errors of Rome. Wesley had followed in preaching faith and true holiness. Sanctification was his chief theme. By 1825 there was the Campbellite or Church of Christ movement, also the Millerite movement, which awakened the Christian world to great expectations regarding the Lord’s return. A clear understanding of the doctrine of the ransom seems to have been attained, and a class has ever since 1846 been separated from the nominal churches.

It would seem to be about 1825-29 that the preaching respecting the Lord’s return drew together those who “loved His appearing.” It was as though the Parable of the Ten Virgins there had the commencement of its fulfilment, as already stated.

Ever since that time God’s watching people have been permitted to have experiences which have proved and tested their faith, and evidently divided class from class.

The great “shout” or proclamation which was promised has been accomplishing its purpose, and calling out those who “have ears to hear” to go forth to meet the Bridegroom. Then even among those who are represented as ten virgins there have been experiences which have no doubt been the means of demonstrating to which class each watcher belongs, the “five wise” or the “five foolish” virgins. The whole ten virgins represent Christians—pure ones—justified, cleansed by the precious blood of Christ. Not only are all Christians, but all are interested in the Lord’s return. They desire to meet Him and have some knowledge about His coming, yet there is a difference among them; five are wise. having not only a knowledge of God’s Word, “the lamp to our feet,” but they have a good supply of oil in their hearts and minds; these could readily adjust their minds and hearts to an appreciation of events and recognise the “signs of His presence,” and so enter into the joys of the near approach of the Kingdom, and enjoy the feast which the Lord had promised to prepare for those whom He would find faithfully watching.

The five foolish lack the supply of oil in their vessels, are short of the Holy Spirit in their hearts, and, therefore, have not the appreciation of events or a Scriptural understanding of the signs of the Lord’s presence, and, therefore, fail to enter into the feast. This first test of the. Harvest time soon came. Mr. Miller had predicted the second presence in 1844, and expected the Lord to come with “outward show” and to be seen by all. It was evidently expected that our Lord would appear with a human body instead of as He had said, “the Son of Man cometh not with outward show,” but “in power and great glory, and all the holy angels with Him.” They had overlooked the fact that Jesus was “put to death flesh, but quickened spirit,” that “flesh and blood (human nature) cannot inherit the Kingdom of

God.” that “though we have known Christ (-• the Apostle) after the flesh, henceforth know we Him no more.” and that even the apostle John was ignorant of what our Lord was like in the glorified condition. “We know not what we shall be like, but we know that. when He shall appear we shall be like Him, and see Him as He is.” (1 John 3:2.) So the

Christians of this Millerite movement suffered a great disappointment, which began the operation under the Lord's providence of separating the two classes of virgins. This was the commencement of the Harvest work, beginning first among the Lord's own consecrated people.

THE HARVEST AT FIRST ADVENT

There were evidently similar testings in our Lord's earthly sojourn, which was during the Harvest time of the Jewish Age.

It was the message that a new Age was about to open, and that Messiah had come, which at once separated the "Israelites indeed" from the nominal system. Then, as our Lord began to speak of the way of the Cross, of taking up the Cross and denying oneself, some withdrew; and when He talked of giving His flesh for the life of the world it was a stumble to some. "Then a question arose about whether Christ could come out of Gallilee. 'Hath not the Scriptures said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was, and so there was a division among the people because of Him.'" (John 7:41-43.) "Some said He is a good man, and others say, but lie deceiveth 01.2 people." (John 7:12.)

On another occasion when He spoke about "Whoso eateth My flesh and drinketh My blood bath eternal life," etc., we read that many therefore of His disciples, when they heard this, said, "This is a hard saying, who can hear it." And "from that time many of His disciples went back and walked no more with Him." (John 6:41-67.)

Thus it was that there were such truths sent out and such conditions permitted as would separate the wheat from the chaff. While the wheat was gathered into the Gospel Garner, the chaff was tied more tightly, in sectarian bundles, ready to be burned at the conclusion of the Harvest time, in the destruction of Jerusalem A.D. 70.

In the Parable of the Wheat and the Tares (Matt. 13:24-30), the Lord indicated that there would be a similar Harvest time at the end of this Gospel Age. He says, "Let both grow together until the Harvest" (elsewhere He explains "the Harvest is the end of the Age"). "And in the time of Harvest I will say to the reapers, 'Gather ye together first the tares and bind them in bundles to burn them, but gather the wheat into My barn.'" "

PRESENT DAY HARVEST EXPERT EXPERIENCES

Ever since the Millerite movement there have been just such experiences and proclamations of truths which have separated those who "have ears to hear" any news of the Bridegroom's Coming, and who "love His appearing Kingdom." Strong truths have been permitted to come to God's people, and discussions and disputings have clone their work. Sometimes it has been trivial personalities which have led astray. Sometimes differences on matters of order or on truths which are not vital have turned some away, and what light they possessed has become darkened and their spirit has become bitter, and, finally, they have seemed to lose faith and hope, and the light that was in them has become darkness. Very generally the difference of thought is not so much the cause of separations as the wrong spirit that is engendered in the discussions. Thus the lack of oil in the vessel is indicated. Sometimes it may be that more important truths have caused divisions, and sometimes error has been made to look like truth. "Light has been put for darkness, and darkness for light."

The Lord foretold that there would be such delusions and sections, saying "Many false prophets (teachers) shall arise and deceive many" (Matt. 24:4, 5, 11, and 24). "In so much that, if it were possible, they shall deceive the very elect." The whole matter depends upon our having "oil in the vessels," i.e., the Holy Spirit in our hearts and earnestly seeking the guidance of God's Word, which is the lamp to our feet.

We would note that all this Harvest work is to take place after the Lord of the Harvest has arrived and also before the great time of trouble, when "The fire of the Lord's jealousy shall devour the whole earth" (Zeph. 3:8-9), in which the bundles of tares are to be destroyed.

The indication also is that, prior to this burning, the "elect" shall have been gathered home to lie with the Lord in the heavens.

Another parable found in Matt. 22:1-14 seems to take in the whole Gospel Age from the time the Gospel feast was prepared. John had introduced the Bridegroom (John 3:29), who had come to purchase His bride. The feast was spread, the fatlings, the antitype of the bullock (Lev. 16) and other types was slain; then the feast was ready.

The invitation was first to the leaders of Israel; few came, then the invitation was extended finally to all nations. Then

the King comes in, the Lord returns, and the first thing He does is to inspect the guests. All who have entered the guest chamber have accepted the wedding garment, and therefore the Lord's query, "How tamest thou in hither not having a wedding garment?" This denotes that some even after being justified by faith and entering the Christian way, would, through one cause or another, lose faith, and trust in their own "filthy rags" as righteousness. They became agnostics, and are cast out of the Gospel favour and go into outer darkness.

Thus it would appear that the Scriptures indicate a progressiveness respecting the second advent of Christ. There is first the winding up of the work of the Gospel Age, preparatory to the opening up of the Kingdom Age. The Church must be all complete, the dead in Christ shall rise first, then those that remain are 'to complete their course and be also caught away at the moment of death, to be with the Lord in the air. (1 Thess. 4:17.) The present "prince of the power of the air" will be dethroned and bound, along with all his evil spirits, the wicked angels who have been operating in Spiritism. Spiritism will not be able to operate when the Kingdom of Christ is established.

So long as Satan's power in the earth abounds, so long as the evil spirits which have been operating with him since

Noah's days can deceive humanity by personating departed friends, through mediums, called witches in olden days, in the seances and by other means in Christendom, and by medicine men, Devil priests, etc., in heathen lands, we may know that Christ's kingdom has not been set up. Probably the cessation of these evil practice, by the "angels that left their own habitation" (Jude 6; 2 Pet. 2:4), will be one of the first evidences that Christ has taken to Himself His great power and commenced His reign on the earth.

The Bible teaching respecting the second presence of Christ and the work which He will first perform at His return has been somewhat hidden through a poor translation of the Greek word "parousia" in the New Testament.

THE WORD "PAROUSIA"

The word occurs in the following texts, and in each case it should be properly translated "presence," not "coming"

Matt. 24:3—"What shall be the sign of thy 'presence?' "

Matt. 24:27, 37, 39—"So shall also the 'presence' of the Son of Man be."

1 Cor. 15:23—"They that are Christ's at His 'presence.' "

1 Thess. 2:19—"What is our hope, or joy, or crown of rejoicing? Are not ever ye, presented before our Lord Jesus Christ at His 'presence.' "

1 Thess. 3:13—"That He may establish your hearts unblamable in holiness before God, even our Father at the 'presence' of our Lord Jesus Christ."

1 Thess. 4:15—"A which are alive and remain unto the 'presence' of the Lord, shall not precede them which are asleep."

1 Thess. 5:23—"Be preserved blameless unto the 'presence' of our Lord Jesus Christ."

2 Thess. 2:1—"Now we beseech you, brethren, by (respecting) the 'presence' of our Lord Jesus Christ, and our gathering unto Him."

2 Thess. 2:8 (see Rev. Ver.)—"Then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation (epiphania) of His 'presence.' "

Jas. 5:8—"Be ye also patient, stablish your hearts for the 'presence' of the Lord draweth nigh."

Jas. 5:7—"Be patient, therefore, brethren, unto the 'presence' of the Lord."

2 Pet. 3:3, 4—"There shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of His 'presence'?"

The word "parousia" is twice properly translated "presence" in 2 Cor. 10:10 and Phil. 2:12. These two instances clearly demonstrate that the word "parousia" has the same meaning as is correctly translated by our English word

.”presence.” Some have suggested that “parousia” mean; “arrival” or “drawing near,” but how absurd it would be to say that Paul’s “bodily arrival is weak” or to say “beloved as ye have always believed, not as at my arrival only but now much more in my absence.”

It should be evident to any unbiassed mind that the general meaning of the word is presence, and when so tram ‘ fed we find there is a harmony and clearness in the New Testament teaching concerning the Lord’s second presence. EPIPHANIA.

Another Greek word used in connection with our Lord’s second presence is “epiphania,” which signifies “brightness” or “manifestation.” It is rendered “appearing” and “brightness” as in the following instances:-1 Tim. 6:14. “Keep this commandment without spot, until the ‘appearing’ of our Lord.”

2 Tim. 4:1—“I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His ‘appearing’ and Kingdom.”

2 Tim. 4:8—“There is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only, but to all them that love His ‘appearing.’ “

Titus 2:13—“Looking for that blessed hope and the glorious ‘appearing’ of the great God and our Saviour Jesus Christ.”

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2 Thess. 2:8—“Then shall the wicked one be exposed whom the Lord shall consume with the spirit of His mouth, and shall destroy with the ‘brightness’ (epiphania or bright shining) of His presence.”

APOKALUPSIS.

The Greek words apokalupsis and apokalupto, which are also used in respect of the coming of the Lord. signify uncovering or unveiling (as of something previously present but hidden). Apokalupsis is rendered “revealed,” “revelation,” “appearing,” “coming” and “manifestation,” in the following texts which refer to the Lord’s second presence, power and glory, as these shall be made known—uncovered or revealed to the world.

2 Thess. 1:7, 8—“The Lord Jesus shall be ‘revealed’ from heaven. . .”

Rom. 8:19—“For the earliest expectation of the creature waiteth for the ‘manifestation’ of the sons of God.”

Luke 17:29-30—“Even thus shall it be in the day when the Son of Man is revealed.” That is to say, that as soon as the Church has all been taken to be with the Lord, the Son of Man will be revealed to the world in the fiery time of trouble, as the Judge of mankind, who had already been present for some time dealing with His Church, sealing and gathering His elect from the four corners of the earth.

Other texts where this word occurs are:—Rom. 8:18; 1 Pet. 4:13; 1 Pet. 1:4, 5; 1 Cor. 3:13; 1 Cor. .1:7 (trans.: “coming”); 1 Pet. 1:7 and 1 Pet. 1:13. “Hope to the end for the grace that shall be brought unto you at the ‘revelation’ of Jesus Christ.”

Thus it seems that the Lord first comes as a thief, and is unknown to the world or even to most Christians. He makes His presence gradually known to the watchers, and those hear His “knock.” Gradually His presence is more and more revealed, and finally there will be the manifestation, the demonstration of His presence in the fiery judgment, in which the present world systems, religious, social and political, will be consumed in preparation for the bringing in of the better day of righteousness and peace tunder the Kingdom for which we have so long prayed, “Thy Kingdom come. Thy will be clone on earth as it is done in heaven.”

To be continued.

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THE SECOND PRESENCE OF CHRIST:

His Revealing and Manifestation.

Continued from May Issue.

THERE are some Scriptures which are used to teach contrary to what has been stated in these articles in the last three issues of this paper, but which we believe will be found to be in harmony therewith when carefully examined. For instance, Acts 1:11, "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." The apostle Peter (1 Pet. 3:18) informs us plainly that our Lord was "put to death flesh but quickened spirit," which is in harmony with St. Paul's statement "sown a natural body, raised a spiritual body." So then our Lord at His ascension was no longer human, but spirit, and after His ascension was exalted to the Divine nature "in the express image of the 'Father.'" He had, on a few occasions after His resurrection, assumed the human form so as to be seen by and to converse with the disciples, who were to be witnesses to the fact of His resurrection. Acts 1:9 reads, "And when he had spoken these things, while they beheld, He was 'taken up, and a cloud received Him .out of their sight.'" The eleventh verse does not promise that anyone will see our Lord return, it simply says that He will come again in like manner as He went. 'The cloud that received Him, then, may symbolise the same thing that the Lord indicated when He said, "Ye shall .see the Son of Man coming in the clouds of heaven with power and great glory." (Matt. 24:30.) That' is, that clouds, in symbolic scriptural language, -indicates trouble, distress or calamities, and Daniel informs us . (Dan. 12:1) that when Michael (Christ). stands up there is. to be the greatest time of trouble ever experienced. The evangelist Luke, quoting the same words .as Matt. 24:30,. adds, 21:27-28, 'when these things, begin to come to pass look up, and lift up your heads, for your redemption. (or deliverance) draweth nigh.'" If it -were, as some ,think, that our Lord will suddenly appear .sitting on a cloud, there be no waiting for the deliverance soon to be, for they would according to their understanding be instantly caught away to be with the Lord. The meaning seems clearly to be that the clouds of trouble will encircle the earth, and the watchers will be able to discern. in. the severe experiences of the world, that it is the sign "of the presence of the Son of Man," who is to come and take control of the world. He will command .."Peace be still" (Psalm 46), and then cause "righteousness and truth to spring out of the earth." They shall discern the Son of Man in the clouds • in the same way that we can discern Satan in all the wickedness now in the world and in all the false religions of our day.

It is in this way that ultimately "every .eye shall .see Him." (Rev. 1:7.)

EARTH'S NEW RULER.

Satan has long been "The prince of this world," "The prince of the power of the air,"^ "The god of this world who now worketh in the children of disobedience." (2 Cor. 4:4; Ephes. 2:2.) He has been permitted thus to reign and bring experiences to mankind so that' they may learn what it is to be disobedient to God's laws. Christ comes to hind Satan, and to take the Kingdom instead. ..He will deliver mankind from bondage to Satan, sin and death. As no one sees Satan, who is a Spiritual being, so the world will not see the new Ruler, who has distinctly said, "The world seeth Me no more." (John 14:19.) The 'Church will see Him, for they -are to be changed to be "like Him," spirit beings.

It is when we see matters in this light that the Scriptures become so much clearer and truths respecting our Lord's second presence open up.

In the 24th of Matthew we have in symbolic a language a history of the Gospel Age, terminating with the second

presence of Christ. The same history, with more detail, is given in the Book of Revelation, also in symbols.

The disciples being impressed by the Lord's doings and sayings respecting the Temple a few days before His death, asked Him, Matt. 24:3, "Tell us when shall these things be, and what shall be the sign of Thy presence (Greek, parousia) and of the end of the world (Age)."

Verses 4-14 seem to be a brief synopsis of the Gospel Age, from that time down to the end. It is an outline of prophecy which has been very clearly fulfilled, as history reveals. What deceptions there have been in connection with the Christian religion. What great claims have been made to great authority, even to be Christ. What wars and unrest, what famines, pestilences, scourges, and the people of God have been martyred and tortured. Nation has risen against nation.

Verse 14: "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."

The Gospel is the good news of Christ's Kingdom for the blessing of all the families of the earth. It has now been preached in every land to every nation and almost every dialect, so that we are surely living in the "time of the end."

Verses 15-22 appear to be so worded that they answer that portion of the question relating to the typical temple and Jerusalem and gave instructions to such as had "ears to hear," which saved many lives when the city was taken by Titus's army. Josephus points out that. "The fall of the city seemed imminent about A.D. 68, but for some reason the Roman Army was recalled, and so Christians made good their escape. Only two years later the city fell amidst the greatest slaughter that had ever been up to that time. That, however, was only a partial fulfilment of the prophecy which is to be fulfilled on a larger scale at the end of this Age, in the destruction of the great systems of Christendom.

Verses 23-27 speak of the presence of Christ, and show that He will not again appear as a man, that they could say "He is in the desert," or that He is in some secret room. If anyone should tell us that He is here or there, that He can be located anywhere, then we are not to believe them. The presence will be everywhere just like the sunshine that comes from the east unto the west. The word "lightning," used in the authorised version, allows of a wrong thought, and has misled many to think that the Lord will come like "lightning," which stays not a moment. The Greek word means "bright shining," and is so translated in Luke 11:36. It is used in Revelations for lightnings, but it undoubtedly here refers to the "bright shining" of the Sun of Righteousness. It is a beautiful illustration of the presence of Christ. "Chose awake and watching may see the glories of the rising sun for some time, even before it rises above the horizon. How it dispels the gloom and darkness just as the Sun of Righteousness arising will disperse the dark night of sin and sorrow, of superstition and error, and bring healing in its wings. (Mal. 4:2.)

Thus the Lord would guard us from the many deceptions which were to be, and undoubtedly are, prevalent in this our day. The question of the disciples was: "What shall be the sign of Thy 'parousia,' presence?" —not a sign of His arrival and departure, like the lightning. The Lord adds, "So also shall the presence of the Son of Man be." Lightning has no presence: it is simply a flash and gone.

Verse 28 indicates that there is to be a feast just as eagles or carrions feed upon flesh, so those who hunger and thirst after righteousness and truth will be found where the food is (see again Luke 12:37; Rev. 3:20).

Verses 29-31 seem to refer to the tribulation of God's people during the dark days of Papal persecution and martyrdom foretold by Daniel 7:25.

This great desolating power received its deadly wound by Napoleon. Its power to "tread down the saints" was broken in 1799. There have been the literal demonstrations, in the literal heavens in the notable dark days of May 19, 1780 (sun darkened), and in the wonderful showers of falling stars of November 13, 1833, as though to draw attention to the more important fulfilment of this prophecy in the fact that the Gospel light has been darkened by false teachings, such as Evolution, Higher Criticism, etc., and that the clear shining of the writings of the apostles, the twelve stars, has been beclouded by destructive heresies. Then the powers of the heavens (the religious systems) shall be shaken. There has now been a general disintegrating process at work throughout Christendom. When we see such processes at work, we may take that as a sign of His presence. This is in line with our Lord's parable, "Let both (wheat and tares) grow together until the harvest" (the end of the Age). when He would send His messengers to gather the tares in bundles to burn them, and to garner the wheat. The trumpet would refer to the proclamation of truth by which the separation would take place. Then will come the great time of trouble, "all the tribes of earth shall mourn."

Verses 32-35 give another sign, this one on earth. The separating of the wheat from the tares is a work in the

“heavens,” the religious world. The sign of the fig tree budding is of the earth, and refers to the nation of Israel, which must again come into Divine favour. Surely Israel’s hopes are budding again. When ye shall see all these things know that it is near. The generation seeing all these signs of Christ’s presence shall not pass until the great trouble has occurred, and the Kingdom of righteousness and peace has been established,

Verses 36-39. These verses clearly indicate that just as Noah was a preacher of righteousness for 120 years before the Flood, so Christ would be present for some time before the great calamity which is to destroy the world systems of this evil day. Noah preached and warned, but they went on with their own selfish pursuits, regardless of the message. They “knew not.”

2 Pet. 3:3-7, 10, 12, 13 foretell similar conditions, and are not these conditions with us to-day? Luke 17:26-30 also mentions the conditions in Sodom and Gomorrah, and they also refused the message in the days of Lot, and both Matthew and Luke state that “as it was in the days of Noah,” and “in the days of Lot,” so also shall it be in the days of the Son of Man. Thus the Scriptures clearly declare that Christ would be present for some time prior to the great calamity, although only the watchers would know of His presence. All others, as in the time of Noah and Lot, are not to know.

The important thing is to watch, for no one should know the day nor the hour of the Lord’s arrival, nor of the actual time when the great time of trouble will overwhelm the world.

The Lord did not inform the disciples so that the Church might fix dates for future events. In answer to the “when shall these things be?” He simply has given the signs of His presence and told us to “watch,” so that we may discern His presence when He has come. Then we may enter the feast of spiritual things which He has promised to His waiting people, and may be gradually called away to be with the “Lord in the air.”

Before He will set up His Kingdom He will gather His elect from the four winds of heaven. Then the saints are to share the glorious work of that Kingdom of peace. Satan, however, must first be bound, and the Church are to have something to do in this connection, for the promise is, “The God of peace shall bruise Satan under your feet shortly.” Then, the time of trouble over, the Prince of Peace shall reign from shore to shore, and the prayer be answered, “Thy Kingdom come; Thy will be done on earth as it is done in heaven.” (Rev. 21:1-4.)

Following this highly figurative statement of prophecy in answer to the disciple’s question respecting His second presence, the Lord gives three illustrative parables which indicate progressive conditions and work that will occupy Him on His return.

The “Ten Virgins” parable shows the proper attitude of the watching Christians, and how some will fail.

The Parable of the “Talents” shows how the Lord will have a work to do among Christians, in winding up the affairs of the Gospel Age, completing the number of God’s elect.

The Parable of “The Sheep and the Goats” then follows, showing the work of the Kingdom Age, when the Church, with Christ, are to judge the world during that thousand years’ reign (1 Cor. 6:2). Matt. 25:31 very distinctly informs us that the parable is applicable to that time. “Then shall He sit upon the throne of His glory, and before Him shall be gathered all nations, and He shall separate one from another.”

For nearly 1900 years God has been judging and selecting the Church, for the “High calling in Christ Jesus.” During that thousand years’ reign of Christ the whole world will have the advantage of the judgments of the Lord, and Isaiah 26:9 states that “when Thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness.” (Psalm 22:27-28.)

Those rightly exercised by the favourable conditions of that time of blessing (Psalm 72; Isaiah 35) will develop hearts of love and care for their fellows, but others of the goat nature will not respond, but will think only of their own selfish ease and pleasure.

The righteous do kindness by nature without thinking of it, the unrighteous never think of doing kindness that will involve any cost or sacrifice. Eternal life is only designed for such as become righteous, such as are restored to “the image and likeness of God,” lost by the First Adam, but restored to all the willing and obedient by the Second Adam. Time and space would fail to tell of the blessing of that glorious Kingdom of Christ. No wonder the angels sang “Glory to God in the highest and on earth peace and goodwill towards men,” and said, “Behold I bring you good tidings of great joy, which shall be to all people.”

The righteous receive eternal life and enter into the Kingdom “prepared for them from the foundations of the world”—Paradise—the earthly home. The wicked are cut off for ever. They have been redeemed from the Adamic sentence of death by the Cross of Christ, but have again incurred the death penalty—the second death from which there is no redemption—it will be an everlasting punishment. The Greek word signifies a “cutting off” as a branch is lopped off a tree. There is no life for humanity apart from Christ, who, “by the grace of God tasted death for every man.”

(Concluded.)

“THIS IS THE VICTORY THAT OVERCOMETH THE WORLD, EVEN OUR FAITH.”

“Thanks be to God, who giveth us the victory through our Lord Jesus Christ.”-1 Cor. 15:57.

When you are disappointed, set at nought, your wishes crossed, your tastes offended, your advice disregarded, and you take it all in patient loving forbearance,

This is Victory!

When you will not approve, by word or silent acquiescence, exaggeration, evil speaking, vain imaginations, or perverse conduct,

This is Victory!

When you do not love to refer to yourself in conversation, nor glory in your own pious deeds, when you can in honor prefer others,

This is Victory!

When you can be conscientious under all conditions, when you can be faithful in things small and great, when you can practice true Christianity equally in your home as in public life,

This is Victory!

When you have stumbled into error, weakness or sin, or seem overwhelmed by discouragement, suffering or wrong, and you thereafter grasp more firmly the hand of the Lord,

This is Victory!

When you can count all earthly desires and ambitions as loss and dross compared to the full approval of the Heavenly King,

This is Victory!

When you can stand face to face with the opponents of truth and righteousness, who misunderstand, hate, and persecute you, and you faithfully endure it all as Jesus did,

This is Victory!

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National Bank Chambers, Glenferrie Rd., Hawthorn, Melb. E2

THE work done during the past year has not been large, yet we trust it has been- of benefit to many. There are those in very lonely places who -find the monthly. visits of the “People’s Paper” a blessing and encouragement to press along the narrow way towards the “mark for the prize of the high calling of God in Christ Jesus.” Others, too, who though having more opportunities of .personal fellowship write of their appreciation of the “People’s Paper,” which just aids in holding in touch with one another classes and individuals. rejoicing in the present truth.

It will be noticed that the subscriptions to the “People’s Paper” are far short of paying for its expense of printing and posting, so that the deficiency requires to be made up by the Tract Fund. Unlike other periodicals, there. are no paid’ advertisements to help out the cost of the Paper. Its only source of revenue is the subscription list, and there is opportunity for all interested to increase this by obtaining new subscribers.

Back numbers are freely supplied to all who can make good use of them. There is still work to -be done, and ..., probably the present conditions of stress may check the careless godlessness which has of late years more than ever manifested itself ill luxurious extravagance, waste and selfish pleasures, and affect some hearts so that they will feel after better things and be prepared for the comfort, joy and peace in the time of trouble, which alone the truth can .bring. There is still the joy of bringing-the cool, refreshing draught to the thirsty soul for the zealous worker. There are still “Israelites indeed” to be ‘found by the faithful Phillips. The truth presented in the .quiet earnest way is all that is necessary. It will be found more effective so than if accompanied by human. power or orator • ‘ eloquence,

Phillip’s earnest “come and see” brought. Nathaniel, and such quiet invitation to read a tract or come to ‘a chart talk or class for studying God’s Word is all that is needed for any who are hungering for the knowledge of God and His great purposes.

We invite all to more earnest consideration in this service for the Lord of the harvest.

The Tract Fund has not quite met the expense of the year, but probably the new year will make it up. Besides the amount contributed, the Tract Fund. there was during- the year the ‘stint i:18/6 specially donated for the ‘purpose of publishing literature in the Zulu language. There have been difficulties in the way of having this accomplished, but there is now a prospect of having the work done. We hope to report favourably ill the matter before very long.

Tracts are available for willing workers, and we would just remind all that more results are obtained by personally handing them to. the people than by just putting them under the doors or in letter boxes. To be successful in this or any

Christian service there needs be the preparation of one’s own heart by prayer for grace to act and speak so as to gain

all entrance for the word and to bring honour to His “name whose we are and whom we serve. •

TRACT FUND ACCOUNT.

To Balance Carried Forward

	£46	9	7
55 Donations Received .. ••	224	17	11
	£271	7	6
By Pilgrim Work	£28	4	1
Advertising, Free Literature	6	0	0
If Postage.. .. ••	9	13	5
77 Free Tracts and Deficiency “People’s Paper” ..	64	19	8
General Expense	50	12	7
.1 Personal	78	0	0
Balance.. ••			
	33	17	9
cc	£271	7	6

AN ANZAC DAY SERVICE.

THE following clipping from the Melbourne “Herald,” of April 25th, gives the remarks of the Rev. A. Penry Evans, expressed at the Anzac Day service in the Independent Church, Collins-street, Melbourne, respecting the soldiers who fell during the great war.

He said it was the usual practice for mourners to believe that all the sacrifice was on the part of the Men who fell at the front. “We must think of their relatives,” he said. “They are still wounded, whereas we can think of the dead as being alive with Christ—as being a good deal better off.”

While sympathising with the relatives of the men who sacrificed their lives with commendable courage and fortitude in that which they believed to be their duty, how sad to hear of expressions from a professing minister of the Gospel such as herein quoted, and which seems characteristic of the clergy generally of almost every denomination.

We would that these gentlemen, who profess to sit in the seat of the great antitypical Moses, Christ, would seek afresh to study their Bibles and pray Divine guidance and wisdom that they may see light in God’s light.

The Scriptures clearly teach that the dead, whether they die from famine, pestilence, sword, sickness or natural causes, are dead, and their only hope is in a resurrection from that death state. God’s Word declares that- in due time all that are in the graves shall hear the voice of the Son of Man and come forth and have their opportunity of salvation when the judgments of the Lord are abroad in the earth, during the Millennial reign of Christ, and in order that the world of mankind generally shall learn righteousness. In the meantime, God’s purpose has been, and is, during this Gospel Age, to call out a people for His name, a class who desire earnestly to follow in the footsteps Of the Master. Such follow peace with all men and holiness, and realise that they must love their neighbour and fellow creatures, and do good to them that despitefully use and persecute them, and in no case to render evil for evil, but contrariwise blessing, in order that they may be the children of their Heavenly Father. This called-out class are predestinated to be conformed to the image of God’s dear Son, and delight to follow the great “Prince of Peace,” and develop the spirit of Christ more and more in their lives, while seeking to put away the fleshly mind, which is indeed carnal, and at enmity with God.

We rejoice that the day is not far distant when all the blind eyes shall be opened and the deaf ears unstopped, and when men shall see out of obscurity, and come to love their fellowmen under the righteous laws of Christ’s Millennial Kingdom and reign. Meantime, God is allowing all men to go their own way, and to learn the lessons by experiences with this present evil world over which Satan, the great-Adversary, reigns with God’s permission as the “Prince of the power of the air,” working in the hearts of the children of disobedience.

God’s Word assures us that Satan is shortly to be bound, that he may deceive the nations no more, and then the world of mankind, having tasted of the bitter fruits of evil and its consequences, will gladly conform to, and appreciate, the righteous judgments of that 1000 years reign of blessing under Christ, the blessed “Prince of Peace,” and when men’s hearts will be changed from their present hard and stony condition to one of flesh, as the Scriptures so beautifully attest.

The interesting matter respecting our Lord's return which has appeared in the last four issues of the People's Paper is now printed in booklet form, and should be useful- for circulation among all thoughtful Christians. It is important that all concerned should- have a correct understanding regarding the manner of our Lord's second coming. Many may have friends who would appreciate the truths explained in this brochure. The price is' 4d. each, or 3/- per dozen, post paid.

A supply of the booklet "God's Covenants," by II. B. Barton, has been received from the Bible Students' Committee, London. The question of the Covenants, with notes upon the ransom, sin offering and justification, is very clearly stated by the author. The price is 6d. per copy,.

Correspondence

THE -following extracts from letters of our readers show how the Lord's message of "present truth" is appreciated at this time; and is also found to be "meat in due season" to all of the same precious faith. A reader in Victoria writes:—I am enclosing my subscription, 2/6, for the "People's Paper," which, I think, is overdue. I look eagerly for its arrival each month. and would be grievously disappointed if it were not forthcoming, and although small, it contains so much that is comforting and food for thought. I should be pleased to have an extra copy each month.

I do regret my inability to attend the meetings. I thirst more and more for the revelations of the Scriptures. .I. have read the "Atonement," and am now reading "The !New Creation." They are beautiful studies and have been a feast of good things to me. One can read them again and again. "The Tabernacle Shadows" is not included in the "Atonement." Yes! I would be pleased to have it.. I am very thankful for all you have sent me. The dear Lord has blessed me and comforted me more than I deserve, for oft-times I have been impatient; now, with 'God's help, I will live not for to-morrow and its needs, but just for to-day.

Some of our subscribers in another State write:—

Loving greetings in our dear Redeemer's name. We wish to express in words the pleasure we have experienced -and also the help from the articles in the little paper brought out by you.

We can, dear friends, appreciate, at least to some extent, the financial difficulties and the time required to edit it, together with other matters connected with its publication that we know nothing of.

We rejoice to have seen that the old paths and matters that we have been assured of have not been departed from? Those blessed truths taught us by our Heavenly Father through the instrumentality 'of that faithful and wise servant, are still meat in due season for us; the great Divine Plan of the Ages, sufficient to make us wise unto salvation. -

It is our prayer that the spirit of humility, combined with strength in the Lord, may so keep you that the winds of present day doctrines may not shake you from declaring the truth as it shines in the face of Jesus Christ our Lord.

Watch and pray, dear friends, for the day is evil, and never was it more necessary for us all to. do so continually.

The loving . . . of humility, is of no benefit or advantage to you, but so far as you love to see all your own thoughts, words, and actions, governed by it. And the hating of pride does you no good, is no perfection in you, but so far as you hate to harbour any degree of it is your own heart.—W.L.

Let us trust in God, and not fatigue ourselves with indiscreet and unwarrantable apprehensions. Let us depend on the divine assistance for the conduct and issue of our lives, and let us not yield ourselves up to disconsolateness and despair.—Pascal.

"The heart that trusts, for ever sings
And feels as light as it had wings;
Come good or Ill,
Whate'er to-day, to-morrow brings, It is His will."

BROKEN WITH HIM. OUR PARTICIPATION AND PRIVILEGE.

IN presenting the following thoughts at this time in connection with the Annual Memorial observance of our Lord's death, it is with the desire that we may continually keep in mind the significance of our partaking of the emblems, which symbolise to us our Lord's broken body, and a life poured out in sacrifice on our account.

As we meet together on these occasions it is always "with desire" and gladness that we obey the Master's words and invitation, "Do this in remembrance of Me," and as St. Paul said, "As oft as ye eat this bread and drink of this cup ye do show forth the Lord's death till He come." As prospective members of the Body of Christ let us review something of the typical and anti-typical significance of the picture relating to the "passing over" or "sparing alive" of the firstborns of Israel, made possible through the shedding of blood and its sprinkling, along with the necessary eating of the lamb, etc., as recorded in the 12th chapter of Exodus.

Applying this in harmony with the Scriptures, we see that the firstfruits unto God of His creatures, the Church of the Firstborns, alone are being spared and dealt with, being "passed over," those who are under the blood, during this night time, this Gospel Age.

We see then that the term "firstfruits," or "firstborns," implies that there are afterfruits, and succeeding generations, and this is just what the typical Passover presents to us; for it was God's purpose that all Israelites should be saved, and that these typical people, representing the Household of Faith in the smaller picture, and the world of mankind in the larger sense, would eventually be delivered through the agency of Christ and the Church as the antitypical "Elder Brethren," and thus be enabled to obtain deliverance and eternal life in the "Land of Promise."

But particularly regarding the "firstborns," the Apostle Paul clearly identifies the Passover lamb with our Lord Jesus, saying in 1 Cor. 5:7-8, "Christ our Passover is slain for us; let us therefore keep the feast." He reminds us that we all need the blood of sprinkling—not upon our houses—but upon our hearts. Heb. 12:24; 1 Pet. 1:2. We must also eat the unleavened "Bread of Truth" if we would grow strong, and be prepared for our pilgrimage journey. and deliverance, in the morning of the New Dispensation. We also must eat the Lamb, must appropriate Christ, the great "Paschal Lamb of God," His merit, not merely by faith, but more and more "to put on Christ" to the extent of our fullest ability. We should seek to have the life of Christ more and more discernible in our mortal bodies, and daily to be transformed into His glorious character and likeness.

In every feature of the Law Covenant and its arrangements, we see shadows of good and higher things to come. In the type we note that the lamb was to be without blemish, well representing Christ, the spotless Lamb of God, holy, undefiled, separated from sinners. Not of Adamic stock, otherwise He would have been leavened with Adamic sin, but of a life, unblemished, from a higher, heavenly nature.

In type the animal was taken on the 10th day, and kept until the 14th -day, when it was sacrificed, corresponding to our Lord as the great "Paschal Lamb" selected, and offering Himself at Jordan, and for 372 years being killed "all the clay long," until the final completion of the sacrifice at Calvary, when He poured out his soul unto death. In the type each house represented the Household of Faith, each lamb the Lamb of God, and the firstborns of each family represented the Church of the Firstborns. the Priestly Class. The sprinkling of the blood in the type pictured salvation, the "sparing of, or passing over," those firstborns who obeyed instructions, and meant expectancy of deliverance during that night. So with the antitypical firstborns. Their hope of deliverance lay in the fact that the blood of Christ, the Lamb of God, was shed on their account, and these during this night time, must appreciate the means provided whereby they may have their hearts sprinkled from a consciousness of evil. Not only was it necessary that the typical we saw that the blood of the animal was sprinkled on the lintels and doorposts, in order to be delivered, but it was also imperative that the lamb must be roasted and eaten, and that in haste, during that night, and none of it be left over until the morning. Here we have a vivid picture of what must be, concerning the antitypical Jews, the Household of Faith.

It is not sufficient that we, as prospective members of the Church of the Firstborns, should have faith in the blood of Christ alone for our ultimate and complete deliverance, for we must partake of the Lamb by faith, and appropriate of our Lord's merit and sufficiency. and thereby maintain our justified standing before God. We must continually be found feeding on the Bread from Heaven, in order to grow strong, and, like the Israelites of old, be prepared for the wilderness journey and experiences ahead. In other words, we are, as the Apostle says, "Members in particular of that One Loaf," and must be broken with Him, and realise more each day that no hope of life is obtainable apart from Christ, "The Bread from Heaven."

'Fins appropriation or feeding on the "Paschal Lamb" must be during this dark night, this Gospel Age, the only

acceptable period, and must be eaten “in haste.” Each and all must necessarily realise that the time is short in which to make our calling and election sure. Consequently the time must be redeemed, straight paths made for our feet, we must be found numbering our clays. and our hearts unto wisdom, for, as the Apostle says, now is our salvation nearer than when we first believed,” and again, “The night is far spent, the clay is at hand.” In this important connection we are reminded of our Lord’s words in Matt. 24th chapter and verse 20, “Pray that your flight be not in the winter, nor on the sabbath day.” This Age is the acceptable summertime of the sunshine of God’s favor, and, consequently, the typical picture conveys a special warning to the antitypical firstborn class.

According to the type, the passover lamb had to be roast with fire, and eaten in that night with bitter herbs. Bitter herbs in this typical connection, we understand to picture that which would serve to whet, to sharpen, to “keen up” their appetite, and in the antitypical sense, well represents the bitter trials and experiences that come, as a result of appropriating to the full, during this Gospel Age, or night time of evil. Being exercised aright by these experiences, the firstborns are caused to hunger and thirst after righteousness, and to continue to feed on the Lamb of God, with healthy, keen appetites, also. Eating the lamb in haste and with staff in hand and loins girded for the journey, would represent a readiness, an activity, an alertness and expectancy of deliverance, for the time was limited, and nicely corresponds to the position of the Church, as pilgrims, having here no continuing city, and being alert and ready, for the time is short, and rejoicing in the hope and expectancy of deliverance so soon to be accomplished.

As a joyful recognition and memorial of their deliverance, the Israelites were to observe a feast to the Lord of unleavened bread for seven days following, and to be observed throughout all their generations. No leaven was to be found in their homes, otherwise this would mean death. The correspondence seems to be that the antitypical first born class keep the feast with constancy of hope and rejoicing, in the realisation of their promised ‘deliverance. In type seven days represents our entire pilgrimage here below, during which period the leaven of malice and wickedness must be put away ,otherwise this would mean death to the spiritual Israelite also.

In type the firstborns occupied a special position in advance of their brethren and became liable to death previous to the general exodus. Also, after the exodus, these firstborns had a special work in connection with the general deliverance, as they became a separate class, represented in the Tribe of Levi. These gave up entirely their inheritance in the land, that they might be the teachers of their brethren, and became sacrificing priests or “able ministers” under their Law Covenant. We can see how the antitypical priestly class not only have the privilege of teaching and instructing some during this Gospel Age, with the “ministry of reconciliation,” but also the whole world of mankind during the next Age, as able ministers of the New Law Covenant. Having no inheritance in the land, and as sacrificing priests, we have been anointed to preach good tidings, as we journey on to our Canaan rest, and to be used, also, when ultimately delivered and glorified in blessing the poor groaning creation and world of mankind.

What, then, do these symbols mean to us, and what do we memorialise or commemorate? In partaking of the bread, and drinking of the cup, we remember the purity and sinlessness of Him, who as the Bread of Life, was broken for us, and the life laid down in sacrifice, even unto death, on our account. Viewing the plan of God and redemption through this great Central figure, “Christ our Passover,” we then celebrate four great matters.

1st—Our Lord’s Death as the “Passover Lamb.”

2nd—“Our relationship, or participation with Him in the sufferings and death of Christ as sharers in His cup.”

3rd—The great deliverance soon to follow this “passing over” of the present night time—first those “passed over,” and second the Levitical host or Tribe, who will be delivered in the morning—“the Millennial morning.”

4th—We incidentally commemorate the great “feast of fat things” to follow, when, with our Lord and Head, we will drink the cup of joy and blessing in the Kingdom.

In the light of the foregoing, should we not richly value, not only the great love of Christ, but also the love of the Father, in designing such a plan in which His Divine attributes are so wisely and graciously manifested, and the gift of faith whereby we can lay hold of the full meaning and purpose of these symbols, and what they memorialise?

Our partaking of the bread then represents symbolically our partaking of the fleshly perfection of the Man Jesus.

We partake of His perfection by faith, not actually. He gives us not restitution to human perfection, but merely an imputation of His righteousness, His perfection, which in turn covers, in the Divine sight, all our blemishes and imperfections. In a word, our Lord justifies us, and for us to maintain our justification, we must continue to appropriate or eat of that Bread from heaven, and this justification enables us to tender to God our fleshly bodies a

living sacrifice. When, as our Advocate, the Redeemer imputes to our offering the merit of His sacrifice, the Father accepts the offering and begets the sacrificer to a new nature as a member of the Body of Christ. It is only those who have thus partaken of the merit of Christ, and whose sacrifice God has accepted, that are invited, and directed to drink of His cup, and be daily immersed, or baptised, into His death in conformity with their covenant of sacrifice.

Then regarding the cup, Aye must remember that it is the Lord's and not ours. The life or the sacrifice symbolised by the blood is not ours, but the Redeemer's. We merely are given the great privilege of drinking and partaking of it. The blood of Jesus could have sealed the New 'Covenant without ever having been offered to us at all. In this, then, is illustrated the grace of God, in that He is a willing to receive us, and make us joint-heirs with our Lord, if we demonstrate that we have the same spirit of devotion and loyalty as He. Hence, our Lord emphasises this fact when saying that all who shall share His throne, must drink of His cup of self-sacrifice and denial, and be immersed into His death.

The Apostle Paul points us to the fact that our Lord is the true Bread from heaven, and that we are invited to be portions of the One Loaf which eventually will be the Bread of Life for the world during the next Age. As we partake then of the bread, we can with propriety view the matter from two standpoints. First and primarily, we symbolise our Lord's broken body; and, secondarily, the breaking of the Church and our own breaking. or dying as members of that. Church Class. For. - vs the Apostle, "We being many, are one Bread and ;! Body, for we are all partakers of that One Bread.- The bread which we break, is it not the communion of the. Body of Christ?

The cup to us means the sacrificed life of our Lord, and, additionally, it reminds us that in becoming His disciples, we accepted His invitation to share the cup. This means faithfulness in self-sacrifice, even unto death as the Lord's representatives. Rightly viewed, then, and fully appreciated, we can understand why the Apostle says it is the cup of blessing "which we bless." Should not our thanks be unbounding, as we realise such unmerited favor bestowed? Does not the cup then represent the gracious invitation of God, in harmony with His is pre-arranged plan and fore-knowledge, giving the only opportunity held out during this acceptable Age of "filling up that which is behind of the sufferings of Christ " (To be continued.)

BELOVED OF GOD.

Eph. 1:2-6. — 1 John 3:1, 2.

Beloved of God! while anthems ring
That hail the presence of our King,
The harps of God, in golden tone,
Proclaim the joys that thou shalt own.

A chosen heir with Him to dwell,
For evermore His praise to swell;
And share with Him, in sweet accord,
Who died for all, our precious Lord.

Beloved and chosen; call to stand,
Enriched with faith in this dark land;
E'en though thy foes cloth thee surround,
His glorious grace cloth more abound.

The glad'ning song of hope and cheer
Proclaims the Presence ever near;
His loving arms around thee twine
Till in His likeness thou dost shine.

Beloved of God! Beloved by all
Who hear the Father's gracious call.
He calls us each and all by name,
His love remaineth e'er the same.

What glories we shall soon behold!
The half has never yet been told.
O happy they who find release,
Beloved of God in perfect peace!

LONDON.—

”There is some historical ground for the Biblical story of the fall of the walls of Jericho.” writes Sir Charles Marston, who is conducting the archaeological expedition which is excavating the ruins of Jericho.”

“We know,” he says, “how when Joshua crossed the Jordan before attacking Jericho with the Israelites, the river was dried up for some distance.

“Above the point of the crossing the river flows through high banks of earth. There seems little doubt that the caving in of one of the banks temporarily dammed the river.”

Sir Charles Marston predicted that it would be proved’ that some, at least, of the Walls of Jericho had “fallen down flat” at the date assigned in the course of the Biblical narrative, although others were still standing.

Question Box,

Question.—Col. 1:14—”Fill up that which is behind.” What is the meaning of “that which is behind”? Where not all Christ’s sufferings perfect and finished at the Cross?

Answer.—The actual personal sufferings of Christ. Jesus, of course, ended on Calvary’s Hill; but the sufferings of the Church, the members of Christ, are not yet completed. It has pleased God to invite a “little flock” to first “suffer” with Christ and then “reign” with Him. (Compare Isaiah 53:7 and Rom. 8:36.) The reward of such exaltation to the Divine nature and to reign in kingdom power was contingent upon first proving loyal and perfect in obedience under great suffering and humiliation. As it was with our Lord, so it is with each member in Christ. “The servant is not above his lord.” First the cup of suffering and then there will be the cup of joy in the Kingdom. “Are ye able to drink of My cup and to be baptised with My baptism,” said Jesus to the two disciples who would sit on His right and on His left in the Kingdom. Jesus is the Head of the Church, which is His body. The body members must, like the great Head, learn perfect obedience under similar experiences, and prove loyal and true before they receive the great reward of joint Heirship. He was “tempted in all points like as we are.”

The Church is a very special. class which the Father has given to the Son. The prayer of Jesus (John 17 11). “Holy Father, keep through Thine own name those. whom Thou hast given me, that they may be one as we are.”

So great is the oneness between Christ the Head and the members of the Church which is His body, and the Apostle says, “All things are yours, for ye are Christ’s and Christ is God’s.” The little hymn has put it beautifully “I am His and He is mine For ever and for ever.”

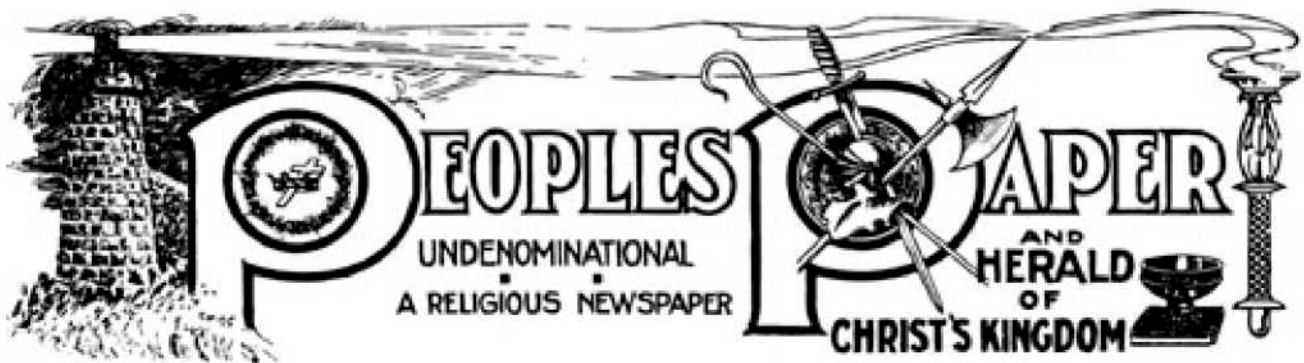
Whatever happens to the members of His body is as to the Lord Himself (Acts 26:14), and not until every member of the Body has completed the Christian narrow way, finished the way of the Cross and drank to the dregs the cup of humiliation and pain, will the sufferings of Christ be ended and the Body be complete in glory. So then, it was the sufferings of the Church, the body of Christ, which were left over, and of which Paul could say, “I rejoice in my sufferings for you. and fill up that which is behind of the afflictions of Christ, in my flesh, for His Body’s sake, which is the Church.”

“Know ye not that so many of us as were baptised into Jesus Christ, were baptised into His death.” (Rom. 6:3.)

Why should we do ourselves this wrong,
Or others,—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be;
Anxious. or troubled,—when with us is Prayer,

And Joy and Strength and Courage are with Thee! —Matt. 28:20. R.C.T.

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Vol XIII., No. 7 MELBOURNE, 1ST JULY, 1930.
PRICE-TWOPENCE HALFPENNY

God's Great Plan of Salvation and Restoration.

IN the Bible we have revealed to us a God perfect in Wisdom, in Justice, in Love, and All-Powerful. In the first three chapters we have a very concise account of creation—first of this earth, and of its being gradually brought (no doubt throughout thousands of years) into a condition suitable for the habitation of mankind. Then at the end of the last long period, man was created, male and female, and placed in perfect surroundings. They were informed that if they were disobedient to God, they should die. This shows that, so long as they were obedient, they would have access to the grove of the trees of life, and might live forever.

This does not, however, mean that they had an immortal soul, or possessed immortality; there is no such teaching in the Bible. On the contrary, we read, "God only hath immortality" (1 Tim. 6:16), and "The soul that sinneth it shall die" (Ezek. 18:4). There is quite a difference between being able to live forever under certain conditions and being immortal. To be immortal means to have life in oneself.—John 5:26.

God is the fountain of life. He lives quite independently of food or drink, air, climate or environment. Man was made a mortal being (or mortal soul); that is, unless he has food, drink, air, and proper environment, he will cease to live. Our first parent, Adam, sinned, and was sentenced to death, "dying thou shalt surely die," and in order that this penalty of death should go into force, he was prevented from eating of the life-sustaining fruits in Eden, which would have kept him alive. Thus it was that Adam, and all the human race represented in him, were condemned to death.—Romans 5:12-21.

Does it not seem strange and unjust that we should all come under the sentence of death, through no fault of our own, but through another's sin? Yes, if that were all that was going to happen, and God had no other purpose in view, it would certainly seem quite unfair. However, the Bible shows that it is all a part of a great wise and kind plan.

All intelligent people will agree that there could be no satisfactory lasting arrangement, which did not have justice as its first principle, and "Justice is the foundation of God's throne."

So, then, this earth could never be a happy place unless all the inhabitants should learn righteousness (Isaiah 26:9). But how could all the inhabitants be taught to love righteousness?

The Lord evidently saw that it was well to allow man-kind to have an experience with evil, then to arrange for all to have an opportunity of turning from sin unto righteousness, and thus of enjoying everlasting life. How could this be done, seeing that God had said they must die? "The day that thou eatest thereof dying thou shalt surely die." God could not set aside His own decree; He must enforce His own law. But Divine Love and! Wisdom had foreseen a way whereby God could still be just, and yet provide the means of justifying them that believe.—Romans 3:21-26.

Had all been created perfect, all would have been personally responsible in case of disobedience, and it is reasonable to suppose that the great majority would have failed as did our first parent. In order to satisfy justice there would have been the necessity of providing life for life, each sinner would have needed a separate saviour to ransom him from death and provide opportunity for another trial.

How wise it was that all were represented in Adam, so that all could be redeemed by Christ (1 Corinthians 15:21-22);

Hosea 13:14). By this means all come into the world and have the experience of the baneful results of sin before they come to have the responsibility of choosing between sin and death or righteousness and life eternal.

The whole world is “dead in trespasses and sin” (Ephesians 1:2, 5), “condemned already,” as the Master said.

It is only as we receive the knowledge of salvation in Christ Jesus that we come to be on trial for life or for death; knowledge brings responsibility. So the Apostle says, “God will have all men to be saved and come to the knowledge of the truth.”

Some have received this opportunity and knowledge in Christ during this age, but the great majority have not. It may be asked: Why is it, seeing Christ died for our sins, so many years ago, that so few have as yet heard of the “only name given among men whereby they can be saved”? Evil still abounds, godlessness and misery still prevail.

To answer ‘his reasonable question, we need to consider the divine purpose and plan as revealed in the Bible, and note how it is gradually working out; we shall then see that the message of the angels at the Saviour’s birth is yet to be fully realised, “Behold, I bring you good tidings of great joy which shall be to all people.” This message is in perfect accord with God’s promise to Abraham, long, long before, “In thee and in thy seed shall all the families of the earth be blessed.” No doubt, our Saviour referred to this promise when He said, “The Gospel was preached to Abraham.”

AGES AND DISPENSATIONS.

We find three distinct long periods in human history mentioned in 2 Peter, chapter 3. The first is called “the old world,” or “the world that was,” before the great deluge. The second is called “The present evil world,” which dates from the flood and reaches to the second coming of Christ, and the establishment of His Kingdom in the third great period, called “The world to come wherein dwelleth righteousness.”

We enquire, what purpose has been served in these past dispensations, and what will be accomplished in the new age that is so soon to begin? The whole of the past nearly six thousand years of human history has been, as we have already mentioned, for the purpose of allowing all mankind to learn by experience the terrible consequences of disobedience to God’s laws.

When Adam and Eve were thrust out from the Garden of Eden, the Lord’s providential care and protection were no longer over them. They had to earn their bread by the sweat of face, and became subject to accident, sickness and death.

Angels who had been created prior to the creation of man appear to have been allowed to assist mankind, if they would. It would seem that in this way the angels could learn by observation the dreadful results of sin, while men were learning the same lesson by experience. These angels had been interested in the creation, and quite likely assisted in the preparation of the earth for man.—Job 38:7.

It was indeed a sad experience beginning with the murder of a brother. Cain, through jealousy, slew Abel. The two brothers had brought offerings to the Lord. Cain brought of the fruits of the ground by his work, Abel brought a slain lamb. Cain’s offering could not be accepted because there was nothing to indicate that atonement for sin was necessary, for “without the shedding of blood there is no remission of sin.” Abel’s sacrifice of a lamb pointed to or recognised this necessity, and prefigured “The Lamb of God that taketh away the sin of the world.” There have always been, and still are, many people who think they can gain the Lord’s approval by their good works.

God appreciates good works by those who are at one with Him, but we all first need the blood of Jesus Christ—the Lamb of God—to cleanse us from all sin. Then, being justified and at peace with God, we must show our faith by our works, and add to faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love.—2 Peter 1:5-7.

While there were a few during that period—the old world—of 1656 years, who pleased God, such as Abel, Seth, Enoch, Methuselah, Noah, etc., yet the majority became wicked, and the angels, who should have helped, also became wicked, and hindered men. They materialised, and assuming the human form, married the daughters of men. We read (Genesis 6:1-7) that “God saw that the wickedness of man was great in the earth . . . and said, I will destroy man whom I have created from the face of the earth.” Noah and his family, of whom it is written they “were perfect in their generations,” were instructed to build the large Ark, so that when the Flood came they were saved.

That ended the first world (age or dispensation). It had demonstrated how quickly men slide into more wickedness,

and bring more trouble upon themselves, if they get away from God.

When the flood subsided Noah's family came forth from the Ark, and the new age commenced. Peter says, "The heavens were of old, and the earth standing in the water and out of the water, whereby the world that then was, being overflowed with water, perished."

Of course, all know that it was not the earth on which we stand, nor the heavens we gaze upon that perished. It was simply the order of things that then existed—the "heavens" referring to spiritual or religious arrangements and the "earth" to social arrangements—that passed away.

That world or age having ended, the "present evil world" began. The wicked spirits (angels) were no longer allowed to materialise and appear as human beings, as they had done. They were restrained in chains of darkness (Jude 6; 1 Peter 3:20). They have, however, operated in darkness, in seances of spiritualists and in various other ways in such lands as India, China, Africa, and in the pagan religions of Rome, Greece, Persia, etc. They have everywhere caused confusion and trouble, blinding the minds of the people, and thus hindering the spread of the true knowledge of God.

It is not that God could not further restrain them or even stamp them out of existence, but He has a good purpose in permitting evil to still exist, so that man will eventually have learned how hard and sorrowful the way of the transgressor is, and how much better it would be to live in obedience to God's righteous laws.

This is the lesson God wants everyone to learn, to hate sin and to love righteousness. The wages of sin is sorrow, trouble, disaster, and death; the gift of God for the righteous is life, peace, and joy. However, it is evidently the Divine purpose to allow the world to have 6000 years of the experience of sin, so Satan is permitted to be "prince of this world." This means that he rules in the affairs of men during this evil age. St. Paul, in 2 Corinthians 4:4, refers to him as the "god of this world who hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ should shine unto them." It is because Satan is the present ruler of the world, that we see how the wicked prosper (Malachi 3:15). This prophet said, "Now we call the proud happy, yea, they that work wickedness are set up, yea, they that tempt God are even delivered."

When mankind has learned the needed lessons under these hard conditions, under Satan's rule, God will establish His Kingdom and bind Satan, and prevent sin and evil. He will enforce righteousness, that is why the new age is called "The world to come wherein dwelleth righteousness." (2 Peter 3:13). So this present evil world which began just after the Flood in Noah's day, reaches right down to the second coming of Christ. As the "old world" that was before the Flood ended with the great Deluge, in which all perished, except Noah and his family, so this "present evil world" will end with "a great time of trouble such as was not since there was a nation." We have long been praying,

"Thy kingdom come, Thy will be done in earth as in heaven," and after this great time of trouble this prayer will be answered.

As this long period from the creation of man has been full of sorrow, calamity, sickness, pain and death, because God had allowed all men to go their own ways, this new age, so soon to begin, will give to every man, "all the families of the earth," an opportunity of turning to the Lord, of living righteously, and of receiving the reward of lasting life.

The prophet has said they shall no more die because of their father's sin, but each shall be personally responsible. If they do what is right they shall live; but if they do evil, "The soul that sinneth it shall die." (Ezekiel 18:20, 24).

In those days they shall no more say the fathers have eaten the sour grape and the children's teeth are set on edge, but everyone shall die for his own iniquity, every man that eateth the sour grape, his teeth shall be set on edge. — Jeremiah 31:29-34.

During the time Satan has been "prince of this world" evil has prevailed, the wicked have prospered, it has been hard to do what is right and to avoid sin, for so many snares lie in the path. "Satan like a roaring lion goeth about seeking whom he may devour"—or cause to stumble. All sorts of temptations to do wrong are abroad. It is surely a slippery path, it is a broad road that leadeth to destruction, and it has been a "narrow way that leadeth to life and few there be that find it."—Matt. 7:13, 14.

It would indeed be a sad thing if only those few were to be saved; and all the rest, the millions of men, women and children of all races, were for ever lost.

In this coming new age, there is to be another way to life opened up, "for a highway shall be there, and a way: it shall

be called the way of holiness. The unclean shall not pass over it, but it shall be for all those, the wayfaring men, though fools, shall not err therein.” (The way shall be made so plain that all will understand what is right, what is true, and what is God’s will). No lion shall be there (Satan is to be bound that he shall deceive the nations no more), nor any ravenous beast shall go up thereon. (No selfish, cruel, greedy men or nations or corporations will be allowed to afflict or oppress mankind). It shall not be found there. But the redeemed shall walk there, and the ransomed of the Lord (“He gave Himself a ransom for all to be testified in due time.”-1 Timothy 2:3-6) shall return (from the land of the enemy, the grave—Jeremiah 31:16; Hosea 13:14), and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness (in the resurrection day), and sorrow and sighing shall flee away.

(Isaiah 35:8-10). “And there shall be no more curse, for God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.”—Revelation 21:4.

We may wonder why the Lord has so long delayed to set up His Kingdom, and we find a wonderful reason as we turn again to His Word for instruction. In Acts 15:14, James informs us that before this time of blessing all the world it pleased God first to select a church “people for His name.” There has then been a very special work proceeding during this Gospel Age, a necessary work in preparation for the coming Kingdom Age.

DIVINE PURPOSES IN AGES PAST.

As we look back over God’s dealings with man, we find He has dealt differently at different times. “God, who at sundry times and in divers manners spoke unto the fathers by the prophets, bath in these last days spoken unto us by His Son.” (Hebrews 1:1-2). Prior to the Flood we have seen that in a general way God had let the world take its own course and receive experiences under the administration of angels, and how few there were who kept faithful to God during that time.

Following the time of the deluge, God dealt with certain patriarchs, such as Noah, Shem, Abraham, Isaac, and Jacob, but still allowed those who would to go their own ways; and they mostly went into idolatry and depravity. During this Patriarchal Age, God specially chose Abraham because of his faith, so that He could reveal to him something of His purpose. Because Abraham left his own land in obedience to God, not knowing whither he was to go, God led him into Canaan (Palestine), and gave him a sure promise, saying, “In thee and in thy seed shall all the families of the earth be blessed.”—Genesis 12:3.

Many years rolled away, and yet Abraham had no son, but then even when he was a hundred years old, Sarah bare him a son, whom he called Isaac. Later, God very severely tested Abraham’s faith by telling him to offer up his son as a burnt sacrifice. Abraham was ready even to do this, believing that God was able to raise up Isaac again from the dead, and so fulfil His promise that “In Isaac shall thy seed be called.” God thus gave a picture of how God Himself would give His only begotten Son as a sacrifice to pay the price of sin for all the world, so that all could be redeemed from death; that “as in Adam all die, so all in Christ could be made alive again.” (1 Corinthians 15:21-22). Because of Abraham’s great faith, God repeated His blessing, and enlarged the promise, saying, “In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand which is upon the seashore and in thee and thy seed shall all the nations of the earth be blessed.”—Genesis 22:16, 18.

This great promise is still to be fulfilled, for while God did bless Abraham’s seed, the Israelites, in so far as they would remain obedient, yet in no sense have all the families or all the nations of earth been blessed. Yet the Apostle in Hebrews 6:13-20 reminds us of it, and that God hath confirmed it with an oath, so that it is sure of fulfilment.

God’s ways and thoughts are so much higher than our ways and thoughts (Isaiah 55:8-9), so much so that “A thousand years in His sight are but as yesterday when it is past (Psalm 90:4); therefore, what seems so long to us is only a little while to the Lord. He has all power and has His own time for the fulfilment of His word.

Abraham continued to believe, for he had learned that there was “nothing too hard for the Lord.” (Genesis 18:14). He knew that God could raise him up from the dead so as to give him the land and make him a blessing along with his seed, to all the nations of the earth. This great promise was passed on to Isaac and Jacob, and then to the twelve tribes of Israel. But God dealt differently with Israel as a nation during what we call the Jewish Age. God had allowed the Israelites to become slaves to the Egyptians, and this looked as though He had forgotten His promise to Abraham, but the experience was to do them good. Then the wonderful way that He delivered them by Moses was to be a picture of how the “Prophet like unto Moses,” the real Messiah or Christ, would deliver the whole world from slavery to sin and Satan in due time. So we learn to wait for God’s due time to relieve us from oppression and wrong, while we just do our best to please God and to remember His gracious promises.

God gave Israel the Law, which taught them what the Divine will is, and it has also helped all civilised nations to form laws somewhat along the same lines. If Israel had kept the Law they would have inherited the promise given to Abraham, but not one could fully keep it. This demonstrated the fact that no one could so live as to gain by his own righteousness the reward of eternal life. It showed that only by someone paying the price of sin, and thus removing the death sentence, and then taking man's hand and helping him to do right, gradually leading him up the highway of holiness, could there be any hope for the human race. So the Apostle says, "The Law was our schoolmaster to lead us to Christ."—Galatians 3.

While by the deeds of the Law no one was justified, there were many who proved faithful to God and suffered persecution and death; these are to be rewarded by "a better resurrection." (Hebrews 11:35). They are evidently chosen to be "princes in all the earth." (Psalm 45:16).

When our Saviour came to earth, He was born an Israelite, under the Law. He kept the Law perfectly, and thus gained a further right to life. He made an end of the Law, nailing it to the Cross (Colossians 2:14), and "opened up a new and living way" (Hebrews 10:20), and a new arrangement began. "The Law and the prophets were until John; since then the kingdom of heaven is preached." (Luke 16:16). There began the selection of a very favoured class, to be associated with Christ in the heavenly kingdom. Our Lord said that in all the past ages there had been no one greater than John the Baptist, but he who would be even least in the kingdom of heaven is greater than he. (Matthew 11:11). Again, he said, speaking to His disciples as representatives of the Church, "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."—Luke 12:32).

The Scripture is very clear that the selection of this class is the chief purpose of this Gospel Age. (Ephesians 1:411). God has been choosing the members of this class, and only such as "take up their cross and follow Christ" can hope to become "joint-heirs" with Him in heavenly glory.—Romans 8:17.

The Apostle informs us that, if we would make our calling and election sure, we must be "transformed by the renewing of our minds" (Romans 12:2), and gain the virtues and graces of God's Holy Spirit, and so become like Christ in character. It is predestinated that only such as be thus conformed to the image or likeness of His Son, will God number among those "called according to His purpose."

WHAT IS NECESSARY IN ORDER TO BE A CHRISTIAN.

The steps necessary in order to obtain an inheritance in Christ are clearly shown, and only such as take those steps can entertain a true hope of a heavenly home hereafter. It is by God's Holy Spirit operating through His Word and in the hearts of believers that the Christian pathway may be begun, continued and finished. "No man cometh unto the Son except the Father draw him." (John 6:44). First there is the realisation of sin which separates from God, along with a desire to know and be at peace with God, and there is joy and peace in thus appreciating that even when we were sinners Christ died for us, and so God commendeth His love to us.—Romans 5:8.

Oh, 'twas love, 'twas wondrous love
The love of God to me;
It brought my Saviour from above
To die on Calvary."

But we must not stop there, for if we fully appreciate such love, that Christ died for our sins, surely we should desire to show our love in return. We say, like Paul, "Lord, what wilt Thou have me to do?" and the Lord sends His message through His Word, "My son, give me thine heart." "If any man will be My disciple, let him deny himself, and take up his cross, and follow Me," or, again, as the Apostle has said (Romans 12:1): "Present your bodies a living sacrifice to God"—it is but our reasonable service. It is, indeed, the only reasonable thing to do, for we were under sentence of death and were redeemed by the Cross of Christ. We are then not our own, we are bought with a price—so we gladly say, "Take Thine own way with me, dear Lord." Like our Master, we say, "Thy will, not mine, be done."

Then it is that we commence the narrow way to life—to walk in the steps of Christ, the way of sacrifice. We promise to drink of His cup, and to be baptised with His baptism; for the promise is, "If we suffer with Him we shall be also glorified together." (Romans 8:14-18). 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.—Revelation 3:21.

Soon the full number of this elect Church will be completed. Then the Church with Christ will be the "stars of heaven" "class of the promised Abrahamic seed, which is to bless all the families of the earth.—Galatians 3:9, 16, 27, 29.

Then Acts 15:14-17 tells us that when God has taken out this people for His name, He will return and build again the Tabernacle of David, and set it up—(Israel must return to their own land, and once more be favoured of God)—that all the rest of mankind may be saved. The same thoughts are given in Romans 11:25-27. Blindness in part has happened to Israel until the fulness (the full number) of the Gentiles be come in, then all Israel shall be saved, as it is written, “There shall come out of Zion a deliverer that shall turn away ungodliness from Israel, etc.” The 31st of Jeremiah speaks of the joys of that happy time when God will bless them. Also Ezekiel 37:12-14, speaks not only of those who happen then to be alive, but “Oh, my people, I will open your graves and bring you into the land of Israel, and ye shall know that I am the Lord. But the prophecies are so full of that happy theme that there is difficulty in making a selection of citations. Micah 4:1-7, tells of how all nations will come to see that the God of Israel is the true God, and will say: “Come, let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us of His ways, and we will walk in His paths, for the Law shall go forth out of Zion, and the Word of the Lord from Jerusalem They shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his own vine and fig tree, and none shall make them afraid.”

This is what the Bible tells us of God’s gracious purpose. How much more could be said and quoted showing the good times of refreshing that are to come at the second presence of Christ. Times of restoration of all things which God hath spoken by the mouths of all His holy prophets since the world began. (Acts 3:19-22).

It is surely right that all should realise the goodness of God as revealed, in His great plan for the redemption and restitution of all the willing and obedient. To think soberly upon it will surely lead to a desire to reciprocate the love which is so manifested. It will lead to a reverence towards God and a desire to speak to others about it, so that the truth may be known among men. God has been so much misrepresented. No wonder that men did not love Him when they were taught that He was fierce and dreadful, but when we see Him to be Wise and Kind and Just and True, we must tell others that they may also rejoice in His goodness and the happy prospects of His Kingdom.

Thy Kingdom come, Thy will be done on earth As it is done in heaven.”

July 1st, 1930 PEOPLES PAPER.

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British Weekly

Mr GILBERT THOMAS, writing in the British Weekly some months ago on "The crisis in organised Religion," said: "What honest observer, whether in the churches or outside, can deny that, whether the misrepresentation has been accidental or deliberate, the real spirit and teachings of Christ Himself have similarly been too often obscured by the institutions existing in His name." The early church, freshly under the influence of His earthly presence, reflected vitally the spirit of Jesus. But as that direct influence faded, the church began to adapt and dilute His message, which was at once too simple and too difficult for it to grasp, and to practise. So The Church became the churches, torn asunder by different interpretations and traditions, and at last embroiling themselves (in the name of Him who was called the Prince of Peace, and who took as His favourite symbol, the simplicity of a little child) in some of the worst wars and persecutions of history."

"How true this statement of facts and conditions is, and what an exact fulfilment of the Lord's parables, such as the "Three Measures of Meal," and of the "Mustard Seed." The three measures of meal represented the pure gospel message, which was to comfort, sustain in faith and godliness, and encourage in hope of the "exceeding great and precious promises" of "joint-heirship" with Christ in His kingdom.

How soon after the Apostles fell asleep, an enemy sowed tares in the wheat field, or in this other parable, how soon the woman (the false church) contaminated the truth by false teachings, of which Peter also predicted (2 Pet. 2:1.) "There shall be false teachers among you who shall bring in damnable heresies, even denying the Lord that brought them." The "mustard seed" also shows the development of which the above writer speaks. It had so small a beginning in the little movement in Galilee, Paul also foretold, "I know that after My departing many grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise speaking perverse things to draw away disciples after them." (Acts 20:29, 30.) Thus it was that the great papal system was developed, embodying many of the errors of Paganism, in its desire to embrace the whole world. It has become, as prophesied in the parable, of such great growth that the birds of the air may rest in its branches, such is the divided condition of "Organised Religion" to-day. How true is the Master's anticipation, "When the Son of Man cometh shall He find faith on the earth?"

Mr Gilbert Thomas proceeds in his article in an endeavour to comfort himself and Christian leaders, and hopes for the revival of true Christianity in the churches, and seems to still hold the thought that the church as organised will conquer the world for Christ. "We would have healed Babylon, but she would not be healed." It is not a pleasant thing to prophesy calamity and judgments; such is sometimes the duty of God's people, as in the case of Jeremiah. How plaintive is His cry (Jer. 8:20, 21): "For the hurt of the daughter of My people am I hurt, black; astonishment hath taken hold upon Me. Is there balm in Gilead; is there no physician there? Why then is not the health of the daughter of My people recovered?"

As indicated in the above quotation, the churches gave themselves over to the world and became "embroiled" in the great war to such an extent that ministers generally acted like recruiting agents, and blasphemously misquoted scriptures, endeavouring to give men a false hope that if they died in battle they would go straight to heaven. Such doings and teachings were so evidently contrary to the spirit and doctrines of the Prince of Peace, that men perceived that the churches no longer represented Christ. The result is that since that time the pews are so deserted. It seems that even the heathen world can recognise the difference between the life, teachings, the principles of Christ, and so called Christianity of to-day. This is shown to be a fact by Mr. Stanley Jones in his book "Christ of the Indian Road."

It should be evident to all who will sincerely compare present day churchianity with the description of Rev. 3:14-20, that this position has been reached. Christendom has surely been tried in the balances and found wanting. It is not for us to demur at the Lord's judgments, but rather to obey His will and invitation.

The true gospel of Christ and the Apostles has been leavened, and the system of religion has developed into a corrupt organisation. The proper course is to "Inquire for the old paths." Get back to the simplicity of the truth and Christian life exemplified in Jesus and His disciples. Let us cling to the cross of Christ and His principles, His spirit, and leave the corrupted systems, so contaminated by errors of the dark ages and the spirit of the world, to the judgments written. Instead of all the great efforts to confederate the churches by compromising doctrines, and customs and modes, etc., the proper course is to seek the one true church, or rather, as Selkirk has put it: "The one true church thou shalt not seek; seek then for evermore, instead the one true Christ its Head." We need to get back to the Bible, back to the teachings of Christ and the Apostles, laying aside the many false doctrines which have been such a hindrance to a clear understanding of God's great purpose for the church first and also for the world of mankind in due time.

"To the Law of the Testimony; if they speak not according to this word it is because there is no light in them." (Isa. 8:20.)

July 1st. 1930 -

Question Box.

Question.--Acts 3:21 says that Christ is to be retained in the heavens until the times of restitution of all things; how then can it be that Christ could be present prior to these times commencing?

Answer.—The times of restitution of all things cannot take place until Christ's Kingdom is set up, and Christ must first come and bind Satan before He can reign in his stead. The difficulty seems to be in taking a small view of such matters. A thousand years in the Lord's sight are but as yesterday—a day with the Lord is as a thousand years--2 Pet. 3:8—and the matter of even one hundred years as a day of preparation is not long.

The thought of Acts 3:21, however, seems to be that the Lord had gone to the heavens until He would come to set up His Kingdom and restore the human family. (Other Scriptures are so clear in respect of the first work of the Lord being to reckon with His people respecting the use of their talents and their heart condition. Some will be found negligent and some evidently will be without oil in their vessels, and some without a wedding garment. The Diaglott rendering of Revelation 3:3 shows that the Lord may be present quite unknown to many who profess to be Christians. It reads, "If, therefore, thou should not watch, I may have come on thee as a thief, and thou mayest by no means know at what hour I may have come on thee.

Correspondence

South Australia,

8/5/30. Dear Brother,

Pleased again to have Your welcome letter, and it is good to know that some of the Sydney friends are again getting together. and we trust they will continue the regular meeting together for mutual encouragement in these days when fellowship with those of like precious faith -seems so new to our progress in knowledge and grace. Give our Christian love to any who may know us. Yes, the Eastern Convention was a very happy occasion. The friends of the class here and also at Gawler seem to have received a blessing. I am sure these special meetings do us good in stimulating us to renewed faith and zeal; so we thank God for all His many blessings to us, and we would go on with greater determination to do God's will, to light the good light of faith in the name and in the strength of our Lord Jesus Christ. We just want to be of those who patiently continue in well-doing, for, as the Apostle says, "in due season we shall reap if we faint not."

We regret that some who once appreciated the present truth have now seemingly lost their appreciation to a large extent. There are some who will say that so long as we retain faith in the blood of Christ we should -find helpful fellowship as brethren with all who make the same claim. irrespective of what their views on other doctrines may be. But, surely, this is too broad an attitude; it would include Seventh-day Adventists, Christadelphians^ Anglicans, and even Roman Catholics. Those who adopt this attitude are those who do not seem to realise the fact that we are now living in the Harvest of the Age, and a special message from the Lord is doing the gathering work. Those whose eyes of understanding have been opened to see the truths now due and to discern the signs which indicate the second presence of Christ must be true to their calling and responsibility, and let their light shine for the blessing of others.

We are glad to have your messages of love to the friends in this vicinity, and we will give them your message. It is nice to feel that we have your prayers also, and we remember you each day in our prayers. We will hope to hear from you again soon. Accept our warmest Christian love, in which I know Sister would also join.

Yours in the Master's service

R. J. M.

5/6/30. Dear Brother,

Greetings in the Saviour's Name, to whom be glory for ever.

Just a few lines to thank you and the other brethren and sisters for the helpful thoughts contained in the "People's Paper," for the Lord is good to His people. I would like to help with more contributions, but am coming out of employment for the time being, but take the will for the deed. The friend that Bro. — met and asked me to visit came to my home, and afterwards I went to visit hall and had quite a nice talk upon the Scriptures and the Truth, and he asked me to go again, which I promised.

Yes, every day is swelling the Lord's great army, but what a blessing. and what a deliverance is yet to come for the poor groaning creation. •

Many in the Ecclesias are being stumbled by the Cimcordant Version purporting to be an exact expression of the Greek in the English language. but its leanings toward Universalism are very subtle and misleading. Then Others are denying the Lord's presence. that wonderful truth, with all the undoubted signs which are almost sight, but so it is. Some are sending out papers to this effect, and many are adopting the views, so childish. May the Lord keep us in His is Presence "Parousia" and then receive us to Himself, where perplexities will be at an end, where we shall be known even as we are known.

Praying the Lord's blessing upon you,

Your Bro. by His Grace,

B. H. J.

"Return to thine own house, and show how great things God hath done unto thee."—Luke 8:39.

Are. you seeking to be your best to those nearest to you? If not, you may be quite sure you are missing some of life's purest joy and highest service. How often the teaching of the Christian home is discounted by the want of earnest effort to please and gladden and serve in the family circle! To those nearest to us God has given a stronger claim upon us than any others in the world.—Selected.

BROKEN WITH HIM. OUR PARTICIPATION AND PRIVILEGE.

(Continued from June Issue) .

JUST as the grape must be crushed in order to lose its identity, and produce the refreshing, life-giving properties, so our Saviour trod the winepress alone, pouring out His soul unto death, in order that the life sustaining blood might flow, and the world of mankind experience its cleansing, healing, and restorative powers in the Millennial Morning. In the meanwhile, we are invited to take up our cross, deny ourselves, and follow Christ. We, too, must lose our identity as human beings in the carrying forward of the work of sanctification unto obedience, and sprinkling of the blood of Jesus Christ, and daily being made meet for the inheritance of the saints in light. In this connection, can we not more fully appreciate the words of the Prophet in 53rd chapter of Isaiah: "Surely He hath borne our griefs and carried our sorrows, yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions is, bruised for our iniquity, the chastisement of our peace was upon Him, and with His stripes are we healed."

As we always joyfully and earnestly gather to commemorate our Lord's death, and "with desire" partake of the emblems which are so grandly significant and mean so much, let us at this time remember that there is constant need for self-examination. While we lovingly and gratefully view the morrow and succeeding days, and rejoice inasmuch as the Lord is "risen indeed," we would recall the experiences which took place when the time came, at our Lord's first advent, that the Great Passover Lamb must be slain, and how a particular testing and trial time came upon our Lord's followers.

It was at this time that, amongst His loyal disciples, the most courageous forsook Him and fled. Another disciple, in his timidity, even denied his Master. On this occasion also there were those who would be found disputing amongst themselves as to who would be the greatest; and, finally, there was one amongst them who would prove so degraded, selfish, and despicable, as to betray his Master for this world's paltry gain, and that with a kiss.

What an occasion is this for looking to our own hearts, respecting the measure and degree of our faith, loyalty, courage, and willingness, in confessing Him under every circumstance and condition, as we desire to show our gratitude and love for the Master, who died that we might obtain "so great salvation." Shall we not the rather more firmly resolve that by God's grace we will not deny our Lord, but at all times gladly seek to acknowledge Him, not only with lip service, but also 'by our every manner of life?

So then, to the sincere child of God, having a true knowledge and deep appreciation of his or her covenant of sacrifice, and highly favoured standing in and through Christ, and a thorough realisation of what consecration to God means and embodies in its every aspect, respecting His will for us, a review of an occasion like this will surely be one of supreme interest and intense desire, for was it not in accordance with the injunction and will of our Head, and in joy and thankfulness, while yet with due solemnity in keeping with the occasion, that we partook of the 'blessed emblems of the bread and wine which are so full of meaning and deep import to each one of us?

To those who thus assemble on these memorial occasions which signify the anniversary of our Lord's death on 'our behalf, and in the larger sense and viewpoint, our privilege and responsibility in that one great sacrifice, as members of His Body, is it not -fitting that we look back over the past, and, weighing the matter carefully, seek to examine ourselves and determine whether or not we have partaken worthily, or been as earnest, zealous, and enthusiastic as we might have been in the carrying out of our vow of consecration, to be broken with our Head, and to drink of Ilk cup of suffering, which the tokens signify?

How strange is the attitude and viewpoint of some of the Lord's people respecting this great privilege and blessing in memorialising our dear Redeemer's death and partaking of the tokens which speak so forcibly and significantly to us. While in the past these brethren have seemed to rejoice in the great privilege of meeting with others of like faith to celebrate and partake, thus manifesting their desire to be broken with our Lord, and to drink of the cup which He drank of, now we hear of their changed viewpoint, when they state that on account of our Lord's presence it is not incumbent or necessary for the Lord's people to celebrate or memorialise our Saviour's death, because His Word says that such celebration is only "until He come," and now that He has come, and we are living in the days of His parousia, the partaking of the emblems can have no value or meaning to His people. how regrettable to see the blindness that is creeping over many in these latter days of peril and ensnarement, and to see the faith becoming beclouded by giving heed to false doctrines and seducing spirits, which ever lie in wait to deceive.

In this connection let the Lord's true followers ever keep before their minds the many precious teachings respecting our Heavenly Father's will and divine purpose. in that He is seeking out a Bride for His Son, only on condition that such a class fulfil their covenant of sacrifice to suffer and be broken with their prospective Bridegroom, and earnestly seek to carry out that covenant, in filling up that which is behind of the sufferings of Christ, for His Body's sake, the

Church. In the expression, “Till He come,” can we not see the all-embracing theme of the “mystery” that has been hid’ from ages and from generations, and now revealed only to those who come. through consecration, under the enlightenment and influence of God’s. Holy Spirit, by which we are begotten, and by which means alone can spiritual things be discerned? What a deep antitypical lesson, and full of beauty and meaning, have we in the “Atonement day sacrifices” of the animal slain. in connection with God’s people of old, fleshly Israel, and the covenant relationship.

The Apostle tells us that their tabernacle services and sacrifices were given us as a shadow of grander and better things to come, and were written and carried out for our admonition and learning during this anti-typical Atonement day, the Gospel Age. In connection with the Lord’s words to His disciples on the eve of His crucifixion, “That He would drink no more of the fruit of the vine until that day when He would drink it anew with them in the Kingdom,” do we not clearly discern 1 I is words to mean that when the last of His is Body-members had partaken of the cup to the full, then the sufferings of Christ, Head and Body. would be over, and the Millennial blessings would then be instituted under the glorious reign of Christ and His Church, as they figuratively drink of a different cup, representing joy and gladness, and be made partakers of a different experience, that of glory, honor, and immortality, and the eternal joys of the kingdom.

How beautifully clear are the Apostle Paul’s words respecting this matter. when he says that we. the Body-members of Christ, together with our head, being many constitute the “One Loaf,” and again, “the bread which we break is it not the communion or participation of the Bode- of Christ?”

How significant to the saintly child of God is the expression, “Christ the Anointed One,” and our privilege of coming under the Holy Anointing as so beautifully expressed in the 133rd Psalm. Only when we get a proper viewpoint of our acceptance in the Beloved can we fully comprehend and appreciate the purpose of our Heavenly Father to have a class, predestinated before the foundation of the world to be the chosen Bride of the Lamb, on terms and conditions so plainly marked out for the true child of God.

Only as we suffer can we hope to reign; only as we are willing to drink of the same cup as our Lord partook of, can we claim to be “members in particular’: of the Body of the Anointed One.

Perhaps, one of the most interesting, helpful, and typical pictures we have in enabling us to see the meaning of our Lord’s words, “Till He Come,” is found in the killing of the bullock and the goat in connection with the Jewish Atonement Day sacrifices. The Apostle tells us in Hebrews 13:11-13. “That the bodies of those beasts. whose blood is brought into the sanctuary ‘by the High Priest for sin, are burned without the camp, wherefore Jesus also that He might sanctify the people with His own blood, suffered without the gate; Let us go, therefore. unto Him without the camp, bearing His reproach.” What could be clearer than these words of the inspired Apostle. enabling us to see our participation and fellowship with our Lord and Head, as these sacrificing members are being “killed all the day long,” and found filling up that which is left over of the sufferings of Christ for His Body’s sake, which is the Church.

The Apostle Paul also speaks of the shed blood as being the blood of the Covenant on behalf of many, for the remission of sin. As this New Covenant on behalf of the many, the ‘world of mankind cannot go into effect until the sacrifice in death of the last member of the Body of Christ has taken place, and the fulness from among the Gentiles be come in, so Bible students rejoice in the privilege of the breaking of bread, and drinking of the cup of suffering, in order that when the Bride class is complete the great marriage of the Lamb will take place, and the injunction of our Lord’s words, “Until He come,” will have been finally and faithfully observed as members in that blessed “Anointed One,” of whom Christ is the Head.

Finally, let us not forget that while we rejoice in the great hope set before us of being **J**oint heirs with our Lord in His kingdom, the pathway to tread is only by way of the Cross. “Whosoever will save his life shall lose it.” We must all pass through the trying experiences represented by the winepress. We are to lay down our lives by spending and being spent in the divine service. We are to joyfully and obediently submit ourselves to the crushing experiences, and as the wine is produced at the cost of the life of the grape, so we, too, are to be obliterated as humans. and become New Creatures. If we suffer with Him we shall also reign with Him—not otherwise.

So, then, we gladly accept the invitation to drink of His cup and not until the cup has been drained to the last, shall we receive the other cup, the cup of Kingdom joys, and the glories of the kingdom are only to God’ faithful saints. Forward to the future joy All my longing hopes aspire,

And for this world's mean alloy
I will not henceforth inquire.
O, the joy of that blest hour,
When, in glory, Christ I'll meet—
Raised by Him to queenly power,
In His righteousness complete.

(Concluded).

WATCH AND PRAY!

Watch and pray, the storm clouds hover over,
Fierce billows gather near with threat'ning shock;
Watch and pray, no harm can e'er come nigh thee,
If thou art safely anchored to the Rock.

Watch and pray, the powers of night and darkness
Determine to engulf thee in their sway;
But swift the answer cometh from our Tower,
"I still am with thee, loved one—watch and pray."

Watch and pray, temptations round thee gather,
Cling to the Rock—its shelter hideth thee,
Tho' thousands fall, thou'rt safe if thou art watching,
Safe in its shelter, from the angry sea.

Watch and pray, trust fully, thou wilt never
Be swept away, then, by the seething foam.
A little while, the storms will all be over,
Then, child, a loving God will take thee Home.

—W. H. B.

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HUMILITY IN SERVICE.

“For even the Son of Man came not to be ministered unto but to minister.”—Mark 10:35-45.

AT the time of this lesson Jesus, with His twelve apostles, was en route for Jerusalem. He had just explained to them more particularly the ignominy, shame and death which He would experience, and repeated His assurance of His resurrection. The rich young ruler had just visited Him, and gone away sorrowful upon learning the terms of discipleship. Jesus had just said, “How hardly shall they who have riches enter into the Kingdom.” The apostles had inquired what they should have since they had left all, and Jesus assured them that they should have a hundredfold more in this present time, with persecution, and in the world to come everlasting life.

The context says that Jesus was walking in advance of the twelve, who were discussing matters amongst themselves, overawed by the stupendous things which the Lord had declared to be imminent. The courage of our Lord in the narrow way fills us with admiration. What a strong character was His! He had no thought of turning back; He was intent upon accomplishing His Father’s will—upon sacrificing Himself in the interest of others. A noble pattern the apostles saw before them—greatness in humility, victory through service.

A GOODLY HERITAGE DESIRED.

It was at this time that James and John approached the Lord in a private manner. Matthew tells us that their mother Salome was with them and really made the request for them in their names. Salome is supposed to have been the sister of Mary, the aunt of Jesus, in which event James and John were His full cousins. Realising that matters were drawing to a crisis, they sought of the Lord an assurance that they might be very close to Him in the Kingdom, one on His right hand and one on His left, the two positions of chiefest favour.

Our Lord did not reprove them, for doubtless He read in their hearts a great love and loyalty toward Himself; and the desire for the positions indicated not merely the desire for the honours and authority implied, but specially because this would bring them closer to Himself.

Had the Lord seen in their hearts an evil form of ambition, undoubtedly He would have reproved it on the spot. His answer, however, was so framed as to impress these brothers and all of His followers since with what is implied in joint-heirship with the Lord in the Kingdom. ‘Very forceful is the expression, “Ye know not what ye ask. Are ye able to drink of the cup that I drink of, and be baptised with the baptism that I am baptised with?”’

The cup signifies experiences—as, for instance, when our Lord said, “The cup which My Father hath given Me, shall I not drink it?” (John 18:11.) Our Lord wished His disciples to see clearly that the Father had poured for Him a special cup of experiences, and had required of Him special baptism into death, as conditions precedent to His glory and kingdom; and that whoever would become if is associates in the Kingdom must become also His associates in the sufferings of this present time—in the ignominy and whatever experiences the Father might see best to permit as tests of faith and devotion and character. Our Lord did not refer to the Memorial Supper cup, but to the experiences which it symbolised, even as He did not refer to water baptism, but to the baptism into death which is symbolised by the water immersion.

How heart-searching was this question! It meant, “are ye willing?” because it would be impossible for the disciples to have known their own ability except in the sense of having confidence in God that He would give the ability to those

who had their wills thoroughly subjected to His. This is illustrated in the symbolical baptism in which one no more buries himself than he raises himself. We merely surrender our wills, our all, to the Lord, and He, by His Word and grace, works in us to will and ultimately to do His good pleasure—expecting from us only the possibilities, and assisting us to these with grace sufficient for us, for every time of need.

“MY GRACE IS SUFFICIENT FOR YOU.”

That these two noble apostles were not inspired by selfish ambitions in this request is evidenced by their prompt reply to the Lord’s searching question and later on evidenced by their faithfulness even unto death. They said, “We are able”—that is, “We are willing. God helping us, we will sacrifice everything to follow in your footsteps; we will count nothing dear unto us; we will lay aside every weight and every sinful besetment; we will run with patience the race set before us, looking unto Jesus, the Author and Finisher of our faith.” ‘This we may assume to be a larger statement of their devotion.

Our Lord’s love and sympathy went out to them afresh as He answered them, guaranteeing that with such willingness of heart they should indeed have the experiences necessary to fit them for a place in the Kingdom. What a comfort this is to even the weakest of the Lord’s followers who are sincere!

The Lord looketh at the heart, and if He sees there full devotion to Himself, He is pleased to grant to such His blessing, His aid, saying, “I will never leave thee nor forsake thee”; “My grace is sufficient for thee—My strength is made perfect in weakness.” We, too, are desirous of sharing the Kingdom with our Lord, yet not from love of exaltation above others, but from a desire to have this evidence that we please our Father and our - Lord Jesus—to have this closeness of relationship to Him. and to have the privilege of participation with our dear - Redeemer in the great work of blessing all the families of the earth in due time. It is well that we should have the Lord’s answer clearly before our minds and know that unless we partake of His cup and are immersed into His death, we can have no share in His Kingdom of glory. Let us then count all things else as loss and as dross to obtain this necessary experience. As it comes to us let us not be fearful, nor think strange the fiery trials that shall try us, as though some strange thing had happened unto us. On the contrary, even hereunto were we called, that we might now suffer with the Lord and by and by be glorified together with Him.

As for the particular place to be occupied in the Kingdom by the sons of Zebedee or by us, our Lord pointed out that the assigning of such positions was in the Father’s hands—the choicest positions shall be given to those for whom they have been prepared by the Father. Not that we are to understand that the Father prepared the places in advance by any arbitrary divisions, ‘but rather that the Father’s prearranged plan is that each of the followers of Jesus shall have positions of honour in the Kingdom proportionate to the zeal of their faithfulness in the present time—for none shall have any part in the Kingdom who do not now prove faithful.

THE MEEKEST AND MOST ZEALOUS.

It is not for us to decide the zeal and faithfulness of the apostles—to say which two would better fill these positions of chiefest honour. The Father will make no mistake. It will not surprise us, however, should we find the Apostle Paul in one of these two positions. His faithful, loving zeal and loyalty seem to shine out conspicuously even amongst those who were also faithful and loyal. It is not for us to have any ambitious feelings respecting this matter, except that we desire always to serve the Lord and be pleasing to Him, and eventually to be as close to Him as possible. When we remember that the closer we come to Him in the present trials and experiences and sufferings with faithfulness the closer we will be to Him in the future, it explains to us the meaning of the Apostle’s words when speaking of his severe trials: he called them light afflictions but for a moment, working out a far more exceeding and eternal weight of glory.-2 Cor. 4:17.

We recall that there had been, a little while before, some rivalry amongst the apostles as to which should be greatest in the Kingdom. At that time Jesus took a little child as an exemplification of candour and guilelessness, and assured them that unless they became as little children—simple-hearted, honest, candid—they could in no wise have any part in His Kingdom. Now, when the ten other disciples learned the special mission of Salome and the request made by and for James and John, they were indignant at them. Possibly some of them, Judas included, were very anxious for the authority and power and dignity of the throne, but without the very special love and longing to be near the Master Himself, which seems to have influenced James and John in their request. But Jesus set matters straight with them all, and turned their displeasure into an opportunity for another good lesson, by the assurance that the chief positions in the Kingdom would be given along the lines of meritorious service, and that thus each one of them would have his opportunity to strive for the chief position by striving to render service to the others.

Amongst the Gentiles the rulers are lords, who do no serving but are served, but among the followers of Jesus the rule is to be reversed: he who would serve most was to be esteemed most highly. What a beauty there is in the divine order of How thoroughly all who are right-minded can sympathise with the principles here laid down! How reasonable they are and how contrary to the spirit of the world. ‘ Truly, the Lord’s followers will in this sense of the word be a peculiar people in their zeal for good works—for serving one another and for doing good unto all men as they have opportunity. The Apostle ‘Peter emphasises this point (1 Peter 5:6), “Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time.” “He that humbleth himself shall be exalted, and he that exalteth himself shall be abased.”—Luke 14:11.

OUR LORD SERVANT OF ALL.

The Lord did not have one standard for His followers and another standard for Himself. Consequently, when they heard Him say, “Whosoever of you will be chief shall be servant of all,” they could promptly recognise that this was the course that He had pursued—that He had been, servant to them all; and it was on account of the services that He was continually rendering them that they delighted to serve Him, to acknowledge Him their Master, and to walk in His steps. Indeed, they had seen only a small fragment of the Lord’s sacrificing and of its far-reaching influence as a service to others. We can see this as we recognise the fact that our Lord was about to die, not merely for His disciples, not merely for the Jews, but to be a propitiation for the sins of the whole world, that the whole world eventually might have a blessing—a blessed opportunity for coming to life eternal through the Merit of His service. Our Lord called this to their attention, saying, “For verily the Son of Man came not to be ministered unto (served) but to minister (serve), and to give His life a ransom for many.” This is one of the very explicit statements of Scripture respecting the object of our Lord’s death—that it was not for His own sins that He died: that, on the contrary, it was for ours, and that in thus dying He gave Himself a ransom price—a corresponding price for the sins of the whole world.

No other lesson needs to be so carefully learned by the Lord’s people as this lesson of humility. It has to do with the very humblest of the flock, as well as with those who are teachers and elders and pilgrims, etc.; but the degree of force that seems to come with the besetment or temptation seems to multiply in proportion to the position and attainments of the individual. Pride and ambition may be in those who have no official position in the Church, often asserted in fault-finding and criticism which, to the hearers, is intended to imply superior wisdom or ability on the part of the critic—that his wisdom—only, waits for opportunity to manifest his greatness above his fellows. We are not objecting to a kindly, brotherly word of criticism given privately and with a view to helpfulness, but merely to the kind which vaunteth itself and seeks to do injury to the reputation of another occupying a preferred position.

“BE NOT MANY OF YOU TEACHERS”

As the Apostle intimates, however, this besetment bears chiefly upon those who have some talent, some ability, and whom their fellows have to some extent honoured as teachers: Little men, like little ships with broad sails, are in great danger - of being capsized if too strong a wind of popularity plays upon them. Not only so, but we believe that even the most humble, the most faithful, the most zealous of the servants of the cause, have continual need to be on their guard lest their good intentions should be used of the Adversary as a trap for their ensnarement. Let us remember the Apostle’s words, “Be not many of you teachers; my brethren, knowing that a man (who is a teacher) shall receive greater condemnation”—he is exposed to greater trials and temptations as a result. This must not hinder any who have talents from using them, but it should make each one very careful that he does not think more highly of himself than he ought to think, but to think soberly. If the judgment of the majority of the congregation does not recognise his adaptation to the service of a teacher, he should humbly accept its conclusion as correct, no matter how highly he had thought of himself previously. And even if the majority should conclude that he is worthy of a position as a teacher in Zion, he should tread very softly before the Lord, very humbly, realising that those who in any degree attempt to impart instruction in spiritual things to others are to that extent acting as representatives and mouthpieces of the Lord Himself, the Head of the body; and all should keep in mind the Lord’s words in this text and His own exemplification of the matter—that he who serves most and not he who lords it most should have the chief respect of the Lord’s people.

BE STRONG.

Be strong to bear, O heart of mine,
Faint not when sorrows come.
The sum of all these ills of earth
Prepares thee for thy home.

So many burdened ones there are
Close toiling by thy side,
Assist, encourage, comfort them,
Thine own deep anguish hide.

What though thy trials may seem great?
Thy strength is known to God,
And pathways steep and rugged lead
To pastures green and broad.

Be strong to love, O heart of mine,
Live not for self alone;
But find, in blessing other lives,
Completeness for thine own.

Seek every hungry heart to feed,
Each saddened heart to cheer,
And when stern justice stands aloof,
In mercy draw thou near.

True, loving words and helpful hands
Have won more souls for Heaven
Than all the mixed and various creeds
By priests and sages given.

For every grief a joy will come,
For every toil a rest;
So hopes, so love, so patient bear—
God doeth all things best.

Be strong to hope, O heart of mine,
Look not on life's dark side;
For just beyond these gloomy hours
Rich, radiant days abide.

Let hope, like summer's rainbow bright,
Scatter thy falling tears,
And let God's precious promises
Dispel thine anxious fears.

SODOM WAS REALLY BURNT DOWN.

Site Discovery Proves It -was -Older than Jericho.

JERUSALEM.—The Pontifical Biblical Institute's excavations have resulted in the discovery of the site of Sodom, one of the "cities of the plain," mentioned in the Book of Genesis.

The remains of the city are situated on the eastern plain of Jordan, approximately five miles north of the Dead Sea. They contain pottery and other articles showing that the city was built early in the Bronze Age.

Therefore Sodom was more ancient than Jericho, but possessed an advanced type of civilisation.

The excavations prove that the city was destroyed by a great fire, and has not been inhabited since.

(Sodom and Gomorrah, it is stated in Genesis, were destroyed by fire when "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven," because "their sin was very grievous.")

It is no delusion, *NO* dream of a hot brain, *NO* error of a too confiding *SOUL*, that has made the children of God delight to trust in His providential aid. When God, in deed and in truth, is present and dominant in the soul of a man, He can and He will give to that soul a real guidance.—H.S.S. PEOPLES PAPER.

EXCERPT PITTSBURG CONVENTION REPORT.

HAVE we ever stopped to really think seriously just how the Saviour would view matters and what He would say to us were He visibly to appear in our midst in these times? Sonic have said, "Oh! how I wish the Master would visit with us as He did with those disciples long ago; how I wish I might consult Him with regard to many questions that have so troubled me; I am sure, if the Master were right in our midst, we could soon have the burning vexing problems and issues that have disturbed us in these recent years quickly settled." But, brethren, is there any question, problem or difficulty before us to-day that Master has not already answered in one or another of His.- many sayings when He was here long ago? Has He not through the Spirit in the Apostolic messages dealt with all the present issues?

But still someone says, "If He were here I would like to ask Him who has charge of His Church to-day, and whom He has put over His people to control and direct them with power and authority." How would Jesus reply to this 'question? I believe that we already have His answer to that question— "clear disciples, I have never vacated the position the Father gave to Me in the beginning of the Age. As I then said, "One is your Master, even Christ, and all ye are brethren," so now I say that I alone have charge of My Church, and I have never delegated authority to any man or company of men to rule over the Church or to interfere with the individual liberty of each member.

Another might ask: Master, tell us what great movement or work have you authorised your people to carry on in the earth to-day; what great pronouncement is there to be made in fulfilment of your will? Again we may be sure the Lord would answer in harmony with what he established as the mission of the Church when it was instituted, and that answer would be: I have not authorised any great movement or any great work to be achieved during this dispensation, for "My Kingdom is not of this world." I remind you that in the beginning of the Age I said that My people would be few, but a little flock, that they would be scattered here and there throughout the earth. I never authorised My disciples to organise any great and wonderful work while yet in their earthly pilgrimage. Was not this the sum of the teachings of Christ and the apostles with regard to what was authorised or expected of the faithful Church all along through the centuries until her glorification?

Another question might be: Master, will you not tell us just who and where your people are to be found in the earth to-day so that we may be numbered among them and thus enjoy fellowship with the true saints. We believe the Lord would answer, saying, "My followers are those who do the will of My Father in heaven; they are those who possess My Spirit; they are such as are consecrated—surrendered—to My will; they are those who deny themselves and have taken up their cross to follow Me; in fact, whoever will do the will of My Father, the same is My brother. My sister, My mother."

And, dear brethren, should not this reply of the Master be satisfactory to us? Do we not really love all who love the Lord Jesus and possess His Spirit? As many as are led by the Spirit of God they are the sons of God.

All our perplexities of to-day can be settled if we properly take them to the Lord and enquire what the Spirit has long ago said unto the Church.

MAN, NEARLY BLIND, GOES IN SEARCH 'OF LIGHT AND COMES BACK CURED.

UNDER the above heading the following appeared in the Melbourne "Herald" of 1st July:—A man returned to Australia to-day, who went away at the 'beginning of the year doubting if ever he would see Australia again.

When he left Australia, Mr. G. Kontalis was going blind. He had consulted every eye specialist of note in Sydney, and each of them had held out no hope. He was suffering from detachment of the retina.

He sent cables to his native Greece, which he had left 20 years before, and then he decided, as a last resort, to go there and see if anything could be done for him.

"The saddest moment of my life," he said, "was when I left my wife and small children standing on the wharf in Sydney. I felt that it was very unlikely that I would see them again, for what remained of my sight seemed to be failing.

"In Greece the specialists told me the story that I had been told in Sydney. There was no cure.

"One specialist, however, advised me to see a specialist in Switzerland, Professor Gonin, of Lausanne. I caught the express the next day. The doctor performed an operation and I am cured. My eyesight is 70 per cent. normal, and it is improving every day.

"There is so much joy for me in being cured," Mr. Kontalis said, "that I want everybody to know. I can barely wait until I get home to show my family that I am cured and that I can see them all again."

Maybe from the above report Bible students are again reminded of the deeper lessons derived from the experiences of everyday life respecting mankind and their attendant ailments and trials. We can all rejoice with this gentleman as he has at last been blessed with renewed sight (after having almost despaired), and the great joy experienced by him and his family in consequence.

While rejoicing greatly at every evidence of beneficence and uplift enacted amongst mankind generally in these days, do we not • the more deeply appreciate the plan and purpose of God, in His rich provision, through Christ, for the poor groaning creation (in the near future we believe) when the Great Physician will open all the blind eyes, and when men shall see out of obscurity, and come to praise the Creator to the utmost. (Isa. 29:18; 35:5.) At the present time (2 Cor, 4:4) "Satan has blinded the eyes of all that believe not, lest the glorious light of the Gospel of Christ should shine unto them."

Just as it was necessary for the afflicted one to go to the mountains (Switzerland), so, when Christ's Kingdom is inaugurated, it will be essential for mankind to go up to the mountain (Kingdom)' of our Lord for the real eyesalve, at the hands of the Great Restorer and Physician, and where the healing balm will be poured out for all Greeks (Gentiles) who seek earnestly and patiently the blessings of the Kingdom during the Millennial reign of Christ.

Then, as with the Greek and his home, all families of the earth will greatly rejoice and men will praise the Lord and sound His Name abroad throughout all the earth for His goodness.

"For dwellers in darkness with sin-blinded eyes, The Light of the World is Jesus,

They'll walk at His bidding and light shall arise, The Light of the World is Jesus."

“THE DEAN OF PETERBOROUGH AND THE FLOOD.”

The following letter was addressed to the editor of

“The British Weekly,” and appeared in a recent issue:—

“Sir,—It’s is a pity that Deans in the Church of England have so little time for study, Dr. Langdon, the

Professor of Assyrian at the Uni of Oxford, himself once held the Dean of Peterborough, has mistaken view that there was no Noah and no Flood. He now handsomely acknowledges his former error, holds firmly by the ‘historical accuracy’ of the Old Testament, and by his own discoveries has placed the fact of the Deluge beyond dispute as having taken place about 3400 B.C. He has even found ten kings ‘before the Flood, and sent notice of these ‘epoch-making’ facts (as he calls them) to the Press of Europe and America. I am now able to add to his authority that of his predecessor, Dr. Sayce, who, since the new discoveries at Babylon authenticating the traditional dates and facts of the Book of Daniel, allows me to state that he now regards the ‘Higher Criticism’ as bankrupt: the rout is complete.’

I wish Deans would keep abreast of scientific research. ‘The priest’s lips should keep knowledge, for he is the messenger of the Lord of Hosts.’—Mal. 2:7.”

Dare to look up to God and say: “Deal with me in the future as Thou wilt; I am of the same mind as Thou art;

I am Thine; I refuse nothing that pleases Thee; lead me where Thou wilt; clothe me in any dress Thou choosest.” — Epictetus.

A Present Day Church Service.

Another evidence of the spirit of the times is manifested by the following report published in the Melbourne "Age," dated 30th June, 1930, with regard to one of the usual "Pleasant Sunday Afternoon" meetings held under the auspices of the Methodist Church:—

"Prolonged applause greeted reference made at Wesley Church yesterday to the splendid performance of the Australian cricketers in England by Mr. I. Mackinnon, president of the Victorian Cricket Association, during the course of his address on "The Place of Sport in National Life."

Mr. Mackinnon is reported to have read out the cricket scores amidst further loud applause, and said he hoped the Australians would win, because it would put us on the map once more.

To the sincere 'Christian, hungering for the "Bread from Heaven," an occasion such as this must indeed have proved

most unprofitable. It seems almost incredible that a professing Christian denomination would apparently allow such little oversight respecting the order of its meetings, and introduce a topic entirely of a worldly nature, and at a time and occasion when the Gospel Message should have been the all-absorbing theme for consideration.

According to Divine Prophecy it is apparent that there is a "famine in the land," not for the material, worldly, or carnal things, but for the "true Bread from Heaven." How often many Christian people attend church meetings • only to be turned "empty away," and for an "egg" receive the "stone" as foretold. Surely a great responsibility rests on every preacher, who has named the Name of Christ, as to the nature of the message he would give out.

Judging by the attitude of the congregation at Wesley Church, it would seem that the majority were delighted at the reference made regarding the test match, and no doubt have come to so regard these "pleasant" Sunday afternoon gatherings as very pleasing to the natural mind, which must be, and is, entirely opposed to the spiritual mind and desires of the true child of God.

God's Word declares that Christendom of to-day would be found worldly, indifferent, and largely blinded to the true teachings of the Bible, and thus constituting "Babylon," be judged as a class, "weighed in the balance and found wanting."—Rev. 18:4.

When disappointment foils you, and what you thought was best
Fades away as daylight when the sun sinks in the west—
Then tread the paths of wisdom, where riches real and true
Are waiting to be gathered—the treasure's great for you! —Prov. 2:1-11; James 3:17.

When wisdom's gems are gathered, rare gems which beautify,
Then praise the Lord of heaven, who heard your feeble cry,
And send them hither, thither, there are others in distress,
If you would live forever, then you must live to bless. —2 Cor. 9:6-15; 1 John 2:17. 30

Correspondence

10/6/30.

Dear Brother,-

I have to thank you for sending me the copy of Leaser and Morton Edgar's paper on the British Israel question. These I am keeping meantime for further perusal, if you don't mind.

I have just skimmed Bro. Edgar's pamphlet. and I think his ideas regarding the resurrection are helpful; for I do not think, if the various tribes are to 'be again reformed, it is possible that the material-I might say the mixed material—at present available can help to any extent. But personally I do not see that there will be-need for discrimination in the work of the Kingdom, unless there will be some form of ritual needed to help some races—like pictures illustrating special heavenly teaching, for Christ used earthly things to illustrate heavenly.

But I find that the British Israel quest is not for the Ten Tribes as such. Joseph or Ephraim is the Tribe they are only concerned about, or chiefly, for the promises made to Ephraim approximate more closely the British fulfilment. They are put to great straits to get history to trace the wanderings of the Tribes to Britain, and apparently do not mind twisting things to suit. They make history out of their own "probabilities" and "conjectures," but the language of the New Testament decisively destroys their imaginings. "I am not sent but to the lost sheep of the House of Israel," said Christ, and He came to where He found them. •

Again thanking you and with Christian regards, Yours in Him M.W.

Question Box.

Question.—What is your thought re Ancient Worthies coming lack before the Great Company are glorified?

Answer.—We do not know of any scripture that would seem to teach that the Ancient Worthies would be resurrected before the members of the Great Company are glorified. To our understanding the raising of the Ancient worthies is part of the restitution work at the beginning of the Millennial Age, and the spirit-begotten class selected during the Gospel Age, must be complete before the Great Mediator, Christ, Head and Body, could reign for the restitution work. the Great Company will not be of the Bride filling their covenant of rice willingly. As the merit of our Redeemer is applied on behalf of the spirit-begotten class only, during this Gospel Age, our understanding is that it could not be applied to the Ancient Worthies, or the world of mankind until the new Creation is complete.

We realise. also. that there is no call to the Great Company class—we are all called in the one hope of our calling (Eph. 4:4)—and the provision God has made for -the lesser reward is an evidence of great mercy and favor, so that a large number of spirit-begotten sons do not go into the second death.

Question.—When did the Lord come to His temple, and how do You understand Malachi 3:1-6?

Answer.—This prophecy had its fulfilment at the first advent of Christ. The angel, in promising Zacharias the birth of John refers to him as the one who would fulfil this prophecy, de Luke 1:15-17, and Zacharias, being filled with the Holy Spirit when John was born, sings, “Thou, child, shalt be called the prophet of the Highest, for thou shalt go - before the face of the Lord to prepare His ways,” Luke 1:76. Our Lord also identifies John as the fulfiller of this prophecy in Matt. 11:7-14.

The Messenger of the Covenant, the Logos, Messiah, then came to Israel. “He came unto His own and His own received Him not.” He came to the temple and there witnessed to the-truth. The few were purified, and as wheat they were gathered into the Gospel gamer. The harvest of that period was ended; the words rang out; “your house is left unto you desolate,” and the bundles of chaff were ‘burned in the great destruction of Jerusalem—Ezek. 15. “Who may abide the day of His coming?” Only a remnant was saved. Rom. 9:27.

Reading to the end of Malachi’s prophecy it would seem evident that a further fulfilment is indicated in respect of the Christian Church what Paul speaks of as the Israel of God. As the angel of the Covenant” (the Law Covenant was also the Abrahamic Covenant) came quite unawares to the typical temple of Israel, just so He would come again as a thief. Rev. 3:3. “If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know at what hour I shall have come” (Diaglott).

As the Lord was present purifying the sons of Levi, calling out “the Israelites indeed,” conducting the harvest the religious leaders of that clay knew it not, jus so He would again come unawares to Christendom, the Harvest of the Age would proceed, He would be dealing with His- own who are all to be sealed prior to the great time of trouble which will destroy the present systems as completely as the Jewish polity was burned up. After this, His saints having all been glorified, His Kingdom will be established and righteousness and peace begin to dwell on earth. The Jewish people (Israel) will then come again into prominence, being blessed according to the Abrahamic promise. Rom. 11:25-29.

All evidences seem to indicate that the Lord came to His Temple many years ago, and has been conducting the harvest work and judging among His people. Who shall be able to stand? At the first advent the Lord came as a man “made flesh” to deal with a natural people, -but the second coming is to a spiritual people, who walk by faith and not ‘by sight, and He comes not again in a ‘body of humiliation that can he located, seen or handled. but in power and great glory as a spiritual being. “in the express image of the Father.” It is, tl • -fore. only those “brethren Who arc not in darkness those watching, who can recognise His knock and rejoice in His presence. 1 Thess. 5:1-9; Rev. 3:20.

BE YE TRANSFORMED.

“Be not conformed to this world, but be ye transformed by the renewing of your mind.”—Rom. 12:2.

THIS subject is relating to our character development, an important feature of the plan of God. The Christian's part in the eternal purpose depends upon his character development. God's plan is going to be carried out. He will have a class selected from the earth who will worship and serve Him. But whether we are to be of the heavenly number who will eternally love and praise Him and eternally enjoy His favour and blessing depends upon individual character development in Christ. So after becoming acquainted with the various features of the plan of God in a general way, our minds seem to fix upon that one thing, upon which the enjoyment of God's eternal blessing depends.

The great questions that confront us, then, are: What is the standard of character that we must develop in order to have the assurance of enjoying the plan of God in its consummation throughout the endless ages of eternity? Is it possible to develop such a character? And how is it developed?

Let us notice the standard that God has set. In Romans 8:29 it reads, “Whom He did foreknow, He also did predestinate (determine or decide) to be conformed to the image of His Son.” This shows the standard. God has decided that this class whom He did foreknow to be joint-heirs with Christ should be character images of Christ. The same thought is given in Eph. 4:11-16, when it speaks of the Lord's providing of evangelists, teachers and pastors for the perfecting of the Church, for the edifying (instruction) of the body of Christ. For how long? Until they come to the unity of the faith, unto a perfect man. What is that perfect man? Unto the measure of the stature of the fullness of Christ. We see from this last clause that the full measure of 'Christ's character is the standard.

Again, in Eph. 5:25-27, it says, “Husbands, love your wives even as Christ loved the Church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church not having spot or wrinkle or any such thing; but that it should be holy and without ‘blemish.’” Now we can see that if the Church would be presented in His presence without blemish, without spot or wrinkle or any such thing, she would be Christlike. would she not? What does it mean to be presented without fault or without ‘blemish’?

It means that every imperfection of character is to be overcome. Every unholy quality of disposition is to be cleansed away. He washes us from our past sins by His blood; but it takes the Word and constant obedience to sanctify us.

For example, take pride, the disposition of self-exaltation in heart or in act, and therefore an unholy quality of character. Of a king it is written: “His heart was lifted up to destruction.” Humility is expressed in the exhortation “Let each esteem others better (more important) than themselves,” and “Not unto us but unto

‘Thy name give glory.’” Now to be presented without fault and without blemish would mean that this disposition of pride would be so completely eradicated that no temptation, however strong, would ever arouse in the heart in the least degree self-importance or self-exaltation.

Further, since Christ makes the Church holy by making the individuals holy, this passage would read: Christ loved me and gave Himself for me that He might cleanse me by the Word, that He might present me unto Himself a glorious character without spot or wrinkle, that I should be holy and without blemish. Here again holiness or Christ likeness is set as the standard. Additionally, this passage also shows the possibility of reaching that standard. It says Christ so loved the Church, not that He may do an impossible thing; for if it were impossible that we could be presented holy, or to become Christlike and without blemish, do you think that Christ would have died and attempted it? No! Therefore the very fact that Christ died and attempted to sanctify the Church and present it holy, reduces it to a glorious possibility,

There are other texts that teach the same thing. Take Eph. 3:14-19, “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and in earth is named, that He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.” What does it mean to be filled with the fullness of God? It certainly means to be filled with Godlikeness. That is the only reasonable way that we can be filled with the fullness of God while in the flesh. Here again the possibility of our becoming Christlike is taught. God knew that our weak faith and our depravity and our failure to make ourselves holy by our oft-repeated efforts would cause us to doubt the possibility of becoming Christlike. The thought of becoming a complete overcomer seems clearly beyond the range of possibility.

A brother was -once asked, "Do you think it is possible to attain to the condition described in these verses?" He replied, "It is for some." Another replied to the same question, "According to their capacity." We see how they doubted the possibility. But now note carefully and thoughtfully every word of the 20th verse, and it will be seen that reference is made the grand experience described in the previous verses. Now unto Him who is able to do exceedingly abundantly above all that we ask or think according to the power that worketh in us." We see He can do not only as much as we can conceive or ask, but abundantly more. It takes real faith to believe that God can make us holy or Christlike. So we see there is no question as to the standard now. It is Christ likeness or holiness, and it is possible for us as new creatures. And we can scarcely overestimate the importance of being thoroughly convinced of these truths.

If we are fully persuaded that we must become Christ-like or we cannot inherit eternal life, or the Kingdom, and if we are also fully persuaded that we can become like Christ in His strength, we will arouse ourselves to seek to attain it; If we indulge in the thought that our desire to be good, to be holy, to be like 'Christ is all that is necessary, we will never be willing to seek to become holy with sufficient earnestness, or willing to endure the trials and take the crosses that will perfect us in love. We must not let the enemy deceive us. Let this thought ring in our ears: We must become Christ-like, and we can through Him who strengtheneth us. There is a path that leads to it, and we will find and follow it.

Now, let us consider a few scriptures that show the ,necessity of developing^ Christlikeness. Since His character is the standard to be reached, and since it is reached gradually, we must bend all our energies to the attainment of this end, or sooner or later we shall become completely and forever separated from the Lord. He says, "Every branch in Me that beareth not fruit." We notice the 'branch was in the vine and yet did not bear fruit, did not make the effort to become Christlike. What shall become of such branches? "He taketh it away." Our standing in the Lord is not because of our knowledge simply, but because of our becoming Christlike. Are we growing? Are we bearing increasingly the fruit of the spirit? Do we have a clearer insight into what Christ's character is like? Again we must be developing more and more the spirit of the Lord in order to 'be useful now. First by example, "Be thou an example of the believers in word, in conversation, in character, in spirit, in faith, in purity." Arc we becoming examples to others? Is the life or spirit of Christ • being manifest in our mortal body? God expects this of us. The brethren need such an example and stimulus.

In Eph. 6:18 we are told to pray one for another with all prayer and supplication, and in James 5:15, 16, we are told that the prayer of faith shall save the sin sick, and that the prayer of the righteous man availeth much. It is the prayer of a righteous man and the prayer of faith that is to bring the results. A righteous man is not necessarily yet perfect, but he is obedient and growing. In John 15:16 we will notice that Jesus points out that the more we bear fruit (grow in holiness) the more successful will we be in prayer. Christ has chosen us to bear fruit, that whatsoever we ask the Father in His Name He may give it us. We see also the more we develop in character, the more we can serve the brethren by obtaining blessings and enlightenment and mercy for them through prayer. Have we the love that gives us the longing to thus help the brethren, or are we cold, critical and indifferent? If we get into the latter condition we are getting into a dangerous position. Do we pray the prayer of faith, and the prayer of the righteous man on behalf of the brethren? Does our love prompt us to this? We can have such a love if we will.

We find it written in 1 Thess. 3:12, "The Lord make you to increase, and abound in love one toward another." The great. work which the Lord has for us to perform in. the coming Age demands that we become Christlike. No other character would do. We see how hard it is to deal with one another now owing to our lack in courage,. faithfulness, patience, mercy, humility, firmness. Nothing but the love described in the 13th chapter of 1 Cor. will fit us to deal with the fallen race. "Herein is love (to be) made perfect in us, that we may have boldness in. the Day of Judgment, because as He is, so are we (to become) in this world."--1 John 4:17.

God has a love that is not discouraged with the deepest moral degradation in His object, but follows the welfare of the sinner with an unchilled devotion, though He hates the sin with a hatred no less than infinite; and we are to be filled with all the fullness of God. We must grow and grow into Godlikeness.

Another reason: The very character of God demands that we become holy. Habakkuk .1:13 says, "Thou art of purer eyes than to behold evil (that is, look on with approval); Thou canst not look upon (or countenance) iniquity." We must be purified from all iniquity and evil before we can have the approval of God. Every defect in our character is evil. So we must perfect character before God could eternally endure us. Psa.:4, 5, says. "For Thou art not a God that bath pleasure in wickedness, evil shall not dwell with Thee; Thou hatest all the workers of iniquity ;" not only in all its grosser and outward forms.

God detects the smallest deflection in our hearts, and His character is so holy that He cannot but hate it. And this 'fitness of character to meet God's approval must be accomplished while in the flesh. Therefore we must in this life

perfect character in Christ or else we cannot dwell with God eternally: as it is written, "Be ye holy, for I, the Lord your God, am holy."

(To be Continued.)

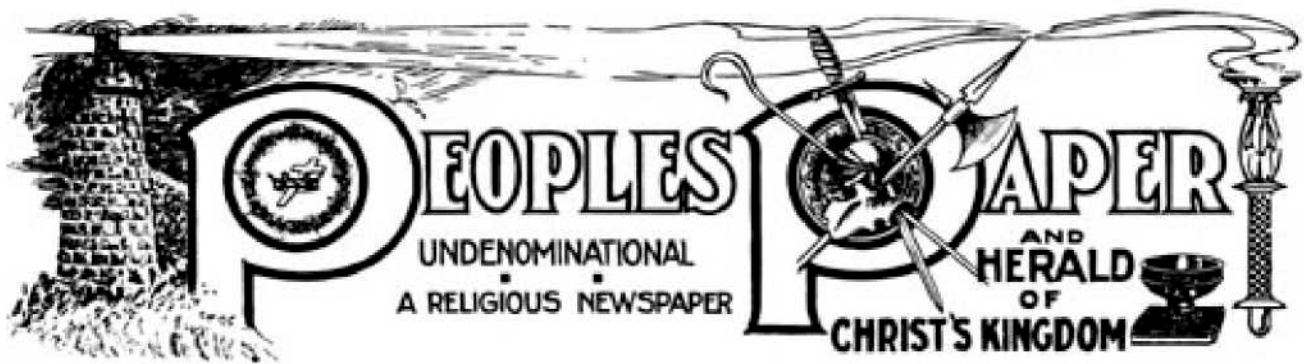
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BE YE TRANSFORMED.

“Be not conformed to this world, but be ye transformed by the renewing of your mind.”—Rom. 12:2.

(Continued from August issue.)

IN presenting the matter of holiness, perfection of character, Christlikeness, it is necessary to point out a, that this does not mean a perfection in the flesh, which we understand is impossible; but it does mean a perfection of heart, of intention, of will, and of endeavour, for, “Blessed are the pure in heart for they shall see God” and “Sanctify the Lord God in your hearts.” There is, perhaps, a danger that some might misapprehend the right meaning and think it is perfection in the flesh, and might go to the extreme, as some people have in the past, of claiming that in act, word and thought they were as perfect as the Lord, and would no longer need the robe of His righteousness. This would be a serious mistake, as the parable of The Wedding Garment shows that the taking off or rejection of the robe would work the rejection of the individual from participating in the marriage. Such would ‘be cast into outer darkness of the world, be cut off from the knowledge and illumination of the present truth.

On the other hand, some of the more conscientious of the Lord’s people, realising the imperfection of their flesh, their conduct, words and thoughts, might become wholly discouraged and give up the race entirely. Let such always remember the force of the Apostle’s statement, “Ye are complete in Him,” (Col. 2:10) and the Master’s words, “Abide in Me, and I in you” (John 15:4, 7)..

It is the Father’s will that while we as new creatures thus tabernacle in the flesh, we should grow in grace, grow in knowledge, grow in love, grow in all the fruits of the spirit. It is not the flesh that is to grow up in the Anointed in all things, but the new creature. And the new creature never was a sinner. From its very start or begetting it was holy. It does not, therefore, pass from sin to righteousness, but from one degree to another degree of knowledge and appreciation of righteousness. Every step of the new creature is progress in Christ, progress along spiritual lines. The Lord has provided spiritual bread and spiritual water, and progress will be made in proportion as these are recognised and assimilated. Character development is thus a daily experience to these new creatures.

The character of Jesus becomes more and more their spirit, their disposition. If they maintain their original consecration, if they practise the lessons of the Lord’s Word, and if they grow strong in the Lord through partaking of His spirit, they are thus becoming more and more copies of God’s Son. Their testing is along the lines of continued obedience, continued devotion, as they reach larger degrees of knowledge of the Lord and Plan of God. Like their Redeemer, they must demonstrate that they are faithfully, fully submitted to the Heavenly Father’s will, fully loyal thereto. But we should all know that we must not mistake these new creatures and too closely identify them with the flesh. “Ye are not in the flesh but in the spirit, if so ‘be that the spirit of God dwell in you.” The flesh has its natural tastes, appetites and dispositions, through heredity. These will never be overcome entirely. Hence, as the Apostle says, there is continually a warfare between the flesh and the spirit. The flesh warreth against the spirit and the spirit warreth against the flesh; for the two are contrary.

The new creature fights his good fight of faith in that he stands loyal to the Lord and continues to seek in every way the will of God as did the Saviour. This will mean various encounters with the flesh. As St. Paul says, it signifies brow-beating himself, keeping his body under, and according to Scripture it will be a ‘fight to a finish. It is impossible to fully judge one another in this matter. Some of the Lord’s most loyal people may have a great fight with their flesh. Onlookers- might ‘be inclined to judge them severely and to think that they were not sufficiently loyal. But God alone

knoweth the heart. In some instances, as St. Paul intimates, it is difficult even for one to judge himself aright, difficult to know to what extent the new creature 'has done all in its power to war a good warfare against the flesh, and to what extent the new creature may have been partly excusable for some failure to come up to the highest ideals. St. Paul says, "It is a light thing that I should be judged of you, or any man: yea, I judge not mine ownself. There is One that judgeth me."-1 Cor. 4:3, 4.

Sometimes the battle is so closely drawn, sometimes the new creature is so beset by the world, the flesh, and the Adversary, that his victory may seem to outsiders to be rather ignoble. God alone knows to what extent better results were possible. Every Christian, however, has recognised that if his heart has been faithful to the Lord, and the victory has even been only a partial one, nevertheless valuable lessons have been learned by the new creature, and its faithfulness and endurance have demonstrated its loyalty to the Lord, and the principles of His righteousness. The test of Jesus' character was humiliating resignation to the Father's will in everything, even unto death. This demonstrated His love to the Father, His loyalty to the principles represented in the Father's character and government. These are the tests upon all the followers of Jesus. Whoever has this love and this loyalty is to that extent a copy of our Lord.

Let us all be fully agreed as to the grand perfection of character of our Lord, and as to the fact that this heart desire must be in us if we would have the mind of Christ. It is for the Lord to let increasing trials and tests come upon us as we grow older and stronger. Sometimes He permits a great fight from within or without, or both, and we are put to the test of endurance. It is not the Lord's intention that trying experiences shall crush any; but, on the contrary, that the putting forth of endeavour to resist the Adversary and every evil shall make us the stronger. We have the promise, "He will not suffer us to be tempted above that we are able, but will with every temptation provide a way of escape."-1 Cor. 10:13.

Thus it was with our Redeemer. At the very close of His ministry came His most severe tests, and He cried in an agony of spirit, "If it 'be possible, let this cup pass from Me." The triumph of the new creature is shown in the succeeding sentence, "Nevertheless, not My will but Thine be done." As with the Saviour, so with His disciples there is a struggle, a fight, to the end of the journey. With the Master every trial brought a victory. With His followers, because of their inherent weakness of the flesh, this is not so, except as the Lord by His grace turns a partial defeat into victory. The new creature, even partly defeated, is exhorted by the Apostle to come with courage to the throne of heavenly grace, to obtain mercy and find grace to help for future needs. In doing this he is doing what God intended and foreordained for him. But if we say we have no sin (and as respects our flesh, no imperfection of act, word or thought), we deceive ourselves and the truth is not in us. But if we confess our sins (our shortcomings), He is faithful and just to forgive us our sins and to cleanse us from all iniquity."-1 John 1:8, 9. He is just, for this is His plan.

In making this provision for the weakness of our flesh, God is not compromising with sin. _And in accepting this provision we are not compromising with sin either. Now the Apostle Peter gives us some sound advice in character 'building. He says, 1 Peter 1:14, 15: "As .obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as He which hath called you is holy, so be ye holy in all manner of 'conversation." This fashioning is a gradual process. Although we discover some things quickly, we do not learn all things at once. Some things are less conspicuous before our minds than are others, and represent the finer shadings of what would be proper for a new creature. We gradually come to note these things, and gradually come to know which things we shall choose, for the knowledge of God's will is a matter of education; and it takes some time to get everything harmoniously adjusted therewith. It is in line with this thought of our text, that the Apostle says, "Be ye transformed by the renewing of your minds." We must get .our minds rightly balanced to see things correctly, according to God's will.

We have in the Scriptures all the providential indications that we might be thoroughly furnished so as to obtain a clear knowledge of God's mind, and can therefore conform our minds thereto. Thus our minds become gradually fashioned, and our reason plays an important part. God wishes to appeal to our reason because we are thus better developed than in any others way. We have the teachings of our Lord Jesus and the writings of the Apostles as a sure and solid foundation to build upon; and to show what authority the Apostles had, our Lord declared that whatsoever they should bind on earth would be considered bound in heaven, and whatsoever they should loose on earth would be so considered in heaven.

Our education progresses until at the end of this life those who have thoroughly learned the lessons of this school will be those who have been obedient children. To be obedient children means to be obedient to His Word, not to their own ideas, or given to sentimentality whereby some deceive themselves in thinking they have greater love than others, who do not feel the same way. It brings to mind some in the past who, having sympathy for Judas, have expressed the idea that he should have another chance, and thought they had greater love through their sympathy for him. Our Lord placed the main responsibility and guilt upon Judas, when He said, "The Son of Man goeth (that is, to death)', as it is

written of Him (prophetically); but woe unto that man by whom the Son of Man is betrayed. It had been good for that man if he had not been born.” As our Lord had greater love than any man, any giving the above view shows us the misguided love some have had. What has been can still be manifested in various ways.

We may even notice how many misguided nominal Christians will get up petitions to the Government for some very despicable murderer, in which the law of the land must take its course. One wonders how such can consider any measure of justice done to the victim or the bereaved. But those who have truly come into Christ, and hearken unto Him, soon learn how imperfect are their depraved conceptions, and they seek and obtain His mind that it may be theirs thenceforth, instead of their own judgments. “We have the mind of Christ,” says the Apostle. It is the new mind which is transformed so that we are able to prove and know what is that good and perfect will of God.

Those whose hearts go out too strongly towards gross evildoers seem to indicate that, however much they have submitted their judgment to God’s will on some questions, they have not submitted themselves on this point. To love an evil thing is on a par with hating a good thing. Both are wrong, both are evidence that the mind is not remodelled, transformed into the mind of Christ.

The mind of the Lord inculcated by His Word teaches that we are to love the beautiful, pure, true, noble; we are to love (in the sense of sympathising with) the weak, the penitent, the oppressed, who are seeking for the paths of righteousness and truth; but we are to hate iniquity and every false way, and all the meanness and sin which is against light and of the Devil. For our part we should have no thought of ever becoming more loving than the Lord; we

accept His definitions and seek to be conformed mentally to His standard. We want to love just as He loves, and hate what He hates. Of Him it is written, “Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.”—Heb. 1:9; Psa. 45:7. Therefore let us continue the process of transforming our minds.

(Concluded.)

CHRISTIAN FELLOWSHIP.

(P. L. R.) (Excerpt from Pittsburgh Convention,

November, 1929.)

. . . . Toleration is not enough. Sometimes we hear the value of toleration praised in high terms, and we certainly agree that toleration is a great deal better than intolerance, but toleration is not fellowship. What kind of a time would I be describing to absent friends if I told them of the wonderful way in which the friends at the Pittsburgh Convention had tolerated me? They would not think that I had had such a wonderful time after all, would they? It would be apparent that only by a considerable strain on their Christian forbearance had the conventioners managed to put up with me for three days. My experience would not be exactly what we would understand by the word fellowship.

When the Apostle John (1 John 1:3) speaks of fellowship with “us,” I understand that he had reference to the fellowship of spirit which exists in the Christ Company. As our first thought in this connection let us consider 2 Cor. 5:16, “Wherefore henceforth know we no man after the flesh.” We are still in the flesh, each of us trying to “keep the body under,” and the fellowship we have is the fellowship of spirit. If I meet with ‘brethren who are striving to walk in the footsteps of Christ, handicapped as we all are by reason of birth, education, environment, etc., the fellowship I have with them is not after the flesh but in our mutual attempt to grow more and More like Christ. So with the Psalmist I rejoice to say, “I am a companion of all them that fear Thee and keep Thy precepts.”

In Phil. 2:1 the Apostle speaks of fellowship of the spirit. As illustrating this: Suppose I have been absent from a brother for a year or so, and during that time I have been seeking to grow more and more like Christ, to develop more of His spirit of humility and of truth. I have been trying to get more of the spirit of holiness in my life, more of the spirit of liberty, more of the spirit of joy in bearing the fruit of the spirit and in helping others, more of the spirit of patience, more of the spirit of peace. Suppose, when I meet this brother, I find he has been striving likewise and that as a result the mellowing influence of God’s holy spirit in him is manifest to me as the mellowing influence of God’s holy spirit in me is manifest to him. Is there not fellowship of spirit? There is, indeed. There is nothing else on earth quite like it.

There are some places where they are not so well educated—they spell the word fellowship differently. In the dictionary it begins with “f,” but there are some who begin it with “g,” and they go on in this way—g-o-s-s-i-p spells fellowship. That is not the kind of fellowship with which we wish to have anything to do.

Another point I have noted down for myself is, try and be a better listener—to listen in a way that shows I am giving full attention. If one’s mind is preoccupied he may appear to be listening when others are speaking to him when actually his mind is too much filled with other matters to be of any real comfort to the one who may ‘be seeking sympathy or attention. A father was reading a newspaper when his little child wished to tell him something, and he attempted to hold conversation with her while still reading the newspaper. “Listen, Father,” said the little girl, tugging at his coat sleeve. “I am listening,” he said, continuing to have his eyes glued to the newspaper. “Ah, but I want you to listen with your eyes, too,” she replied. And so in order to have more of the fellowship of my brother in Christ I am determined to give more of my fellowship to him and this will empty my life of all the things to centre around self, that I may be free indeed to fellowship with my brethren in a way that will mean something to them.

OUR PATTERN AND HELPER.

Turn the mind to Christ at the first assault (of the tempter), and keep it fixed there. Think of Him who walked amidst temptations without ever being submerged by them, as of One who can enable His followers to do the same. Think of Him. as calm, serene, firm, majestic, amidst the most furious agitations of nature, and as One who can endue thy heart with a similar steadfastness. Think of Him as standing close by thee, with a hand outstretched for thy support as soon as ever thou lookest towards Him. Remember that it is not you who are to conquer, but He who is to conquer in you.

Goulburn

THE DECEPTIONS OF SPIRITUALISM.

THE following report appeared in the Melbourne "Age" of July 9th, 1930, in respect of the death of the late Sir Conan Doyle, a great spiritualistic enthusiast. and leader: -----

"Father fully believed he would keep in touch with the family on the other side," said his son Adrian. "We are certain we are going to have conversation with him. We shall miss his physical presence, but that is all. Otherwise he might only have gone to Australia."

These remarks respecting the belief of the late author and spiritualist are just another indication of the increasing hold spiritism is getting through Satanic theories and doctrines predicted in the Bible, and pertaining particularly to these latter days.

All around us to-day we see the steady growth in numbers of adherents to this devilish belief, and one wonders how the average intelligent being could be so easily led to accept its teachings, with all the deception and contradiction of the Bible presentation respecting the death state. We have only to study our Bibles to note how- the great Adversary, Satan, has ever sought to oppose the Word of God and His plan and purpose respecting mankind, and in consequence has been successful to a very great degree in deceiving the people regarding the original sentence of Jehovah, on account of disobedience—"dying thou shalt die."—Gen. 2:17. This arch-deceiver, Satan, deceiving our first parents with his great lie (and he is the father of lies—John 8:44) in stating, "Thou shalt not surely die," set himself up in direct opposition to God, and it is this same great lie that he has been successfully foisting upon mankind generally, as he works continually in the hearts of the children of disobedience to blind them to the glorious Scripture truths.

We are glad that the Bible is so reasonable and clear regarding not only the state of the billions resting in the tomb, but also the remainder of the race in a dying condition, through hereditary weaknesses, trespasses and sins, mainly on account of our first parent's transgression. God's Word assures us that "the dead know not anything."—Eccles. 9:

5. "Though their sons come to honour, they perceive it not of them."—Job 14:21. "That there is no Wisdom, device, or knowledge in the grave, whither all goeth."—Eccles. 9:10. That the hope of each. and all from the grave and this death state is through the sacrifice of Christ as the ransom price for sin and the curse of death, and by a resurrection through Him, who said, "I am the Resurrection and the Life," in. the great central teaching and hub of the Christian's belief and faith; all else as expressed in the various beliefs, such as taught in denominations of to-day, and also by Evolutionists, Christian Scientists, Higher Critics, and Spiritualists, must be, and is, only credulity, without any ground for their Satanic and man-made theories. John 5:28, 29 clearly teaches that "the hour is coming in the which all that are in the graves shall hear the voice of the Son of Man and come forth," and other Scriptures teach that God hath appointed a day (the great Millennial Day of Christ) in which He will judge the world in righteousness by that Man (Christ and His Body members, the Bride of Christ), whom He hath ordained (Acts 17:31; Luke 12:32); and the Apostle Paul states (Rom. 8:22, 19), "The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God."

While presenting the Scripture teaching respecting the departed, we are not underrating or denying the fact that spiritism is a very real thing, but acknowledge that it has been in existence right from the time of Satan's deflection and opposition to God. This great Satanic influence through his agencies, the evil spirits (Gen. 6th chap.) and mediums, has been very much in evidence following the days of the Flood and ever since, and soundly condemned by God to the extent that if any of His chosen people (Jews) were found associating with or practising witchcraft, sorcery, and the like, they were to be immediately put to death. Also, in the days of our Lord and His apostles, we find a strict denouncing of this evil tendency and practice, and the necessity of casting out numerous evil spirits in possession of certain individuals, who -had become obsessed and demented in consequence.

Surely, then, statements as appear from time to time in the daily news only go to show that the great leader of spiritism, Satan, is ever fostering and misleading, with cunning, device, the old original lie, "Thou shalt not surely die"—and thus mankind in general of all sects and denominations are becoming more and more susceptible to his seducing doctrines and devilish theories and teachings, such as, for instance, the immortality of the soul, and the evolution theory, both of which plainly deny the need of Christ as the sacrifice for sin through Adamic weaknesses.

Particularly in these last days we would warn each and all against this arch-deceiver as he transforms himself into an angel of light, putting light for darkness, and darkness for light. We need to have on the complete armour of God, that we may be able to withstand all the fiery darts of this wicked one, and to stand, having our loins girt about with the pure message and' light of the Truth. Only the Gospel truth can sanctify, • mid only the saintly few are being kept

during this acceptable time from the wiles and besetments of the-Adversary, whereas the vast majority of the world have been blinded by erroneous beliefs at the hands of the Prince of this world, Satan.

Thank God the time is fast approaching when the shackles of sin, superstition and error 'are to be broken and the clear light of the Gospel poured out upon the people after this great deceiver has been bound. Then the eyes of the blind shall be opened, .and men shall come to rejoice in the love, mercy, wisdom, and grace of God through His rich provision in Christ, who is the Resurrection, the Way, the Truth, and the Life."—Rev. 21

The statement of Mr. G. A. Brown, given in the first of a series of lectures on Spiritualism which appeared in the press some time ago, is heartily endorsed, and we would that all men would view this Satanic belief in the same light, and denounce it as this gentleman did, as opposing the Word of God and its teachings. We publish his remarks herewith, and trust that our readers will be encouraged and helped to stand on guard in this evil day against the deceptions of the Devil, the Prince of this world, and the father of lies. Mr. Brown admitted the phenomena of Spiritualism, but denied that they were the manifestations of departed human beings. "They were," he contended, "the work of devils and seducing spirits. Spiritualism was founded upon the lie first promulgated in the Garden of Eden, that man was immortal. It denied that there was any God and yet sought to make everyone a god. It was the witchcraft and necromancy denounced ill the Bible, and its prevalence at this time denoted that the second advent of Christ was at hand."

MR. ARTHUR BLACK, writing in the "British Weekly" regarding "The Life of the Poor," says: "While most people will agree that the struggling, ill-paid or unemployed family must be helped, in spite of poverty, into a decent home, is it not often forgotten by those who draw up tables of figures as to the weekly cost of living for working-class families, proving that their wages do not permit of as much as 11/- per week being paid for rent of council houses, that many slum dwellers are drained dry by the public house, by sport and the bookmaker, by the cinema and amusement hall? The proportion of weekly income that some poor families spend in indulgence is extraordinary. Those who want to get at the root of things cannot ignore such facts as those revealed regarding Bermondsey by Dr. Salter, M.P., and as to part of St. Mary's Ward, Birmingham, by the Rev. E. Benson Perkins. In the first named over 2000 families are overcrowded, more than half the deaths take place in public institutions, every seventh person two years ago was getting poor relief, and nearly 4000 were on the unemployed registers. Yet, based on -figures returned at the quinquennial valuation in 1925, it is computed that £1,200,000 was spent in the 230 licensed houses-and a few clubs, a yearly average of £10 per man, woman and child—a sum more than equal to all the rents and to the milk and bread bills of the borough. The average paid in compensation for surrendered public houses in recent years has 'been £5400. In the second case, in a melancholy area, with over 400 back-to-back houses, and with the infantile death rate twice as high as in favoured districts, there are 62 licensed houses, one to every 295 inhabitants, and an average of £1 per week per family is spent in drink. -Clearly a reform in many a family expenditure would be one long step. forward.

"No doubt such facts as these will be brought before the Licensing Commission by way of proof that the drinking habits of a section of the people who can least afford to waste their resources of health, character or cash are perhaps the most potent agency in perpetuating slum evils and in hampering every kind of attempt at removing them.

"Because the human element is more crucial than .the economic, I re-echo my cry for the much more adequate support of those engaged in this moral and spiritual struggle in the slums." •

The poor "groaning creation" still groans and waits for the Kingdom. That such conditions still exist in the land of the most enlightened nation and the nation that has clone so much to carry the Bible to the uttermost parts of the earth,- to evangelise and lift up the depraved races of the world, seems strange. •

We have heard much about the churches winning the world for Christ and establishing the Kingdom, yet how far from 'being Christianised is England, with all its-grand cathedrals and professions. Yet no land can boast of more noble effort to lift the fallen and to • provide opportunity to all to.earn an .honest decent living. Had we to think that such was the purpose of God for the Gospel Age we should have • to conclude, as so many have done, that Christianity had proved a failure. While approving and appreciating every good' effort calculated to alleviate the condition of the ill-born and unfortunate, yet we rejoice to say that Christianity has not yet ,been. tried. The Church has not yet been authorised to reform. the world. The commission given to the Church referred only to the preaching' of the Gospel as a -witness to all: nations in order to select a church—a class to be specially prepared to reign with Christ (Rom. 8:17; Acts 15:14-17) in the coming Age, for the blessing of all the families of the earth. When God's Will shall be done on earth as in heaven, there will soon be no such blots in all the earth. The present systems, with all their faults, have made some noble efforts to rule, but their 'best is failure. When man realises that he cannot of himself reach the Golden Age of peace and plenty, the Kingdom will 'be prepared to begin its wise and: benevolent reign. To-day we see the signs that the time is near. Before that day comes, however, the present systems are to go down ill a "time of

trouble such as never was before, nor ever will 'be again." Then the Jewish people will again be established in Palestine and 'be used of God as the earthly representatives of the spiritual kingdom. Satan will be restrained and Christ and His Church will have the dominion. How great a change that will be. Satan has prospered the wicked, "yea, even those who tempt God are set up." but Christ will reward the righteous, who will "flourish like the palm." All who will turn 'to. serve God and righteousness will be rewarded by. health-. prosperity. and "when the judgments of the Lord are' abroad in the earth then will the inhabitants of the earth learn righteousness," "truth 'and righteousness shall spring out of the earth," and soon "the whole earth shall be covered with the glory of the knowledge of the Lord as the waters cover the great deep."

The good hopes, however, are not to discourage any in any good efforts of relief. We are to "do good unto all men as we have opportunity, but especially to the household of faith."

CLASS MEETINGS.

For the benefit of our readers, particularly those who may wish to get in touch with, or visit the various classes in the coming months, we desire to state that regular meetings of the friends are held each Sunday afternoon and evening at the present time, at Rawson Chambers (5th floor), Room 593, Pitt-st., Sydney; Liverpool Buildings (2nd floor), Flinders-st., Adelaide; and Molesworth Chambers (3rd floor), 450 Little Collins-st., Melbourne.

For further particulars in respect of these and other gatherings of the Lord's people who appreciate the unfolding of truths respecting the Divine Plan, the second presence of Christ, the Harvest, the gathering of the saints and the consummation of the Age; also regarding the circulation of literature on these and other important truths, please address, The Secretary, Berean Institute, National Bank Chambers-Hawthorn, E2, Melbourne, Victoria. 4

CORRECTION.

A passage in the Question Box of last month's "Peoples Paper" stated that the Law Covenant was also the Abrahamic Covenant. The reading should have been the Law Covenant, as also the Abrahamic Covenant. While the Lord came as the Angel or Fulfiller of the Law Covenant so that He might redeem those under the Law; He was in the larger sense the Angel or Messenger of the Abrahamic Covenant, the Oath-Bound .Covenant, which is the hope of both natural and spiritual Israel.

The Messenger or Servant of that Covenant is the One through whom its provisions will be accomplished, namely, the seed of Abraham.—"which seed is Christ." (Gal. 3:16).

Correspondence

Queensland,

11th August, 1930. My Dear Friends,

Please find enclosed . I know I am in arrears for the little "Paper," but I thank you for sending it, and hope this amount will cover what is due, and pay for another year. I live in the bush, and seldom meet with Christian friends, at least with friends that will talk heart to heart about our dear Redeemer, so the little "Paper" is very welcome and very helpful. Hoping it will continue its good work for many a year, and that the Lord will bless every effort put forth for the advancing of His Kingdom.

Your sincere Friend,

New South Wales, 11/8/30. The Secretary,

Berean Biblical Institute.

Dear Brother,—

I received the copy of "The Divine Plan of the Ages" and also "Foregleams of the Golden Age" in safety and would be much obliged if you would send me "The Revelation of Jesus Christ" in two volumes. I sent two ones I had to my mother, but heard last week of someone whom I thought might be interested in them.

I am sorry to say that I do not know anyone in this area who seems to take any interest in religion, except that of the nominal Churches, so I have to rely on the "Herald's," etc., for companionship. Sister —, from writes often, for which I am very glad, as she was the friend who brought to my attention the very unsatisfactory state of affairs in the I.B.S.A.

I am enclosing — for the books. If there is a small amount left over after they are paid for, kindly keep it for the Tract Fund. With kindest regards from

Your Sister in Him,

Durban, South Africa. Dear Brother,

No doubt it will interest you and others, particularly those who contributed to the Zulu printing fund, to hear what has been done.

Immediately on arrival here I began to get the matter in hand, and within a week had settled upon both the work of translation and printing. The booklets will be ready, I hope, in about two weeks, and there are willing hands to endeavour to place them where they may be appreciated. We shall, anyway, feel that the message of the true Gospel has been put in a simple way so that the Zulus may take hold upon it. Our prayers should then be that the Lord will bless the effort, even if the results may not be seen for "many days." Being in booklet form, it is hoped to be more carefully preserved. During the remaining time I am hoping to get a little more in touch with some of the Indians as well as the natives. Many of the Indians speak English and are professing Christians. The class here appears to be progressing in Christian character, and it is a pleasure to see them all again. They are all so kind. Possibly they do not appreciate all the opportunities there are in this country. It may be that the narrow way being so near the end that not many more are to be gathered into the garner as members in Christ. Yet it is not for us to neglect the opportunity of "doing good to all men" but to seek to bring the glad message of the wideness of God's mercy to all. It is not for us to conclude that there is nothing more to do: it is for us to fulfil the commission of our Lord to the Church, "Go into all the world and preach the Gospel," and to leave the Lord to grant the increase whether it be for the "high calling of God in Christ Jesus" or for the call of the "Spirit and the Bride who say come, and whosoever will let him come and take of the water of life freely."

With Christian love to all,
Yours in Christian service,
R.E.B.N.

Question Box.

Question.—Are the foolish virgins that have no oil in their vessels a spirit-begotten class? Seeing they are shut out from the marriage chamber, will they ever get into the heavenly phase of the Kingdom?

Answer.—The parable of the ten virgins was undoubtedly given as illustrating the matter dealt with in the preceding chapter (Matt. 24). Indeed, the three parables of chapter 25 show the progressive development of our Lord's work at His second presence. This first one indicates the attitude of those Christians who at that time should be looking for His coming. Evidently all who are watching are not properly prepared for the event for which they are watching and waiting. Some have taught that the five foolish virgins represent a class of sinners eternally lost. There is no such thought intended, for the foolish as well as the wise are "virgins," pure ones. They have turned away from the world of sin to serve the living God. The only way to be "pure" ones is by faith in "the blood of Jesus Christ, which cleanseth us from all sin." This class (five unwise virgins), then, represents a justified class, "justified by faith, and at peace with God." Not only so, but they have faith in the Lord's Return and Kingdom, and have their minds exercised on the subject, and have their lamps trimmed. They discern Bible evidence in the signs of the times, so are in an attitude of expectation, and are associated and go out with the wise virgins to meet their Lord. They have the same hope of entering with the Bridegroom. The difference is that they were short of oil. Possibly those who had positively fixed upon some particular date when the Lord would come, and then became discouraged because He did not come as they expected, may be represented in these foolish virgins. They lacked sufficient supply of the Holy Spirit (oil). Their

knowledge and enthusiasm had been more a matter of the head than of a fully devoted heart filled with God's Holy Spirit, ready to trust through light and shade, when the way is plain and when the road is dark, when the sunshine of Divine blessing surrounds them, or when "clouds and storms go o'er my head and every comfort be withdrawn," when "sometimes a light surprises the Christian while he sings," or when disappointment be their portion. Still they loved the Lord and hoped to enter into the marriage chamber. While they failed to have that deep heart appreciation and preparation which would have gained that great reward, they did go to the market of experience and the Word of God, and, having obtained a further supply of the Holy Spirit, they knock at the door and are disappointed to find they are too late. However, while the Lord could not recognise them as of the class He desired, they are not eternally lost. The purpose of the parable was to urge watchfulness and carefulness in preparation of heart to meet the great Bridegroom.

The thought that the five unwise virgins represent an earthly class is out of accord with the Scriptures. There is no calling to an earthly hope during the Gospel Age. "We are all called in one hope of our calling."

During the Law Dispensation there was no heavenly hope. It was an age of works to be rewarded by earthly hopes. The Gospel Age is an age of faith to be rewarded by spiritual blessings and a heavenly hope. The coming Kingdom Age again, be an age of works to be rewarded by natural human blessings and eternal life on earth. The five unwise virgins represent a class begotten to the same hope of the high-calling of God in Christ Jesus as the five wise who enter in. They fail to gain the prize, but being rightly exercised by their disappointment, they seek grace and help and secure more "oil," more of the Holy Spirit and its work of grace in their hearts, and come through great tribulation with their robes washed in the blood of the Lamb. While they missed the wondrous opportunity of sitting with Christ in the throne, with those who are "more than overcomers," they are shown in Revelation 7 as serving before the throne. They are indicated in Psalm 45, "The virgins her companions that follow her," and in Genesis 24, as the nurse of Rebekah, who represents the Bride of Christ.

Question.—What is the difference re anointing and spirit-begetting?

Answer.—The anointing and spirit-begetting of the members in Christ throughout this Gospel Age we would understand to be a little different, and yet together bringing about the same result to the faithful—the birth of the new creature to the Divine nature.

In the type of the anointing of the priesthood (Exod. 29:7) the anointing oil was poured upon the head of the high priest only, and ran down over the body to the skirts of his garments (Psa. 133:2). So with the anti-typical Priesthood, the Head only was anointed. The under-priests are not anointed individually, but as members of Christ's Body are partakers of the same anointing after their Head. "The anointing which ye have received of Him abideth in you."—1 John 2:27.

On the other hand, each truly consecrated member accepted by the Father is begotten individually to the new nature, and throughout their earthly pilgrimage it will be necessary to keep under the holy anointing oil, the Holy Spirit,

flowing down from our Head for the purpose of development as new creatures. If we come out from under the anointing, or, in other words, if we put off the wedding garment, there would be immediate danger of quenching the spirit within us. So while each member is begotten individually, how necessary it is that we keep under the holy anointing of our Head, for we are complete only in Him; we are accepted in the Beloved.—Eph. 1:3-6.

Question.—Will you please explain Luke 12:36, “When He will return from the wedding”? What wedding is meant here? and who are the servants that He will find watching? Can it be the marriage of the Bride?

Answer.—While the above text is much misunderstood, perhaps there is a no more important one than these words of the Master respecting what must be the attitude of the Lord’s people in this only acceptable Age and particularly during the period of His Parousia.

From the context we note our Lord’s words are along the line of watchfulness and a state of preparedness concerning the -Saintly footstep followers of Christ, urging all to have their loins girded about and lights burning, and admonishing His people to give diligence that they might be found at all times acceptable to Jehovah through ‘Him. But especially do the words of this text apply to the period of our Lord’s. presence, and warning His followers to be in such an attitude of piety and readiness for His presence in order that they should receive the promised blessing which His parousia would bring to the faithful according • to verse 37 of this chapter.

In explaining this verse we are not to view it in the light of our questions, but must realise that it is only in the nature of a parable that our Lord would picture the matter in illustrating the alertness and attentiveness that shall ever characterise His followers. Amongst the Jews there would be no occasion on .which the servants of the _household would, be expected to be more alert or to manifest more interest in the •welfare of the household than on- the evening or morning on which their master would come to his home bringing with him his bride. And -so the Lord chooses this as an appropriate illustration of the alertness that • should characterise His followers while waiting for His second coming.

.The sole lesson here is that diligence in service, that watchfulness for the interests-of the Master’s cause, that faith in His promise to return and expectancy of the event, serve as an aid or stimulus to proper service. When the master of the house should arrive with his company it ,would be a reflection against the interest of his servants and their love and devotion for him, if on such an occasion . they. were found asleep or otherwise than ready to open the door at the master’s intimation of his arrival: The parable implies that at our Lord’s second coming He will have arrived before any of His faithful servants .will be aware of the fact, and this agrees” with our. Saviour’s reply in answer to the disciple’s question, “What shall be the sign of Thy presence?” not what shall be the sign of His arrival, but the indications of His presence after He had come. His presence will -be known by the knock, and the knock would correspond to an announcement, through some special unfoldment of His Word and..a .recognition of the fulfilment of prophecy.

.- According to ancient Jewish method of reckoning the night time, the second watch would be from ten to two o’clock, and the third from .two to six o’clock. The parable does not state in which watch the Master may be expected. That question was left open; the faithfulness Of the.:servants being tested in proportion to His delay, Many-would find it easy to keep awake and alert during the ‘first watch, not so many during the second watch, and still fewer during the third. It is in accord with this implication of the parable that we find to-day general lethargy amongst Christian people respecting the return. of the Bridegroom and the glorious things of the Kingdom to be brought unto His faithful household.

Many are asleep in Zion, many are overcharged with the cares of this world and the deceitfulness of riches. Not only have worldly people made a god of -business, money and pleasure, but many who are at heart lovers of righteousness, and who desire to be considered servants of the Lord; are seriously overcharged, absorbed in worldly things. Their hearts are so filled with these, other minds are so occupied with some great work, movement, outward success, pleasure or personal interest that they cannot hear the knock. “They know not” in the sense of a heart appreciation of the Master’s presence and open not their hearts to the things pertaining to this-wonderful announcement for which the Lord’s people have waited so long and have prayed earnestly. “Thy Kingdom come.” ‘Such arc missing in consequence a great blessing implied ‘in our Lord’s words and parable.

What I say unto you, I say unto all—”Watch.”

THE VALLEY OF SILENCE.

“Come ye apart and rest awhile.”

“In the hush of the valley of silence
I dream all the songs that I sing;
And the music floats down the dim valley,
Till each finds a word for a wing,

That to hearts, like the dove of the deluge,
A message of peace they may bring.
“But far on the deep there are billows
That never shall break on the beach;

And I have heard songs in the silence
That never shall float into speech;
And I have had dreams in the valley
Too lofty for language to reach.

“And I have seen thoughts in the valley,
Ah me, how my spirit was stirred!
And they wear holy veils on their faces,
Their footsteps can scarcely be heard;

They pass through the valley like virgins,
Too pure for the touch of a word.
“Do you ask me the place of the valley,
Ye hearts that are harrowed by care?

It lieth afar between mountains,
And God and His angels are there:
One is the dark mountain of sorrow,
And one the bright mountain of prayer.”

—Selected.

When discouragement appalls you, your cry is, “What’s the use ?”

-Your heart is heavy laden, faith’s hold is weak and loose:

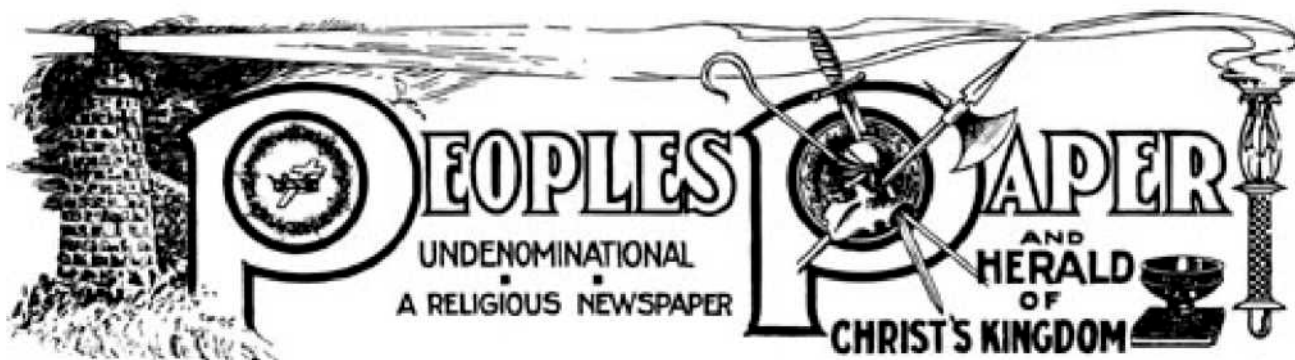
Just grip a little tighter, and a little tighter still,

Refuse to be a weakling, when you have a mind and will. —1 Peter 1:13; Eph. 6:10-18.

The trivial round, the common task,

Will furnish all we ought to ask:

Room to deny ourselves; a road To bring us daily nearer God. —Keble.



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“For Me to Live is Christ. (Phil. 1:21).

THESE were no empty words. The Apostle Paul boasted of nothing save the cross of Christ; there was no empty profession, no veneering Christianity with him, no sham religion, or formal Churchianity for respectability's sake.

No, with the Apostle Paul, Christ was a reality. He had seen Jesus, he had been convicted of a wrong course, the respectable religion of that day to which he had belonged had been proved wrong. The ceremonies of Judaism had become unacceptable to God; Israel, because of unbelief, had become blind. God in His mercy had laid His hand on Paul and stopped him in his zeal in persecuting the followers of Christ, and revealed to him the error of his ways. He was struck blind by the brightness of Christ, who appeared to him in the way. Paul was not disobedient to the holy vision; he was ready as ever to serve God, and, therefore, to join the persecuted followers of Christ. “Lord, what wilt Thou have me to do?” What a dilemma he was in. There as a captain of a band he had been sent by the authorities to bring any who preached Christ, bound to Jerusalem, and now God had shown him that Jesus whom he persecuted was indeed the Messiah. What a position to be in! There was no vacillation with Paul, for all he needed was to see the truth and to know God's will, and his mind and heart were determined, and he at once began to witness that Jesus whom he had persecuted was indeed the Christ, through whom alone salvation was attainable.

What an example we have. He did not take long to count the cost. There could be nothing to weigh in the balance against what was right, what was truth. “Truth at any price,” should be the principle of every man and woman, irrespective of whom it would please or offend, or what it might cost. Paul was a man of such principle, and as soon as he was convinced that Jesus whom he had persecuted as an imposter was indeed the Christ, his energies were turned to support as strongly as he had previously. opposed. Indeed, it would seem he felt much forgiven, and so he loved much and would seek, if possible, to make up for the damage he had done the cause.

Such a course we can understand from any honest, good human heart, but there was something deeper than this that came into Paul's life. He was at once ready to obey the will of Christ, “Lord, what will Thou have me to do?” The Lord did not explain such detail to the Apostle, for evidently it was good that he should suffer blindness for a day or two, during which time he could meditate upon the new aspect of things and count the cost, not just of standing up for what was right and true, which every one should do, but of yielding his whole heart and soul to God. The Lord used human instrumentality, a humble follower of Christ, who no doubt would have been one of the victims of Paul, had not the conversion taken place. Ananias explained the Christian way, and Paul was ready to present himself a living sacrifice to God, to take up his cross and deny himself, to give up all his hopes and prospects of position and influence in Israel and join the cause of the despised Nazarene—to be dead. with Christ.

When we read some of Paul's epistles in which he makes the Christian pathway so clear, and when we read of his life and how he demonstrated his teachings in his faithful zeal and sacrifice, so that he counted not his life dear unto him, one wonders how the millions of professing Christians can reconcile their easy going respectable religion with the contrast of his life, and his plain statements regarding the sacrifice involved in undertaking to be true followers of the Lamb. The usual thought is so different from what Jesus and Paul and the other Apostles taught; as though heaven is gained by a mere profession of Christ, or a simple act of faith, or by a confirmation service.

How necessary it is to have our pure minds stirred up along the lines of our consecration, and what it involves.

In reading the history of the ancient Grecians, one is struck with the strict and thorough vow which the young men were required to make if they would be recognised as members of the State—"I will never dishonour the profession of arms, nor save my life 'by a shameful flight. I will fight till my last breath for the religion and civil interests of the State in concert with other citizens or alone if needs be, etc." Here was a consecration to the State which involved one's life, if necessary, -and the.. necessity very frequently arose and the vow was wonderfully carried out.

How well the Apostle expressed the matter when he said, "For me to live is Christ He had so much entered into the life of sacrifice and zealous service that he could say that, "If in this life only we have hope, then are NYC of all men most miserable." He had sacrificed name and fame, position and, honor; and, wearied in the sufferings and experiences of foes without and false brethren within, he could hardly say whether he preferred to still live and serve the cause, or to die and rest in the sleep of death until the clay of Christ, when the dead in Christ should rise first. his determination, however, was that Christ should be magnified in his body, whether it be by life or by death. For himself he would long to be at rest, and yet for the sake a the Church- he was pleased to abide in the flesh. One thing he was decidedly desirous of, and that was for the clay of the Lord's return, When the dead in Christ would be loosened from the tomb and be forever with the Lord.

Probably a good many of God's people as they get along in life and find that the "ties that bind them to a world like this" are becoming fewer and fewer, and may be experiences are disappointing, trusted friends have failed, hopes we had have vanished, the work in hand seems different from what had been expected; and there seem, maybe, few, if any, who can sympathise with our hopes and aims. It would seem that a good many of the Lord's people reach some such condition and get almost like Elijah, who had been so valiant in God's service, and then, wearied and lonely, requested that he might die.

Paul had no flowery bed of ease to carry him to the paradise of God. His zeal brought him great hardships; shipwrecked, hungry, stoned and left for dead, beaten with forty stripes save one, and besides all his journeying and hazards,. he had experiences among false brethren, and yet he felt the responsibility of all the Churches. No wonder he felt a longing to 'be at rest and waiting for that happy awakening at the presence of the Lord.

Yet he was beautifully submissive to the Lord's will, ready still to battle on and trust and wait and work. Earthly hopes had perished, his life was hid with Christ in God. If it be the Lord's will that I still remain, then it will not be for self that I shall live, it shall be for Christ. That is, his life was entirely devoted to God in Christ's service,.

It is no use our trying to find an easier Way . the heavenly .prize: "If 'any man will follow Me, let him deny himself and' take up. his cross." Sometimes we hear of people having self-denial. weeks.: That is they will deny themselves little comforts, and. some things which are considered .necessities. Is that what the. Master meant by denying oneself no, it is much more than that. It really means to deny that one's —self-has any rights, to deny one's own existence for oneself. It mean, that we made a covenant with God to be dead, to sin, and that. henceforth our life should be lived for Him. We signified this in the water of baptism; it was a funeral of self, and a raising up to a new life, as a new creature, dead to human hopes and aims, alive as a spiritual being begotten of God's holy spirit, and so .able to grasp . heavenly truths and promises, and to rejoice in .things not seen. This is what Paul means when he says,. "I -died, yet I live, yet not-I, but Christ liveth in me." "For me to live is Christ".

Such is the Christian walk, and how far are we living up to it. How far are we allowing earthly interests of home, and .''business, of . friends, and socialities, of pleasures and. pastimes; -16 usurp our time and attention. How far are we living up to our consecration vow to the Lord?"

We wonder if any can just feel that they. have kept their vows fully,. and are inclined to think that we all realise how much we have come short. The things of earth; especially the tender ties of human loves, of home and children and other relationships, are difficult to keep in their place. They come so tenderly, pleading for a little more attention. The loving heart longs to please, and, oh, how easy it is to forget that, "for me to live is Christ." All I have and all I am, I handed over -to the Loud, and now only hold as a stewardship, so that it is not a matter whether I like to do so and so, to please even a loved one, it is; "What would Christ do? What would God have me to do?"

Such is the Christian way. The only way to the crown is by bearing the cross. If we do not like to bear the cross, then the crown "will ne'er be won.. This position is not new to us, but we are so apt to be 'affected by the influences about us this day that we need to be continually reminded and -to watch and pray lest we enter temptation.

There is, however, a joy in faithfully hearing the cross. It is the Adversary that would try to make us think contrariwise. Let us keep the end in view. Let us ever remember the Divine purpose for us, that God has chosen us to -be members with Christ, members of His elect, and how He is overruling the circumstances of our .lives so that the way

of the cross may mould our characters and make perfect. Let us try and note any little good effect in ourselves as a result of our trials or denials or zeal, and we shall count it all joy to be dead with Christ, to bear the cross and to despise the- shame.

So we must bear the cross cheerfully. We must not try to make everybody know that we are bearing the 'cross. We can expect our brethren in Christ to .appreciate it, but those of the world, good as they may be as men and women, cannot understand the position at all therefore, all they need to know, is that we have determined to be true Christians, and we are to- try and prevent our sacrifices from affecting others. A Wife may be just as good and better a wife, and a husband a better husband. Mother.. father, son or daughter, employer or -employed can all meet the reasonable responsibilities of such relationships better than ever as Christians, still doing all as for the Lord. _ Yet there must be a definite, firm stand against anything that the Lord would not do or allow, for "for me to live is Christ."

This is to be the rule of the Christian's life, not only in contact with our fellow-members in Christ, - but in every affair of our lives in the daily contact with people of the world. We must remember that we are to do all things in the name of Christ, as stewards of God, not only in all honourable dealing, but we must manifest God's spirit, Christ's spirit, in all patience, gentleness and consideration of others' interests and feelings. It is thus that we must let our light shine that others may glorify our Father which is in heaven.

All, our words or preaching or Christian works or profession will count for nothing unless our lives accord. the most powerful witness for Christ and the truth will be our manner of life if we live the Christian life and manifest the Christian spirit.

It is surely a most important matter to .continually keep in mind, for while it is so plain in the New Testament, it is easy to allow the day by day concerns to make us forget, that we are' dead and our lives are hid with Christ in God.

What a splendid motto for life. It was Paul's motto, it is our motto, if we are walking the same 'road as Paul. No earthly love can have precedence, our love to God and to Christ must be supreme. If we allow love to our dearest loved ones to intervene .we shall not gain the prize. of the high calling. We may deceive ourselves even in this respect, and fail to -see that we are allowing some earthly love to influence us and interfere with our Christian privileges of the service of .God and witnessing for- the Truth, or our assembling together not only for our own building up in faith and hope, but to encourage and help others in the way. Each member in the body of Christ must do its part to edify the body. We have such a- responsibility which we cannot shirk 'and be true to our. consecration. "For me to live is Christ."

The Christian life is a practical life: as the Christian faith is logical and reasonable. Christ left us. an example that we should walk as He walked, in His steps. "He who was rich yet for -our sakes' -became poor that we through His poverty might 'be • made rich." Is that the way that He is our example?. Is that the life we must Live as His followers. Surely it 'is, "because He bath laid down His life for us, and we ought to lay down our lives for the brethren:" Only by walking the same way in the same spirit, learning the same lessons of obedience and developing the same' loving;' zealous, perfect character can we hope to share. the same reward. So, then, as Christians, we are consecrated' to be dead with Christ. ' "I died; yet I live; yet not I, but Christ liveth in me," "For me to live is Christ."

The question may arise, Is it not right that we love our loved ones who are members in Christ more than other members in Christ? We are reminded of our Lord's statement, "My mother and my brethren are those who do. the will of my Father in heaven." We must love as Christ loves. Does Christ hve Our son or daughter, .or father or mother, more than some other member's son, daughter, father or mother? No, we are all one in Christ Jesus. If we are dead to all human things and risen with Christ, "our lives are hid with Christ in God." If it is that "for me to live is Christ," then we will try to view matters from God's viewpoint, from- the same aspect as our Lord. Probably all know these things, only we forget, and earthly loves are apt to creep in and hinder our way. They must be kept in their proper place. Our love must be to God and Christ supremely.

Take my life and may it be Lord, acceptable to Thee ;

Take my will and make it Thine It shall be no longer mine;

Take myself—I wish to be Ever, only, all for Thee.

Christmas Convention.

The Melbourne Friends are again looking forward to their Annual Convention Season, and take the opportunity of making this preliminary announcement, assuring the brethren from other parts of a very hearty invitation, and a season of happy fellowship.

The meetings (D.V.) will be held at Molesworth Chambers, 450 Little Collins Street, Melbourne, and a syllabus setting forth the days and order of meetings will shortly be prepared, and • further particulars announced in a later issue.

Meanwhile, we will be pleased to hear from any of the Friends who anticipate making the visit, as this will facilitate matters regarding the completion of the necessary arrangements respecting the programme, accommodation, etc.

Kindly address all communications to The Secretary, Melbourne Class, c/o Berean Biblical Institute, National Bank Chambers, Hawthorn, E.2, Melbourne.

“Love is sweet in any guise,

But its best is sacrifice;

He who, giving, does not crave Likest is to Him who gave Life itself the loved to save.

Love, that self-forgetful gives,

Sows surprise of ripened sheaves Late or soon its own receives.”

—Whittier.

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 “se& either in the correspondence or in the sermons reported.

A Cross (a) on the wrapper indicates that the Subscription to “Peoples Paper” is overdue.

EXCERPT FROM PITTSBURGH CONVENTION.

ONE of the brethren has told of Brother Russell's implicit confidence in God's leading and that in even the little things of his service of the truth and the brethren he was looking for and taking the experiences of life, and even the thwarting of his plans as from God—His providential dealings. I, too, noted this characteristic of faith. At breakfast in the train one time travelling from New York to Pittsburgh I asked him if he thought the sermons in the newspapers were reaching and deeply interesting many people. He replied that he did not know surely, that we had to take that by faith, and added, "Faith is a good thing to have, anyway." How true that is: Faith in a miracle-working God makes miracles possible even to-day in our own lives, for He is still working miracles in those who have faith. Just think of our infinite minuteness compared with the creator of the universe, of the 125 millions of worlds scientists claim they can see or account for, and by whose infinite wisdom all these are ordered in their relation to one another. And then beyond that utter smallness we are not even perfect in our own sphere, but "born in sin and shaven in iniquity," weak and imperfect and subject to death.

Yet it is still true "according to your faith 'be it unto you.'" God is more willing to give His own infinite spirit to us than a good earthly parent is willing to give gifts to his child. What can we not do when that spirit works in us? More and more I see that the Christian life is not primarily what we can do for God, but the acceptance of what He will do for us, if we constantly ask for an increasing measure of His spirit, which will in fact make us more than conquerors. Many things are impossible with us; but "with God all things are possible," and "He will work in us to will and to do His good pleasure," if we "but 'Humble ourselves under His mighty hand'" and become as Jesus was, "a broken and emptied vessel" for Him to fill and use. How beautifully Jesus illustrates this attitude in saying "of Mine own self I can do nothing, but," as I hear I speak, "the words are not Mine but His that sent Me," and "the Father than dwelleth in Me. He death the works."

Again when the ruler came to Him and said, "Good master, what must I do to inherit eternal life?" Note well the reply, "Why callest thou Me good? There is none good but God." What a glorious thought is here suggested—that all the beautiful qualities of character which we see in Jesus, and in smaller measure, learn to depend on and to enjoy in our friends, brethren and relatives, all that makes life and its relationships interesting and desirable, in any degree, all good is from God, the "giver of every good and perfect gift," and the perfect expression of every good quality. We only need to see Him clearly to love Him with all our hearts and to love and desire His blessed and holy will in all the avenues of life. The most successful prayer I have ever offered is that I might see Him more clearly as He really is. I am continuing to make that the burden of all my petitions.

FROM SOUTH AFRICA.

THE pamphlet has now been printed in the Zulu language. It comprises 16 pages, containing the matter which has appeared in the "People's Paper," entitled "God's great plan of Salvation and Restoration," prefaced by a chart of the Ages.

It will now be the endeavour of the friends to have these placed in the hands of those natives able to read Zulu, and especially those having some interest in Christianity. We pray and trust that it may be the means of leading some of this noble race to a clearer perception of the Divine purpose concerning mankind and a better understanding of the Bible apart from sectarian teachings. The cost has 'been great, but it is hoped that the visit here has 'been also of some benefit to the South African friends. The amount contributed by the Australian readers amounted to £61/1/6.

Travelling expenses to South Africa, local fares,

postages, etc., amounted to	..	£281	0
Translating and printing 5000 copies	22	10	0
Leaving towards personal expenses further	and		
travelling		10	6
		£611	6

As throughout the world, there are lots of religions in this dark continent, and all sections of Christendom appear to be represented. It must be confusing to the native mind, when awakened to the faith of Christ, to find so many divisions all professing to be in some way superior, and often claiming to be the only true religion. Our pamphlet, as will be seen from its English Version, makes no appeal of a sectarian nature. Its purpose is simply to state the Divine plan of salvation, as shown in God's Word, preaching Christ and Him crucified and risen, and in due time to "see of the travail of His soul (as "a ransom for all") and be satisfied. We have endeavoured to "water" the seed that others have sown, and now leave the results in the hands of Him Who can "give the increase" according to His Own will. With those who contributed to make this effort possible we rejoice that we have done what we could, and pray and hope for a blessing upon the work, together with those who will distribute the pamphlets "free and without price" to God's glory.

PRESENT DAY CONDITIONS.

ALL nations are faced with great problems to-day. Each country has its own particular difficulties to overcome, while finance and unemployment seem to be the lot of nearly every State.

The earth itself is beautiful, and produces abundant supply, but it seems clearly impossible for man in his present fallen and selfish condition to devise a system of economy whereby every one may have the opportunity of doing his share in the productive work and receive his proper supply of the things needful so that all might enjoy the good things provided for mankind.

The troubles afflicting the so-called Christian nations to-day are mostly the natural consequences of careless and unsound government, and personal indifference to the principles of justice and economy.

The world has run wild since the war. Instead of seeking the simple life, which is the healthiest and really the most enjoyable, it has plunged into extravagant living and careless expenditure on things satisfying only to pride and selfish desire for luxuries and pleasures.

In order to satisfy these unnatural desires and ambitions, both governments and people have become involved in a system of credit, - and have thus lived beyond their means, and the only possible conclusion to such a course is now evident.

So it is that mankind, both nationally and individually, automatically bring upon themselves the necessary punishment or correction. The sooner the lessons are learnt the better. The sowing has been to the wind, and the reaping will be the whirlwind. There can be no lasting prosperity, no lasting happiness of nation, or people, apart from the principles of righteousness. There can be no successful government apart from providence. In of his own volition, however good may be his intention, cannot evolve a perfect system. Much 'better could have been done, however, in the past ten years had simple justice been the aim of legislation. On the contrary, however, most enactments of Parliaments seem influenced by partisanship, selfish interest, and absolute indifference to expense or thought as to where the money was to come from.

Just such conditions are what the Scriptures would lead us to expect. Man's period of opportunity in trying to formulate a good government in his own way and by his own power is terminating, and it will terminate in a way clearly demonstrating his utter failure, in his fallen state, and apart from Divine aid, to govern himself successfully.

The automatic consequences, in the time of trouble ensuing, will prepare mankind to look to the only source of help, "The Desire of all Nations," the promised remedy for earth's woes.

It would seem that as Pharaoh was specially raised up to the Egyptian throne, that God's power in delivering Israel from bondage in Egypt might be manifested (Romans 9:17), so to-day certain types of leaders of nations and governments are being permitted to lead the world to a breakdown of the present order of things, resulting in chaos and "trouble such as never has been nor will be."—Dan. 12:1; Matt. 24:21.

Satan has so far been the "prince of this world." His wicked spirit of selfishness, pride, ambition, lust and strife has led the world, and the time of trouble is the natural outcome. Mankind choose to serve Satan instead of God, and this is the result.

Then it will be that Christ will depose Satan and take control of the world's affairs. He will speak peace to the people, relieve the oppressed, and put righteousness to the line and justice to the plummet.

Instead of the wicked prospering as a green bay tree, as has been the case up to now, the "righteous shall flourish as the palm." Instead of every man's hand being against his fellow in selfish ambition and lust of power, Christ's sweet spirit will prevail, the spirit of love, joy and peace and goodwill towards all. Thus it is that we see "The bright shining that there is in the clouds."

“And He Went as He Was Wont to the Mount of Olives.”

Luke 22:39.

THE mountains are Nature's monuments. Like the islands they dwell apart, and like them they give asylum from a noisy and irreverent world. In their silence many a meditative spirit has found leisure for the longest thought, and in their Patmos-like seclusion the brightest visions and largest projects have evoked; Whilst by a sort of over-mastering attraction they have usually drawn to themselves the most memorable incident which variegate our human history. And, as they are the natural haunts of the highest spirits, and the appropriate scenes of the most signal occurrences, so they are the noblest cenotaphs. Far off they arrest the eye; and though their hoary chronicle tells its legend of the past, their heaven-pointing elevations convey the spirit onward towards eternity.

We do not wonder that excited fancy has sought relics of the Ark on the top of Ararat; and in the grim solitude of Sinai, it is solemn to remember and easy to believe that the voice of God has spoken here. Elijah has made Carmel all his own, and the death of Moses must be ever Pisgah's diadem. The words of Jesus seem still to linger on the hills of Galilee, their lilies forbidding “thought for raiment,” and their little birds twittering “No thought for to-morrow,” whilst every grassy tuft and scented flower is breathing its own beatitude. But though heavenly wisdom spake on that mountainside, and excellent glory lighted up the top of Tabor, there is another height to which discipleship reverts with fonder memory, and which it treads with softer step—that mountain where beyond any spot in Palestine “God was manifest in flesh”—where the great Intercessor was wont to pray, where Jesus wept over Jerusalem, on whose slopes He blessed the Apostle-band, and sent His message of mercy to mankind—the mountain at whose base lay Bethany and Gethsemane—on whose gentle turf His feet last stood—the Sabbatic, pensive and expectant Mount of Olives.”

Applying the Truth to One's Self.

TO be established in the present Truth signifies that I have carefully studied and thoroughly proved it by the law and the testimony (Isa. 8:20), and that as -a consequence I am* convinced of its verity, so that my faith is stedfast and immovable.-1 Peter 5:9; 1 Cor. 15:58.

That I know in whom I have believed.-2 Tim. 1:12. ‘That I have tasted and seen that the Lord is good.—Psa. 34:8.

That I have partaken of the sweets of fellowship with Him.-1 John 1:3-7*.

That I have partaken of His spirit of meekness, faith and godliness to such an extent as to be led into a joyful realisation of the fullness of His grace as manifested in the wonderful divine “plan of the .ages.”—John 14:26; 16:12-15; 1 Cor. 2:10-16.

That I have been permitted to see not. only the .various features of that Plan the Worlds and Ages, Permission of Evil, Restitution, Kingdom .of God with its Human and Divine Phases, Second ‘Death, Great Time of Trouble, Times and Seasons, Second Presence of Christ, Harvest and Its Work, etc., but also the necessity and reasonableness of, its various measures in -order to the full accomplishment of its glorious outcome in the fullness of the appointed times.

. This ‘is what it is to be established in the present Truth. It is indeed a most blessed condition, bringing with- it such peace and joy as the world can neither give nor take away.

But though I be thus established in the present truth, there are quite a number of •

THINGS WHICH I MUST REMEMBER.

That my election to the high position to which I am called is not yet made sure—the race for the ‘prize of My high calling is still before me.

That I am yet in the enemy's country, surrounded by many subtle and powerful foes.

That if I would be successful I must fight the good fight of .faith:

That the weapons of my warfare are not carnal, but (God's .truth is) Mighty to the pulling- down of the strongholds. of

error, superstition and inbred sin. 2 'Cor. 10:4.,

That I wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Eph. 6:12. . .

. That it is in view of the warfare before me—the subtlety of my temptations, the weaknesses of the flesh—that the faithful Peter urges all -diligence in the cultivation of .the Christian graces, and a continual calling to remembrance of the precious truths I:have learned—that I may be strengthened for the conflict, and thereby able to make 'ailing and election sure.

That faith is a good thing (without which I cannot please God, I cannot be justified, I cannot maintain my justification or have: .into the' additional. favor, I cannot be an overcomer; yet faith. without. virtuous works is dead; and to hold the truth in unrighteousness is worse than never to have received it.

That the truth is given to me for its sanctifying effect upon my heart and life—it should have; free course and be glorified—its precious fruits should appear more and more from day to day.

That I must add to my faith, virtue-true excellence of character that will mark me as separated from the world and its spirit.

That in me the world should see those moral qualities which. they must approve—however they may oppose (the objects of) my faith. • That I must acid sterling honesty, truth and fair dealing. in all business. relations; moral integrity in all social relations; manifestly clean hands, and a pure heart, and a bridled tongue that 'works no ill to a neighbour.

That all of these the world has a right to expect froth me .and all others who call ,themselves Christians; and that- all of these are indispensable features of that virtuous character which must be added to my faith.

That if my hands be clean, they will not dabble in any= thing that is not virtuous—they, will have nothing to do with unrighteous schemes or projects in. business.

That if my heart be pure, it will not devise evil .things, or harbour evil thoughts, or -plot mischief.

That if my tongue 'be bridled, it will not be given to evil-speaking, but will hold its peace when it cannot speak well and wisely. -

That the promptings of-virtue go. further than merely these negative features which refuse to do anything which would work ill to a neighbour—they incite not only to passive, but also to active, goodness—in benevolent charity which seeks to alleviate suffering; to' sympathise with sorrow, to comfort those in distress, and to, elevate and bless others; to assist "all men as 'I' have opportunity."

That I must gain a knowledge of God's character in order that I may the more thoroughly imitate it, and of His truth, that I may more fully conform to its teachings. . That I must exercise temperance—or self-control—in all things, letting my moderation be known unto all men, and- taking care not to be hasty, hot tempered, rash or thoughtless; but endeavouring to be evenly 'balanced, thoughtful and considerate.

That my whole manner should be characterised by that carefulness which would indicate that I am ever mindful of the Lord's pleasure, of my responsibility to Him as His representative, and of my influence upon my fellow-men to see that it always be for good, never for evil.

That I must let "patience have her perfect work, that I may be perfect and entire, wanting nothing."

That this grace smooths the way for. every other because all must be acquired under the process of patient and continuous self-discipline; and that not a step of progress can be, gained without the exercise of this grace. . That not one of the graces more beautifully adorns the Christian character, wins the approval of the world's conscience or glorifies the God of all grace, whose truth inspires it.

. That it. is long suffering meekness earnestly striving to stem the tide of ,human imperfection- and weakness, and endeavouring with painstaking. care to regain the Divine likeness.

That it: is slow. to wrath and-plenteous in mercy.; quick to perceive the paths of truth and righteousness, and prompt to walk in them; mindful of its- own imperfections, and sympathetic with the imperfections and shortcomings of others.

That I must add to “patience, godliness.” I must carefully study and imitate the .divine character as presented in the Word.

That I must exercise brotherly kindness towards my fellowman.

That I must add, to brotherly kindness, love.

That kindness may be manifested where but little love exists toward the subject of such kindness; but I. cannot long persevere in such acts of kindness before a sympathetic interest is awakened; and by and by that interest, continually exercised, deepens into love, and even though the subject may be unlovely in character the love of sympathy for the fallen and the degraded grows, until it. becomes tender and solicitous. and akin. to that of a parent for an erring son.-

That Peter describes a most amiable character—one which cannot be acquired in a day, nor a year, ‘but the. whole life must be devoted to it.

That day by day, if I am faithful, I will be able to realise a measure of growth in grace and development of Christian character.

That it is not enough that I know the truth—nor should I be contented to hold it in. unrighteousness. . I must see to it that the truth is having its legitimate and designed effect upon the character.

That if I receive the truth into a good and honest heart, I have the assurance of the Apostle that I shall never fall,. and that in due time I shall be received into the kingdom of- my Lord and Saviour, Jesus Christ.

That I should see the necessity of ever keeping the instructions and ‘precepts of the Lord fresh in my mind, and of drinking deep into their inspiring spirit—although I am already established in the faith.

That to be established in the faith is one thing, and to be established in Christian character and in all the graces of the spirit is quite another.

In claiming to be a divinely recognised child of God and a follower of His dear Son, I stand before the world as God’s representative; and, presumably, all my words and actions are in harmony with His indwelling Spirit.

I stand as a guide-post in the midst of the world’s dark and uncertain way; and if I am not true to my profession, I am a deceitful sign-board, causing the inquirer to lose the right way and to stumble into many a snare. Therefore, to take the name of God, claiming to -be His son, a Christian, a follower of Christ, without a fixed determination, and careful effort to fairly represent Him, is a sin against God of which I will not be held guiltless!

I realise that to undertake the Christian life is to engage in, a great warfare against iniquity; for, though the grace of God abounds to me through Christ to such an extent that my imperfections and short-comings are not imputed to. me, but robed in Christ’s imputed righteousness I am reckoned holy and acceptable to God, I am not, says the Apostle (Rom. 6.:1, 2) to continue in sin that grace may abound; for by my covenant with God I have declared myself dead to sin, and that I have no longer any desire to live therein. But having made such a covenant with God, and having. taken upon myself His holy name, if I continue in sin, or cease to strive against sin, I am proving false to my profession (Rom. 6.:1, 2, 11, 12). This means a great deal. It means a constant warfare against the-easily besetting-sins of my old nature; and-the struggle will be long and constant until the power of sin is broken; and then only constant vigilance will keep it clown.

If I ‘be true .to my. profession, I will daily strive to realise an increasing mastery over sin in myself, and will be able from time to time to-distinguish some degree of advancement in this direction. I will grow more. like Christ—more self-possessed, more meek and gentle, more disciplined and refined, more temperate in all things, and more fully possessed of the mind that was in Christ Jesus. My old temper and unlovely disposition will disappear, and my new mind will assert its • presence and power. And thus -the silent example of- a holy life will reflect honour upon that holy name which it is my privilege to ‘bear and to represent ‘before the world, as a living epistle, known and read’ of all men with whom I come in contact. -I -realise that the formation of such 4- noble- and pure character is the legitimate result of the reception Of truth into a good and honest heart. ‘ Or; rather; such the’ transforming power of

divine truth upon the whole character, when it is heartily received and fully submitted to. “Sanctify them through thy truth: thy Word is truth,” was the Lord’s petition on the Church’s behalf; and may I not fall into the error of some, of presuming that the sanctifying work can go on better without the truth than with it? -2 Pet. 1:4; I John 3:3; John 15:3; 17:17; Eph. 5:26; Rom. 12:2; 2 Cor. 3:18; 7:1; Psan. 19::7-14 ; 1 Tim. 4:16. -

-. I need the instruction and guidance and inspiration of the truth for holy living, and our Lord’s words imply, that all the truth that is necessary to this end is in the Word of God, and that, consequently, I am not to look for any further revelations through visions or dreams or imaginations of myself or others. The Word of God, -says the Apostle (2 Tim. 3:16, 17), is profitable for doctrine, for reproof, for correction, for instruction in righteousness (Heb. 4:10), that the man of God may be perfect, thoroughly furnished unto all good works. It reveals to me the spirit, mind or disposition of God, and exhorts me to let the same mind dwell richly in me; and in conjunction with the study of the mind of God as revealed in His Word and communion with him in prayer, I receive the blessed influences of His spirit, which brings me more and more into conformity ‘with His perfect will. I realise that to live a holy life: is not to do some great and wonderful things; it is to live from day to day a life of quiet unostentatious conformity to the will of God—of secret communion with Him •in my closet, devotions, and daily work, and of zealous activity to the extent’ of my ability and opportunity in His service. I have named the name of Christ (2 Tim. 2:19), it is my determination—God helping me—to depart (more and more) from iniquity and apply my heart unto instruction, confident that I shall be led of God into green pastures and beside still waters: my table will be richly and bountifully spread, and my cup of blessing and joy and gladness will overflow; while the wrath of God will in due time be revealed against all who take His hallowed name in vain, however they may band themselves together, and however loudly they may proclaim themselves heaven’s appointed messengers.

DAVID’S KINDNESS.

2 Sam. 9:1-13.

“Be kindly affectioned one to another with brotherly love.”—Rom. 12:10.

IN considering the incident of this lesson we are reminded of the words of the Apostle James (5:10), “Take, my brethren, the prophets who have spoken in the name of the Lord, for an example.” What examples they present—of faith, humility, meekness, obedience, patience, endurance, brotherly kindness, love. We call to mind Moses’ devotion to God and His cause, his tireless zeal and loving ministry through long years of extreme trial; we mark also the obedient faith of Abraham, of Jacob, of Samuel, of David, and of all the noble list of ancient worthies who fought the good fight of faith with unabated energy to the end of their course.. While we consider these worthy examples of loyalty and faithfulness to God and to His truth and righteousness, • we remember that these characters were developed under only the moonlight of the law-dispensation; and in this view of the matter, reason suggests what the Apostle Peter also calls attention to: “What manner of person ought we to be in all holy conversation and godliness?” (2 Pet. 3:11)—we who are the recipients of the much more abundant grace of this gospel dispensation.

The kindness of David, to which attention is directed in this lesson, is another mark of noble character. David was now well established and prosperous in his kingdom. The way to it since his anointing had been a rough and stormy one; and in one of the seasons of severest trial, the remarkable friendship between himself and Jonathan, Saul’s son, was thoroughly proved and strongly cemented.

And while Jonathan freely submitted to the will of God which intercepted his own succession to the throne of Israel and gave it to David, he desired and received of David the assurance that when he should be thus established in his kingdom he should always show kindness to him and his posterity. See 1 Sam. 20:14, 17.

When the days of his prosperity came at length, years after Jonathan had gone to his rest, David, remembering his covenant, began to inquire if there were yet any left of the House of Saul to whom he might show the kindness of God. He found but one, the only surviving son of his friend Jonathan, and upon him he lavished the affection and kindness which it would have been his pleasure to bestow upon Jonathan himself, had he survived. Gratefully he remembered the love of his friend, and lovingly he endeavoured to requite it to the extent of his ability.

There is really no more worthy trait to adorn a righteous character than that of gratitude. It is gratitude that returns to God that filial affection which is due from the creature to the Creator. It is gratitude that encourages and sweetens the cup of loyal devotion between friend and friend. It is always the due reward of loving service, and especially of self-sacrificing service, though it is not always the reward rendered. The spirit of the world is, alas! so far removed from this that even loving and self-sacrificing service is more frequently rewarded With cold, thankless indifference, and not seldom with reproachfulness or persecution. Those, therefore, who will live godly and cultivate the graces of a godly character must not be disappointed in failing of their reward here, and in meeting the rebuffs that are sure to

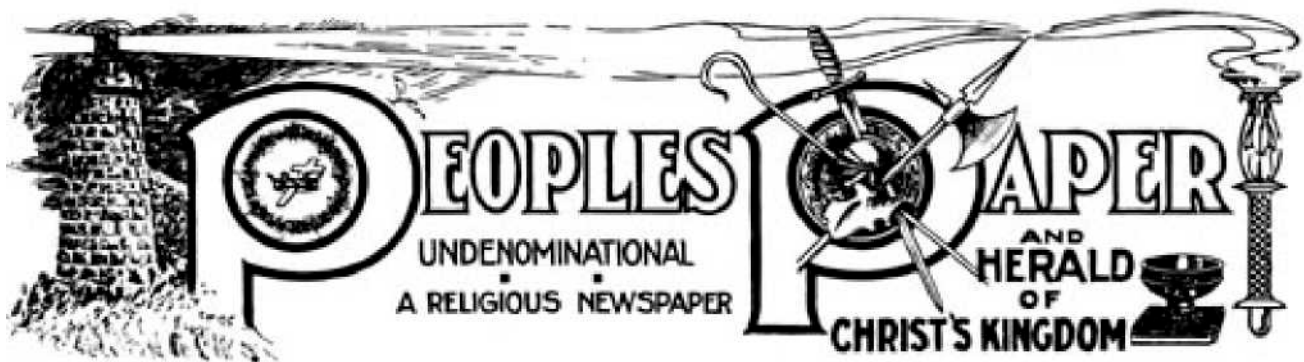
come to them in the line of duty. Let them duly appreciate their opportunity of proving their devotion to righteousness and truth by taking patiently and bearing with humble fortitude whatever of reproach or ingratitude may be the present reward, content to await God's time and God's way for giving to righteousness its due reward. Such overcomers who count not their lives dear unto them are of the David (beloved) class.

The text of this lesson needs no comment except the exhortation that we should each more and more endeavour to put it in practice, and to see that with each passing year we are able to note some degree of advancement in this element of godlikeness, not overlooking that sure proof of brotherly love mentioned in the last clause—"in honour preferring one another," remembering also the similar counsel of the same Apostle on another occasion, "In lowliness of mind, let each esteem others better than themselves" (Phil. 2:3), If we merely say that we love one another and yet pursue a steady course of self-seeking, wherein is the love manifest? Let us not love in word only, but in deed and in truth.-1 John 3:18.

When there is some secret foe which claims you for a prey, Fierce becomes its dread approach, it fills you with dismay

Just wing your flight to Jesus, for with Him alone is rest, He'll show the way to conquer, and grant you your request.

—Psalm 19:12-14; Matt. 11:28,30.



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Lest Ye Fall from Your Own Steadfastness.

“Ye therefore, beloved, seeing that ye know these things before, beware lest ye also, being led 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 the Lord in which we are living—the “day of vengeance.” In verse 10 he has pointed out that the I present age will end with the dissolution of the symbolic “heavens” and the symbolic “earth,” which 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 eleventh 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 persons 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 their loss of present light at least.

Finding thus that the apostle is particularly addressing ourselves, let us indeed give earnest heed to his counsel. We notice further that the apostle is not addressing the worldly, nor even the average nominal Christian; but he specifies that his warning is to the “beloved,” who already have attained to “steadfastness.” This implies that they have 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 correct 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 Professor 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 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 of “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’s having “bought us” with His own 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 certain Scriptures to their own confusion and to the extinguishing of the 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 to death pronounced in Eden could not be set aside without a ransom, a corresponding price, would logically have implied that disobedience under a full trial secured by the ransom 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 could be beguiled by such open and arrogant perversions of the Word of God.

But still another sifting came for the “unlearned” and unsettled, not thoroughly furnished with the whole armor of God: this was the teaching that God is the author and instigator of all the sin, crime and wickedness there is in the world; and that after He shall become weary of evil doing He will reform, change His course and incite all mankind to righteousness and holiness, as He now (this theory claims) incites the majority to sin, etc. Of all the theories which the Adversary has brought out in this “evil day,” this one seems to be the most blasphemous. So-called “orthodoxy” is certainly quite blasphemous enough in claiming that God, after permitting His creatures to be “born in sin and shaken in iniquity” (which He had nothing to do with bringing upon them), claims that, as a punishment for sins which they could not avoid, the vast majority of the human family will be imprisoned in a flaming hell of unspeakable torture, and divinely provided with everlasting life, so that they shall never be able to escape those sufferings by death, and that the devil will be similarly supplied with eternal life (but free from pain) for the purpose of torturing them; and that fuel for the torture will to all eternity be provided by divine power. We say that this is extremely blasphemous of the divine character, yet it is as nothing at all in comparison to the teaching which claims that God is the instigator, the first cause, of all the sin and crime and wickedness in the world. Some Scriptures were also wrested to support this theory, just as

Spiritualists and Christian-Scientists do. Of course, only those who had never become thoroughly rooted and grounded in the truth could ever be “led away” by such a blasphemous delusion as this.

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 well rooted and grounded ‘in the knowledge of the fact that all present institutions will go clown, and that the new order of things to be introduced will not be of human institution, but the work of God through the 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 that the fully consecrated of the Lord’s people may need to be more than ever on guard against “the wiles of the devil.” “We therefore, -beloved, seeing ye know these things (that all of the affairs, reforms, etc., of the present time will avail nothing, and that all the present institutions will pass away, and that God is about to establish His own kingdom in His own way; and knowing further, that just at 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.” ‘While the “siftings” specially affect those who have been I brought by the Lord into the light of present truth, yet in a more general way and along different lines slightly different siftings are in progress with the nominal church as a whole. Each denomination is being shaken, and the theories of Evolution, Spiritism, Christian Science, Theosophy and Moralism are making great inroads upon all who have named the name of Christ, even if they have not come into the light of the “harvest” truth. Unsettled, lacking the knowledge of the Divine Word and plan, necessary in this evil day, the whole nominal church is gradually losing its faith in the Bible, under the lead of its most able ministers, who, blinded to present truths and unable to rightly divide the Word of Truth, are generally coming to hold the opinion that their own ideas respecting truth (“higher criticism”) are superior to the Scripture presentations.

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 someone 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 testimonies 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 ideas and lawless disregard for the testimony of the Lord, wresting its statements. We may rather assume that in a 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 graces 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 mouthpiece 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 (“or. 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 principles laid down in the Lord’s Word, and illustrated in the life and character of our Lord and His apostles. The same apostle who gives us this warning against falling from our own steadfastness, tells us in the same epistle (2 Pet. 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 that we 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 the more earnest heed that you may make your calling and election sure, for if ye do these things ye shall never fall.”

The Unfailing One.

HE who hath led, will lead
All through the wilderness:
He who hath fed, will feed;
He who hath blessed will bless;
He who hath heard thy cry
Will never close His ear;
He who hath marked thy faintest sigh,
Will not forget thy tear.

He loveth always, faileth never;
So rest on Him, to-day, for ever!
He who hath made thee whole
Will heal thee day by day;
He who hath spoken to thy soul
Hath many things to say.
He who hath gently taught
Yet more will make thee know.

He who so wondrously hath wrought
Yet greater things will show.
He loveth always, faileth never;
So rest on Him, to-day, for ever!
He who hath made thee nigh
Will draw thee nearer still.
He who hath given the first supply
Will satisfy and fill.

He who hath given thee grace,
Yet more and more will send;
He who hath set thee in the race
Will speed thee to the end.
He loveth always, faileth never;
So rest on Him, to-day, for ever!
He who hath won thy heart
Will keep it true and free;
He who hath shown thee what thou art
Will show Himself to thee.

He who hath bid thee live,
And made thy life His own,
Life more abundantly will give,
And keep it His alone.
He loveth always, faileth never;
So rest on Him, to-day, for ever!

Then trust Him for to-day
As thine unfailing Friend,
And let Him lead thee all the way,
Who loveth to the end.

And let the morrow rest In His beloved hand;
His good is better than our best,
As we shall understand,
If, trusting Him who faileth never,
We rest on Him, to-day, for ever!

FR.H.

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EDITORIAL

JUDGING from articles in leading religious papers of England, it seems to be generally acknowledged that if the present trend of indifference to religion and church attendance continues, the churches will, in less than ten years’ time, have to close their doors. Principal Garvie a few months ago was reported as deploring the state of the churches which, he said, was obstructing missionary enterprise. Such voices are raised from time to time, and some prophesy and seem to hope for a great revival; but Churchianity and its empty forms and ceremonies and teachings that have so misrepresented the God of their worship, appears to be sickening unto death. While it is a sad condition of things, yet, it is exactly what the Scriptures have foretold. Peter spoke of “damnable heresies” which would be brought in after the decease of the apostles. Paul tells how that “in the last days men shall be lovers of their own selves rather than lovers of God, having the form of godliness (professing to be Christians) but denying the power thereof.” The Revelator shows how the Church in its last stage would reach this worldly lukewarm condition and be disowned by the Lord (Rev. 3:12). There are many who think the churches will yet revive and be the means of the world’s conversion. “We would have healed Babylon but he will not be healed.” It is good to hear voices of Aarm raised, honestly acknowledging errors and wrongs which have come about through false teachings. Canon Fancourt, in Auckland Cathedral, candidly declared “we have in the past misrepresented God,” and he could not say a truer word. The churches have inherited from the Dark Ages the many “damnable heresies” which have weaved a confusion and mystery around the Christian religion, which have made the Word of God of non-effect. It is truth that must conquer error, good that must overcome evil, faith that must take the place of superstition, and the knowledge of God that must banish ignorance, as the “Light that shall lighten every man that cometh into the world” shall dispel the darkness and gloom of sin and sorrow and death.

The trouble with the churches is that, while they have great classical and scientific knowledge, they hold so much error and understand so little of the true knowledge of God and His Word. How can they convert the world when they do not themselves understand the Gospel of Christ, which is the power of God unto salvation to them that believe?

The only foundation on which the true Church of Christ can stand is the truth, “Thou art the Christ, the Son of the living God.” It needed no scholarship to understand the simple yet profound teachings of the Saviour. “The poor had the gospel preached unto them.” It was not then, nor has it been since, that many great, noble or learned have grasped the Gospel message.

It is a sorry thing to see numerous churches of various sects, creeds and theories all claiming to be the Church of Christ, yet mostly still steeped in the delusions of teachings hatched in the Dark Ages. Instead of trying to mend, to end, or to unite such systems of error, it would be better to Obey the Lord’s voice of Revelation: “Come out of her, my people.” It would be well to abandon the “old bottles,” which would, anyway, burst if the “new wine” (the present truth) concerning the coming new dispensation were to be poured into them.

The true Church can only be based on the Rock foundation, “Thou art the Christ, the Son of the living God.” There was nothing in the teachings of Christ about such things as the Trinity, or that man has a soul that cannot die, or the wicked will be granted eternal life so that they can forever suffer torture. He claimed to be the Son of God and said, “My Father is greater than I.” He came to save that which was lost and dying. “Ye will not come unto Me that ye might have life.” Those who wilfully continue in sin are to go into “gehenna” for destruction. “All the wicked will God destroy,” for He is able to destroy both body and soul in gehenna.

NOTICE.

Our attention has been drawn to the fact that from time to time certain letters are being circulated by people in Sydney and other parts, under the names of Berean Bible Students, Associated Bible Students, or some such titles.

We recognise the personal liberty and privilege of all to publish what they believe to be truth. We find, however, that some of our readers have received such letters, at first under the impression that they came from this office. They then noticed the variance of teachings and have written to us for explanations of statements so contrary to the matter which is contained in our columns. We wish all to know that we are not responsible for these emanations. All our publications are sent out from this office only, and under the title of the “Peoples Paper,” or by the Berean Biblical Institute, Hawthorn, Melbourne.

FIRST FOUR RULES OF LIFE.

Add up your blessings—such a host! you surely must have more than most. With such a long impressive sum, no least excuse for feeling glum. Add “grit” and gladness to the rest, and you’ll stand up to every test.

Subtract from all your calculations petty crosses and vexations; take away the times you fail, every temper, slight and wail, Shedding trouble, every fraction—that’s the right use of subtraction.

Multiply by two or four advantages you had before, by keeping an adventurous mind, by seizing every chance you find; by laughter much more oft than sighing; by working, learning, hoping, trying.

Divide your wealth with poorer folk. You’re strong enough to halve a pack that’s weighing down some older back. You’re kind enough to split in two the task a frail one has to do.

Add, subtract, multiply, divide! Remember this, whate’er betide; if to the first four rules you stick, you’ll work out life’s arithmetic!

The Closing of the Gospel Age.

We have been requested to present our views respecting the closing of the present Age, and the establishment of the Lord's Kingdom on the earth. While there are more essential matters, of faith and the working out of Christian character, yet we remember that the Lord upbraided the Pharisees because 'while they could daily discern the skies and foretell the weather, they failed to perceive the more evident signs about them indicating the times, and that they were living in the end of their Jewish Age and in the presence of the Son of Man, so that they "knew not the time of their visitation."' —Luke 19:44.

The Lord also taught that a similar position would prevail at His second coming, "As in the days of Noah. .. they knew not until the flood came and took them all away, so shall it be in the days of the Son of Man." Just as truly as there was to be a flood in Noah's day, is there to be the "great time of trouble such as was not since there was a nation" prior to the inauguration of the new Age and Messiah's Kingdom.

In all the great Divine judgments of the past—the Flood, Sodom and Gommorrah, Egypt, and Jerusalem—God has forewarned His faithful people. How beautiful are the words of the Lord when proceeding to destroy Sodom, "Shall I hide from Abraham that thing which I do."—Gen. 18:17. Again, it is declared, "The Lord will do nothing but He revealeth His secret unto His servants the prophets" (Amos 3:7), and concerning the great time of trouble with which this Age ends the Apostle writes, "Ye brethren are not in darkness that that day should overtake you as a thief." So, then, while we may not know the day nor the hour, we must "watch and pray" and discern the times in the light of the prophetic lamp if we would "know the time of our visitation."

Most of our readers realise that we are living in the "time of the end," and have been since about 1795-99. The wonderful increase of knowledge, means of locomotion and communication and wondrous other inventions, completely fulfil the prophecy of Daniel 12:1. 4. Likewise all the signs of our Lord's great prophecy. 24, Luke 17 and 21, are discernable to-day. '1 Master said, "When ye see these things, then know that the time is at hand," that generation shall not pass until all be fulfilled.

The difficulty generally is that we take too small a view of these things. So many seem to expect the Lord's coming and going to be like a flash of lightning, and everything to be consummated in a day. The Apostle Peter warns us in his second epistle, chapter three, to remember how much higher and greater are God's thoughts than our thoughts.

He says, "a day with the Lord is as a thousand years, and a thousand years as one day." To understand correctly these things we must try and take the Lord's viewpoint. "The time of the end" covers quite a period, during which many events are to take place in the world, in connection with Israel and particularly in respect of the Church, for "the Harvest is the end of the Age."

It would be during this same period that Christ would again be present in the world preparing to establish His Kingdom, receiving the overcoming Church unto Himself that they may be with Him and reign with Him. The Harvest means a separating of the true Christian from the mere professing Christian. The Parable of the Talents indicates the Lord's first work with His people. The Gospel Age will be closed by all the Church being taken to be with Christ.

They will have been prepared for the great work of dealing with mankind, of leading all the willing and obedient up the highway of holiness—to receive the reward of eternal life which was forfeited by our 'first parents, and separating the 'incorrigibly wicked who will be destroyed in the second death, which work is shown in the parable of the Sheep and the Goats. —Matt. 25.

It seems very clear that Christ must be present for some time attending to this work, among the members of the Church. This is in accord with His own statement, that as there were "days of Noah" 'before the flood so there would also be "days of the Son of Man," prior to the great time of trouble with which this Age is to end. We believe it is reasonable to think that the "days of the Son of Man" will anyway be as long as were the "days of Noah," and that we have been some considerable time in these days. Daniel's time prophecies have reached their termination, viz., 1260. days, about 1796-99; 1290 days, about 1826-29; 1335 days about 1872-4. Also the seven times of the Gentiles ran out about 1914; yet the last members of the Church are still in the flesh and the Kingdom is not set up.

Some have thought that the words, "In the days of these kings shall the Lord God set up a kingdom," mean that the reign of Christ would commence as soon as the Gentile Times ended. That does not appear to be the case, but rather that during the times of these Gentile kings God would select the heavenly kingdom class that should reign with

Christ. Throughout the 'Gospel Age, this Kingdom has been in course of preparation. Soon now, we believe, the last member in Christ will be glorified and then the great time of trouble will reach its climax, will break down the present systems, social and religious, that are out of accord with righteousness, and the humble the hearts of men and lead them to turn to the Lord, their only refuge and strength. The 1260 days of Daniel (or 3Y2 times) were to be days of persecution of God's people, and at the end of that period the Papal persecution was broken, when Napoleon took the Pope a prisoner to France. At the end of 1290 days, 30 years later, the Christian Church was awakened respecting the second coming of Christ by the Millerite movement, which terminated in 1844 in disappointment, because they expected Christ to come again visible to the human eye. He did not come that way, but as a glorious spirit-being. At the end of the 1335 days the present Lord had prepared the promised feast of Luke 12:37, the feasting on which is the "blessedness" promised to those at the end of that time.

Now the Lord is inspecting His people regarding the use of talents, and, at the same time; matters are working out in the world and with the Jews in preparation for setting up the Kingdom. When the Kingdom is established all the "little flock" to whom it is the Father's good pleasure to give the 'Kingdom will be with Christ in the throne (Rev. 3:21), for they are promised to reign with Christ 1000 years. Satan also will have been bound, for he is to be bound 1000 years.

Many think that 6000 years of human history are past, but we think not, but incline to the thought that when 6000 years are over the seventh 1000 years will be the reign of Christ, and will be the great antitypical sabbath, for which "the whole creation groaneth and travaileth together in pain until now, waiting for the manifestation of the Sons of God."—Rom. 8:22, 19.

Correspondence

The following extracts from letters of our brethren in the various States show true appreciation and thankfulness to the Lord, while rejoicing in the truth. A brother from a distant State writes:—

"Your welcome letter duly received and I thank you for same, and the kind expressions. Also many thanks for Vol.

1 and 'Voice' received safely. I have plenty of 'Perplexed Humanity's Only Hope,' but was out of the others. I like to have copies of 'The Voice' on the Divine Plan.

"Have just re-read the copy of January 1st 'P.P.,' and appreciate the encouragement to 'seek first the Kingdom of Heaven.' This must surely be our first and most earnest desire, but the trivial cares and pressing needs of our struggle for existence are always with us. I liked the thought given in a recent 'Herald,' that these everyday trials and apparently trivial details of our daily routine are being used by our all-wise and loving Heavenly Father as a grindstone to smooth and polish us into shape. This is evidently so if we accept the Apostle Paul's words, 'All things work together for good to them that love God.' These words must have been a source of great comfort to all God's children striving to be conformed to our 'Pattern.'

"'The Manna' of September 6th and comment are very encouraging. I would almost have lost heart in these isolated parts, and apparently useless life, only for such assurances of God's Word. I mean, this humdrum life I am living seems so trivial and useless in regard to giving much witness for the furtherance of God's Kingdom on earth; but I thank my Heavenly Father and the Lord Jesus Christ that I have learnt that sublime lesson that, if faithful in little things, we may be accounted worthy to help Him in the glorious future, when there will lie the unspeakable opportunity to do the great things in the restoration of mankind. May we be kept faithful in the little things which He gives us to do

One of our brethren in New South Wales writes as follows:-

"It is some time since I wrote to you last, but I have been receiving the 'P.13,' regularly and always welcome its arrival, and trust you will always preserve that meekness of spirit which has characterised it in the past. "The last PPs." have been 'meat in due season,' and have contended for the faith, and also for the presence of our Lord—invisible to the world.

"May the Lord bless your labour of love and help you to show forth praise to His everlasting honour and glory.

“I visit the little class meeting at Rawson Chambers, Sydney, when opportunity offers. Enclosed herewith please find — toward the tract fund. Please remember Me in your prayers. Your brother in Christ.”

The following also shows how the truth is enjoyed by others of our readers, one having just received the free papers

“I am writing to let you know I have just finished reading and studying the lovely book, ‘At-one-ment Between God and Man,’ which you so kindly sent to me. I cannot tell you in words how much I enjoyed reading it. How beautiful the chapter entitled ‘The Undefined One,’ also the ‘Holy Spirit of God,’ but the chapters all through the book are most interesting. The book has been a great help and comfort to me, and I do pray to my Heavenly Father to help me to understand and make it plain to me.

“I will now, with God’s help, read and study ‘The New Creation’.”

“Just a line to thank you for the pamphlets, which I read and enjoyed, and sincerely hope you will send me some more soon, as I consider them of-immense value to the hungry mind. I would also like you to forward me Foregleams of the Golden Age,’ for which I enclose postal note for 3/-.”

Post-Resurrection Appearances.

“Attention has often been drawn to the fact,” Writes Rev. Gerard Sampson in a little volume of “Eucharistic Meditations for the Sundays and Saints’ Days of the Year,” “that in all the appearances of the risen Lord, He is never recognised by sight.”

“He is supposed to be a spirit, or a stranger, or a gardener. Not one of His disciples ever recognised, with His eyes, that it was Jesus. This is remarkably significant. The Jews and other enemies of Christ ceaselessly spread reports that the accounts given by the apostles and evangelists of our Lord were false, and had no historical truth in them. This applies not only to His miracles and sayings, but to the accounts of His resurrection and ascension. If the apostles and evangelists had made up the appearances of the Risen Lord out of their own heads, they would have composed very different accounts from those which the evangelists have given us. For instance, if it were not an actual fact, well known and authentic, that after the Resurrection our Lord did appear to many chosen witnesses, and that not one of them recognised Him, and that they all at first disbelieved the word of those who had seen Him; if this were not an historic fact, who would have invented it?”

The Gospel as Preached to Abraham.

THE word gospel signifies good news. There are parts or elements to the good news, however; there are first principles of the gospel of Christ (Heb. 6:1), and there are more advanced doctrines, also. For instance, when you became aware that you were a sinner, and learned that Jesus had become your ransom, and that as a result you might now approach God through faith in the righteousness of Christ, and that by-and-by, in God's due time, all marks of sin would be removed, and the willing and obedient among the human family would be lifted up to actual perfection, that was good news for you: it was the basis of your harmony and friendship with God. It was the same thing which centuries ago was good news to Abraham. Paul tells us, "Abraham believed God and it was counted unto him for righteousness" (Rom. 4:3). What good news did God communicate which Abraham believed? The gospel . . . saying,

"In thee shall all nations be blessed." The process by which all nations were to be blessed was not understood by

Abraham, except that it should be through his offspring, but he believed the fact without knowing how. We are made acquainted with the manner in which the blessing comes, viz.: that Jesus was (through Mary) the seed of Abraham, and as such gave His life a ransom for all men: that, as a consequence, in due time all men will be released from all the ills which come through sin.

Yes, the restitution from Adam's sin—the justification of humanity by Christ's sacrifice, was the good news to Abraham, to us of the Gospel Age, and is to be good news to the whole world in the next Age, for it is to be testified "in due time" (1 Tim. 2:6). It is the message that is called "the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people" (Rev. 14:6).

But there is another phase of the good news (gospel) which belongs exclusively to this Gospel Age, something "which in other ages was not made known unto the sons of men, as it is now (during this Gospel Age) revealed unto His saints and prophets (public expounders) by the Spirit" (Eph. 3:5). This special good news is, that since Jesus' sacrifice, God is calling out from the world of humanity, some to become the Bride, the Lamb's wife—to "become partakers of the divine nature" (2 Pet. 1:4), to cease to be men and become "new creatures in Christ Jesus" (2 Cor. 5:17), and as such to be "Heirs of God, joint-heirs with Jesus Christ our Lord." This is "our high-calling" of God, which we are to make sure of, by crucifying and sacrificing the human nature. This is the prize for which we seek—"glory, honor, and immortality." •

But these prizes were not offered to Abraham: he was not told about the joint-heirship, nor about sitting in the throne, nor about immortality. No, these were not made known in past ages. "Jesus Christ . . . brought Life and Immortality to light through the gospel" (2 Tim. 1:10), Nor will this high calling be made during the future ages, for the "body of Christ" will be completed in this age. The Bride will be developed, and the marriage of the Lamb will come when his wife hath made herself ready (Rev. 19:7).

So we see that we get all that Abraham got, viz., justification by faith from Adamic sin, and in addition are invited to become a part of "The Seed which is Christ" (Gal. 3:29). Abraham was the father of this seed in a certain sense.

Jesus was anointed of the Spirit—"the Lord's anointed"—and this, we have seen, is the meaning of His title, Christ; and all who become members of the Christ must be made partakers of the Holy Spirit—anointed. Now we want to show that none were ever thus anointed before Jesus, and if this be the case none ever were members of His body before this age.

David is called the Lord's anointed, but he was anointed of Samuel with the anointing oil to the office of king; but both David and the oil were types. The oil is a type of the Holy Spirit, and David a type of Christ in his office of king. Aaron was the Lord's anointed also, but he, too, was anointed only with the typical oil and was himself a type of Christ in his office of priest. The Spirit of God (Holy Spirit) came upon the prophets during the Jewish Age, but in a different way entirely and for a different purpose from that of its operation on the Church during this age. Then, it was simply a power, which took possession of the prophet, over which he had little or no control (see Num. 22:38). Never before Jesus did the Holy Spirit act as "a comforter" and guide into an understanding of truth, and this is the special work of the Spirit now. It is given to the new creature as a seal or evidence of his being begotten to the divine nature and as an earnest of his final deliverance or birth into the spiritual form.

The Spirit had written the mysteries through the prophets, but had not revealed them. These mysteries were written for the church (Jesus and His body), and no one else could know them, nor will anyone else understand them until the church is complete and "the mystery of God . . . finished."

Many of the prophets were good men who loved God and whom God loved, yet Daniel, called the “greatly beloved,” prayed for weeks to God, desiring an understanding of some of the prophecies which he himself had uttered. But the Spirit gave him no understanding of it; finally God sent an angel, gave him all the understanding possible (but evidently not satisfactory), and finished by telling him that the thing was closed up and sealed for a time, but would be understood when due (see Dan. 12:9).

For the same reason that prophets though beloved could not understand, the angels also beloved could not understand. God had not revealed His plan, hence it is written, “Eye hath not seen, nor ear heard, neither hath it entered into the heart of man (nor angel, we might add, on the strength of Peter’s statement) the things which God hath prepared for them that love Him. But God hath revealed them unto us (the Church) by His Spirit . . . Now we have received . . . the Spirit of God, that we might know, the things freely given to us of God” (1 Cor. 2:9, 13).

Peter evidently refers to Daniel’s interest above referred to, when he says (chap. 1:10), “Of which salvation (our high calling) the prophets have enquired and searched diligently who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was (speaking) in them did signify, when it testified beforehand the suffering of Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us they did minister, the things which are now reported unto you, by them which have preached the gospel (good news) unto you, with the Holy Spirit sent down from heaven (to be your guide in understanding the preaching), which things the angels desire to look into.” They prophesied of the grace (favor—high-calling) which is come unto you—the gospel church. Now notice another point made strong by Peter’s expression: the prophets testified beforehand the sufferings of Christ. To all who see how the church or “body” of Christ has fellowship with the “Head” both in sufferings and glory, this statement is full of meaning. Our hope is to be accounted worthy to suffer with Him, that we may be also glorified together (Rom. 8:17); but the prophets spoke of the sufferings as all future: they spoke of them “beforehand,” so we may be sure that no matter how much the prophets may have suffered as witnesses for God, their sufferings were not like those of the gospel church, reckoned a part of the sufferings of Christ.

Now, again, to His body, the Church, Jesus is called the “Head,” “Leader,” “Captain of our Salvation,” and how proper it is that a leader should precede his followers. How could Abraham and the prophets walk in His footsteps as He hath set us an example? (1 Pet. 2:21.) If Abraham and the prophets be counted as a part of the Christ, then Jesus was their follower; if their sufferings be a part of the afflictions of Christ, then Jesus was merely filling up their afflictions. But not so—the Head suffered first and then the body follows—“considers Him” and His example. This is our privilege to “Fill up that which is behind of the afflictions of Christ” (Col. 1:24).

But we have already shown that one reason why we are called the Christ, is that we are like our Leader, anointed of the spirit or power of God. The Father gave it without measure to Jesus the Head; and Jesus when glorified gave the same to His body, the church at Pentecost, as Peter explains: “He being by the right hand of God exalted, hath shed forth this” (Acts 2:33). The spirit in this sense as a witness of our sonship (on the spiritual plane), as a guide into all truth (as it becomes “meat in due season”), came to the church first at Pentecost, as we read that the Holy Spirit was not yet given because Jesus was not yet glorified (John 7:39). Jesus must first make His sacrifice and be accepted of the Father, before any could be received as spiritual, new creatures and recognised by the Spirit’s adoption as such. Jesus’ words bear the same import. He said, “It is expedient for you that I go away, for if I go not away the comforter will not come unto you; but if I depart I will send him unto you”—“even the spirit of truth” (John 16:7; 15:26). Hence it is evident that the Spirit in this sense of enlightening and anointing is given only to the body of Christ (anointed).

But someone enquires: Is it ever stated that the church is anointed? Yes, we read (1 John 2:27), “The anointing which you received from Him abides in you, and you have no need that anyone should teach you (ye are not dependent upon human wisdom and science), but the same anointing teaches you concerning all things” (Diaglott). Again, let Paul tell us of our anointing (2 Cor. 1:21), “Now He which establisheth us with you in Christ, and hath anointed us, is God; who also hath sealed us, and given the earnest of the Spirit in our hearts.”

We conclude, then, that whatever God may have in His plan, as the reward of Abraham, the prophets, and all ancient worthies, it is not the same thing which is promised to the Christ, which began with the head and will end with the last member—in this age. Thus we see that while there was good news to Abraham, and is to be everlasting good news in future ages, yet our Father hath bestowed “the exceeding riches of His grace, in His loving kindness, toward us in Christ Jesus.”

The Bible in Russia.

“During 1928 and 1929 and up to the present time,” writes Dr. John H. Ritson in a brochure on British and Foreign Bible Society’s work in Russia, “the door against Bible importation in any form appears to have been doubly barred, and permission to print the Scriptures within Russia cannot be obtained at present.”

“The policy of opposition,” says Dr. Riston, “is futile, and sooner or later doomed to fail. In 1835 persecution broke out in Madagascar. Missionaries were expelled. There was a death penalty for Bible reading. Christianity was proscribed and public worship was forbidden. But many copies of the Scriptures had been distributed before the persecution began, and they were “the fuel that kept the sacred fire burning (luring a quarter of a century.” When the missionaries returned they found more disciples of Jesus Christ than there were when they left. This has happened again and again in history. Many of the 23 million volumes of the Scriptures circulated by the Bible Society in Russia are there still. The seed is sown and much in good ground. The roots have struck deep down into the hearts of the Russian people. No Government can root them out.”

“He always wins who sides with God
To him no chance is lost;

God’s will is sweetest to him when
It triumphs at his cost.

Ill that He blesses is our good,
And unblest good is ill;

And all is right that seems most wrong,
It it be His sweet will.

—Farrar.



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Glad Tidings of Great Joy.

“Behold, I bring you good tidings of great joy, which shall ‘be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord.” “For the Son of Man came to seek and to save that which was lost. (Luke 2:10, 11; 19:10.)

Our confidence in Jesus •, t He was the sent of God the Redeemer, the Deliverer of His people. rests not mere,; upon the testimony of the apostles in the New Testament records, wonderful and convincing as these testimonies are; they gain nine-tenths of their weight and importance from the fact that !they evidence the fulfilment of promises, types and prophecies given by the Lord with more or less explicitness from time to time throughout the preceding 4000 years. He who does not discern something, at least, of the divine plan of the ages in connection with our Saviour, His birth, His three and one-half years’ ministry, His sacrificial death, His resurrection, His ascension, etc., fails to get the real strength of the divine revelation, designed by the Lord to be the firm foundation for His people’s confidence in Him, and in all the glorious things which lie has promised He would yet accomplish through this great Saviour.

Note the original promise of the Saviour shortly after sin had wounded our first parents and brought them under divine sentence. (Gen. 3:15.) Note the promise made to Abraham respecting Messiah, that He should be of his .posterity. (Gen. 22:18.) Notice the same to Jacob. (Gen. 28:14.) To David. (2 Sam. 7:12 16.) Through Isaiah the prophet, His coming and His greatness are foretold. (Isa. 9:6, 7; 11:1-9.) Daniel, the prophet. also refers to the importance of His work of making an end of sin, and bringing in everlasting righteousness, and thus sealing the visions and prophecies, which the Lord had just given respecting Him and the favour to come through Him. (Dan. 9:24.) We recall also how He was typified in Isaac. who was not only the heir of the promises made to Abraham, but who was also in a figure put to death and received again from the dead ad. We remember also the types and figures of the Mosaic arrangement. and how ‘Moses himself was declared to be like unto the greater One to come after him.

Had the hopes of Israel been merely inventions to deceive the people, we may be sure that the deceiver would have been careful to have marked out some remarkable line of parentage for the coming Messiah—free from blights, scandals, etc., but this was not done; instead, the weaknesses of the flesh amongst our Lord’s progenitors are fearlessly noted. The New Testament writers are similarly candid, and make no hesitation in recording the genealogy. All of this is in full accord with the scriptural presentation of the matter; namely, that our Lord’s virtue, His sinlessness, His separateness from sinners, was not through the flesh, not through His mother, but through His Father. God.

According to the flesh, Jesus Christ took hold. of the seed of Abraham, as the Apostle explains; but

through various circumstances He was indirectly related also to the outside world. All of this is interesting to us, but nothing to be compared to our still greater interest in the fact that our Lord Jesus, although born a Jew under the Law, and redeeming those who were under the Law, did more than this, in that his death as planned by the Father and accepted by Himself, was a propitiation “for the sins of the whole world.” He died as the ransom price for Adam and his sin, and thus purchased from condemnation, not only Adam, but his entire posterity involved through his transgression; hence, as the Apostle points out, “He is able to save (deliver) unto the uttermost all who come unto God through Him.” (Heb. 7:25.) Not only so, but our Lord’s circumstances of birth and early experiences in comparative poverty as a working man impress us with the thought that He is indeed able to sympathise with mankind in every station of life; having passed from the glory of the Father to the conditions of fallen humanity and back again, He is surely able to appreciate and to sympathise with all conditions and classes.

Our chief interest centres in the message which our heavenly Father sent us through the angels at the time they announced the birth of Jesus: “Fear not”—the angel understood well that through sin and degradation a fearful

apprehension comes over man when he finds himself in contact with spirit beings; he is apprehensive of certain further condemnation or punishment; his acquaintance with his fellow man in influence, authority and power, leads him to dread the still greater authority and power of the Almighty, lest it should be injurious to him. Only the true Christian, having the eyes of his understanding opened to appreciate the length and breadth and height and depth of the love of God, can have that perfect love toward the Heavenly Father which is built upon an intimate knowledge of His Word, and which casteth out all fear. We are reminded of the prophet’s words respecting the Lord’s people of to-day, “Their fear toward Me is taught by the precept of men.” (Isa. 29:13.) The Lord would have His people free from this fear, though not free from a proper reverence toward Him. •

What was the first angelic word
That the startled shepherds heard ?—

“Fear not !” Beloved, it conies to you
As a Christmas message most sweet and true,

As true for you as it was for them
In the lonely fields of Bethlehem ;

And as sweet to-day as it was that night,
When the glory dazzled their mortal sight.

The message continues, “I bring you good tidings of great joy, which shall be to all people.” How slow the Lord’s people have been to believe this message, and to accept the Saviour at His full worth! How prone they seem to be to suppose first of all that He was to be a Saviour merely for the Jews; or, secondly, a Saviour merely for a special elect class; or thirdly, a Saviour only for those who, under present darkness, ignorance, Prejudice, superstition and devilish influences, manifest a special love for righteousness! But how broad is the statement—great joy—for all people! Our faith is not broader than the positive declaration of the Scriptures, when we hold firmly that our God graciously has arranged that every member of our poor fallen race shall yet be blessed with a clear understanding, not only of his own weaknesses and imperfections through the fall, but also by a clear understanding of the great redemption price paid by the Saviour, and a share in the glorious opportunities thus secured, to return, if he will, back to full harmony with God, and to full ‘blessings and everlasting life. •

The angels did not declare that our Lord came to bring universal and everlasting salvation to all people;

but they did declare that the good message of joy, of privilege, love, hope, shall extend to all people. The explanation of this is that a Saviour had been born—a deliverer of the weak, the helpless, the dying, able to succor to the utmost all who would come to the Father through Him; able to open the blind eyes and to unstop the deaf ears that all may come to an appreciation of the goodness of God shining toward them in the face of the Lord Jesus.

The word Saviour, otherwise rendered Deliverer, signifies in the Syriac language, literally, Life-giver. What a wonderful thought is conveyed by that word! What is it that our poor, dying race needs? 'It needs deliverance from the sentence of death, and then it needs deliverance from death itself, into life, complete, abundant, and everlasting. Our Lord has already become our deliverer in the sense that He has settled our account with Justice. As a result of this work already done, and since the Church, which is the body of Christ, has followed in the footsteps of our Lord, and has about "filled up that which is behind of the afflictions of Christ," (Col. 1:24), very shortly now, under the sounding of the Seventh Trumpet, the mystery of God will be finished—completed—and atonement for the sins of the world shall be proclaimed in a proclamation of full emancipation to all people. Good tidings of great joy it will surely be! full of gracious opportunities for enlightenment, restitution and obedience, and for a full return to all that was lost by father Adam, including life in perfect degree—lasting life!

No wonder, - after this message had been delivered, the Lord -permitted an angel host to serenade the proclamation, and, incidentally, to prophesy also of the grand results yet to flow from the great work of redemption. which was then only beginning in the birth of the Redeemer ! Properly, the anthem begins with praise to Him that sitteth upon the throne, to Him who devised the great and wonderful plan of redemption, and who sent His Son, our willing Redeemer; glory to Him in the highest—in the highest strain of heart and voice, with fullest appreciation of Him as a Saviour ! Next came the consequences on earth; namely, peace—not such a peace as men might patch up between themselves and between nations and parties, and that under present conditions would very soon be scattered to the winds, but a peace with God, a peace which comes from a restoration to the race of the divine good will. It was because divine justice could not spare the guilty, that the sentence of death, the "curse," has borne down upon our race for now six thousand years. Under that divine sentence of death, the dying race has become impoverished, not only physically, but mentally and morally. Selfishness has become the rule, and, in its wake, have come all our selfish ambitions and pride and strife and vain-glory and money-love, which have caused so much of the trouble that mankind has experienced.

But now, glory to God in the highest! because peace has been established upon a firm foundation—the lifting of the curse through the payment of our penalty by the Lord's own arrangement ! As soon as the body of Christ has suffered with the Head, the great antitypical day of atonement will be complete, and peace between God and man will be established, will be renewed, and as a consequence the Redeemer shall take to Himself His great power and reign for the purpose of blessing and uplifting those whom He purchased with His own precious blood. In their interest, it will be necessary that the great peace shall be introduced by the breaking in pieces of present institutions with the iron rod of the new Kingdom, as the vessel of a potter they shall be. crushed as henceforth useless; that in their stead may come the grander and perfect institutions of the Lord's Kingdom. He will wound to heal, to bless, to bring in peace on the basis of everlasting righteousness; for ultimately, He will destroy all those who, after being brought to a knowledge of the truth, will still love unrighteousness, and tend to the corruption of the earth. He will destroy them, not in anger, but in justice, in love, that an everlasting peace in full accord with that which is in heaven may prevail upon earth.

Wherever the story of God's redeeming love has gone, even though confused by various falsities, it has carried more or less of blessing with it—even to neglectful hearers, and not doers of the Word, it has brought blessing; and still more blessing to others who hear partly and obey partly; but its greatest blessing has been to the little flock, the royal priesthood, who, entering into the spirit of the divine

arrangement, have realised themselves justified through faith in the precious blood, and, in harmony with the invitation of the Lord, have gone forward, presenting themselves living sacrifices, that they might have fellowship with Christ in the sufferings of this present time, and also, by and by, in the Kingdom glories that shall follow. It is this class, chiefly, that is now rejoicing in a still fuller opening up of the divine Word. so long beclouded by the falsities coming down from the dark ages; it is this class that is chiefly now rejoicing in the discernment of the lengths and breadths and heights and depths of the divine love and of the divine plan which has purchased the whole world and will, eventually, recover from present degradation all who, under the favourable conditions of the Millennial Kingdom, will develop the character which God demands of all who shall have eternal life—a love of righteousness and hatred of iniquity.

STAND FAST.

HOW many times do the scriptures admonish us to “stand fast”? “Watch ye, stand fast in the faith, quit ye like men, be strong,” says Paul. (1 Cor. 16:13.) He also says to the Corinthian Church, “Not that we have dominion over your faith, but are helpers of your joy: For, by faith ye stand.” (2 Cor. 1:24.) Then again, “Only let your conversation (behaviour) be as it becometh the gospel of Christ; that whether I come and see you, or else be absent. I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel.” (Phil. 1:27.)

These admonitions, so necessary at that time, are much more necessary now. How easy it would be to drift with the tide and become weary and faint.

The Apostles were arrested for preaching Christ and healing a lame man at the temple. They were illiterate fishermen, unaccustomed to speaking before the learned, and we may be well amazed at their courage, and at the straightforward presentation of the Gospel given by St. Peter. It astonished the High Court too. They wished to arraign the Apostles, not for the good deed of healing the lame man, but rather for their preaching of Jesus. However, under the guidance of the Holy Spirit, St. Peter wisely and properly drew attention to the fact that they were on trial really for the healing of the sick. Again he disowned any power on the part of himself and his companions; admitting that they were merely ordinary men, he credited the miracle entirely to Jesus.

What a lesson is here for all who would rev’ the Lord, as TI is ambassadors, as St. Paul said, preach not ourselves, but Jesus Christ.” (2 Cor. 4:5.) How courageous were the Apostle’s words, “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him cloth this man stand here before you whole.” St. Peter was not only preaching that Jesus was the Messiah, whom the Jews had long expected, but, additionally, he was declaring that the Sanhedrin had murdered the Messiah. It was the truth, and it was necessary to utter the truth. To have evaded the point would have shown fear.

Next, the Apostle quoted to them from the prophecy of David (Psa. 118:22), saying. “This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.”

Perceiving the boldness of Peter and John, and noting that they were unlearned and ignorant, these leaders in Israel marvelled; and “took knowledge of them, that they had been with Jesus.” Of Jesus, it was also said, “How knoweth this man letters, having never learned.” (John 7:15.) They knew of His power with

the people through the spirit of the Lord, and of His straightforward presentation of the truth. They recognised these men as of the sane character, filled with Jesus' spirit.

To this day, this is true of the followers of Jesus. "God hath not given us the spirit of- fear, but of power, and of love, and a sound mind." The Lord's people should remember this point and should cultivate such a spirit, and be copies of the Lord Jesus, and of the faithful Apostles, so that all might take knowledge of them that they have been with Jesus and have learned of Him.

As the Apostle indicates in his discourse, "There is none other name given among men whereby we must be saved." We must make a personal acceptance of Him as our Saviour. We must consecrate our all to follow in His steps faithfully, even unto death. On these conditions, we become His disciples; and having become His disciples, learners in the school of Christ, and having been begotten of the Holy Spirit, we are privileged to show forth more and more His praises, and to let our light shine before men, that they, seeing our good works and our likeness to the Master, may glorify God on our behalf.

The Sanhedrin were perplexed, as they perceived that the disciples had so strong a case, and had really turned the tables upon them, charging them before the people with being the murderers of the Son of God, the Messiah. As they looked at the man who had been healed, they perceived a great miracle, and they could say nothing. So they put forth the disciples from their midst, that they might discuss the case privately. They could not deny the miracle, and they were afraid of what it might lead to if talk of this kind about Jesus, and about their being His murderers, should spread amongst the people. They thought it best to let the disciples go, charging them not to preach any more in the name of Jesus. Then was shown the marvellous courage of the Apostles. They replied, "Whether it be right in the sight of God to harken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard." The Bible directs the followers of Jesus to be subject to the powers that be; but while seeking to be thus law-abiding in (very respect. Christians are to recognise that there is a still higher Ruler, and are to be subject to the worldly powers only in the absence of a contrary divine instruction. God had commanded the disciples through Jesus, that they should preach the Gospel. It was, therefore, the duty of the Apostles, as it is the duty of all the followers of Jesus, to make known the Gospel message wherever there are hearing ears, and not to fear what man may do.

The church.. young in faith, had been greatly distressed by the imprisonment of the disciples, and when they were released. a general meeting for rejoicing and praise to God was held, thanking the Lord for the courage given to the Apostles, for the promises of His Word, and for the miracle which led up to this. As a consequence, all were so encouraged that "they spake the Word of God with boldness"; and "with great power gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."

This text is properly an exhortation to all of God's people everywhere, to be faithful and loyal to God and His cause. Let us each apply it to ourselves. "Watch ye, stand fast in the faith, quit ye like men, be strong."

(To be continued.)

“DEAD UNTO SIN-ALIVE UNTO GOD.”

Romans 6:11.

I count myself, O Saviour, dead with Thee!
By faith I also in Thy death have died:
Shall sin still have dominion over me
The sin which on Thy Cross was crucified

Thy Cross and mine, since I, by faith, was
One With Thee in condemnation, in the day
When God the Father made His willing Son
A sacrifice to put my sin away ?

I count Thee, O my Lord, alive in me!
I know as surely as in Thee I died,
So surely Thou Thyself hast risen in me!
And ever more Thou wilt in me abide.

And all the wondrous graces which are Thine
The glorious gifts which God in Thee has stored—
Come in Thy coming and with Thee are mine,
Since I am One with Thee, my risen Lord!

E.H.D.

MRS. BESANT’S PROTEGE.

It is stated in “Das Evangelische Deutschland” that Dr. Annie Besant’s protege, Krishnamurti, who was to be the new Christ or Star in the East, has taken up film work in America. and regards himself no longer as the spiritual leader of the Theosophical movement.

PEOPLES PAPER.

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PRINCIPAL A. E. Garvie, D.D., evidently realises that there is something wrong with the church. He says, "It is a constant regret and trial to the forward-looking men, who do, passionately, desire to win the world for Christ through the church, that there are not only so great obstacles in the world, but also, so great hindrances in the churches themselves." . . . "It is painful for any Christian believer to disturb the beliefs of another, and so cause him grief. But, just as a serious operation may be imperative to preserve an imperilled life, so is it necessary for the church to take the risks and pay the costs of making herself fit for her tasks." . . . "There must be much more thinking done, and thinking so free of the traditions and prejudices of the past, that the church's intelligence shall be equal to the necessities to be met and the opportunities which offer. And this thinking will lead to recognition of how much needs to be revised and adjusted to the new situation in preaching, worship and service, if the church again to exercise the influence and command the authority in the world, which was once her portion, and which the treasures of truth and grace entrusted to her justify her in expecting and qualify her for attaining."

More thinking is necessary, and yet there are great. ----- always thinking, but it is thinking "free from traditions and prejudices" that is necessary, and it must be thinking under the guidance of God's Holy spirit and reverence for His word. Such unbiassed, unselfish, disinterested thinking, should lead to the discarding of all unscriptural doctrines, forms and ceremonies, and human traditions, and the adoption of only the beautiful: yet profound teachings and simple methods of Christ and the Apostles. "Thy Word has still its ancient power." It needs no secular power, it needs no influences of court or strength of earthly arms. If the Word is preached in faithfulness, if the gospel message be proclaimed in its simplicity, "It shall not return unto Me void; it shall accomplish that whereto it was sent." (Isaiah 55:11.)

There is nothing wrong with the Gospel of Christ. The message of the Bible is all right, and sufficient. "It is the power of God unto Salvation." (Rom. 1:16.) The trouble is that men did much thinking on wrong lines. They thought of how to gain power over the minds of men, and so all sorts of mysteries were concocted, and "doctrines of devils" (1 Tim. 4:1; 2 Pet. 2:1.). The church gradually gained the worldly power and influence, which the doctor thinks she was justified in expecting, but which the Apostle Paul, as also the writer of the Apocalypse, speak of as the great "falling away," or the unfaithful woman.

In our thinking upon this matter, it is not only necessary to return to the pureness of teachings and simplicity of the faith, but also to search out the purpose Divinely intended in sending the Gospel to the Gentiles during this age. Whatever that purpose is, depend upon it, it is being accomplished, whether it be in accord with the teachings of the churches, or our own particular ambitions or thoughts or not.

What a joy, what blessing, there would be for all who would meet apart from bias and prejudice, just to search out the truth as it is in Jesus concerning the Gospel message, what it is necessary to preach, and what should be expected as a result of such proclamation.

It is because of the wrong thought that it was the church's mission to convert the world during this Gospel age, that there is the seeming defeat of the Gospel. The New Testament clearly shows that the object during this time is only.

"To take out a people for God's name," to choose a "little flock to whom it is the Father's good pleasure to give the Kingdom"; to select a Bride class, which shall reign with Christ in His Kingdom. When the church has been perfected and glorified with her Lord, then Christ's Kingdom will be set up. Grace and truth will have sanctified those accounted worthy to "be 'joint heirs with Christ.'" and qualified them to as "kings and priests unto God," and for the of all the families of the earth. (Romans 8:1; 1:6; 1 Pet. 2:9; Galatians 3:16 and 29.) It was the mistake of the early church that they wanted to "reign before the time." Only by walking the humble narrow way of the Cross, "despised and rejected of men," can "the prize of the high calling of God in Christ Jesus," be won.

It will be no earthly organised church that will win the world for Christ. Christ has “all power in heaven and in earth,” and, in His own time, will command obedience, and “unto Him every knee shall bow and every tongue confess.” The Gospel, however, is fast accomplishing the mission on which it was sent. “Preach the Gospel in all the world for a witness.” Nothing in the New Testament suggests any thought of the church winning the world or gaining power to exercise influence and command authority in the world. The purpose is very plainly stated to be simply the selecting of a people for God’s name, and the Gospel came to the Gentiles to fill up the number of God’s elect, which might, had the Jewish nation accepted Christ, have been taken entirely from that nation. (Acts. 15:14-17; Rom. 11:25-27.)

Dr.. Garvie truly said, “It is painful for any Christian believer to disturb the beliefs of another, and so cause him grief.” Such is Christian spirit. and well would it have been, had all who have criticised their brethren in the faith, had more of such spirit. How much has been done in the denunciatory spirit, as though glorying in fault-finding and in a feeling of superiority. “Knowledge puffeth up” has been more frequently demonstrated. The true Christian who comes to a clearer knowledge of Bible truths and the Divine purposes, rather than feeling “puffed up,” should realise the favour bestowed upon him, and endeavour to use his best powers of mind and heart, in humbly transmitting the rays of light to others, who may be hungering for the knowledge of the truth. Divine truth upon spiritual matters has not reached anyone because he or she was clever; it comes only by having yielded ourselves to God, and having received Holy ‘by which alone, His Word can be interpreted.

If this is ever borne in mind, how much more tenderly will these “operations” of breaking up the mists of error and confusion of creeds and dogmas be undertaken.

There are some who seem to take pleasure in seeing the discomfiture of those whom they attack. It is the natural mind that would do so. The spiritual mind has confidence in simply ‘presenting the scriptural view of matters, kindly and prayerfully seeking to gain—not to defeat—the hearer, and recognising that all glory in any success is to the Lord, whose we are, and whom we serve, and who has provided us with “the weapons of our warfare, which are not carnal, but are mighty, through God, to the pulling down of strongholds.” (2 Cor. 10:4.)

The carnally minded way of bluntly denouncing and smiting with ridicule, may break down the error, and leave the person stranded in doubt and unbelief. ‘The true soldier of Jesus Christ will seek rather to gain the ear and build up in true faith and doctrine, and it is in such results that there is the real joy of service.

CLASS ADDRESS.

Word is to hand from our Sydney friends that their class meeting room is now number 523 (Burn’s Club Room), 5th floor, Rawson Chambers, Pitt Street. Studies are held on Sunday afternoons and evenings, at 3.30 and 6.30 p.m.

CHRISTMAS CONVENTION.

Having finally decided that the days of the Convention season will comprise Thursday (Christmas Day), Friday, Saturday, and Sunday, December 25 to 28 inclusive, the Melbourne Friends have now drawn up their Convention syllabus, including what should be very helpful and interesting Bible studies, addresses, etc., and in which some of the visiting Brethren will take part. The season proper will include Thursday, Friday and Sunday, with afternoon and evening sessions, while the Saturday afternoon will take the form of an outdoor gathering at Heidelberg, when each and all can look forward to a happy, enjoyable, and profitable outing. On Saturday morning (if necessary) a baptism service will be arranged for any of the brethren desiring to symbolise. Tea will be provided each day, and it is hoped that as many as possible of the Friends from other parts will avail themselves of this opportunity of fellowshipping at convention this year with those of like precious faith, so that all may be further encouraged, exhorted, strengthened, and made to rejoice together, especially in these latter days.

The meetings will be held at Molesworth Chambers, 450 Little Collins Street, Melbourne, and any desiring further particulars. or accommodation are asked to communicate with the Secretary, Berean Biblical Institute, National Bank Chambers, Hawthorn, E.2., Melbourne.

“All God’s angels come to us disguised,

Sorrow and sickness, poverty and death,
One after other left their frowning masks,
And we beheld the seraph’s face beneath,
All radiant with the glory and the calm
Of having looked upon the face of God.”

—Selected.

Correspondence

Dear Brethren,

Recently, a book, "God's Eonian Purpose," came my way. It introduces the Concordant Version. While we appreciate a desire to clarify the Scriptures, we cannot endorse the practice of reading into the Scriptures the purport of one's thoughts, or, as we remark with secular things, making the wish father of the thought.

Just now, we find all freak religions ready with a cure-all. If we have once really understood Jehovah's plan, we must be aware that the pivot on which it turns or its centre feature is the Ransom sacrifice.

If we apply this test to anything but Jehovah's plan, that is presented to us, we shall find that the Ransom sacrifice is either evaded or regulated to be a nonessential feature, instead of being the paramount feature.

And so with this presentation, we perceive that while we understand that the world has been redeemed by the sacrificial death of God's Son, they would have us understand that the world has been justified by His death, without any action on their individual part. Romans 3:28; 5:1; Galatians 2:16; 3:24, all show we must use our wills and signify our faith. Acts 13:39 tells us the same thing.

It seems quite easy to fail to remember that we are free-will agents. Jehovah gives us the opportunity, but we must exercise our own wills, and will either to live or die.

Some are not capable of exercising their wills, just so, and, at present, are not responsible, and we rejoice in Isaiah 35:8 for them.

If we would just strive to become clear on the fundamentals of the plan, these subterfuges would not detract us. We do well to remember that these earnest folk, not having comprehended the plan, are not responsible as we are, who claim to have understood it.

With the fundamental error as above, the book is replete with many others as a consequence, and, as the sects hopelessly confuse the texts referring to the church and the world, so does this presentation confuse the spiritual and earthly phases of God's plan.

We do not hope to convince these people of Jehovah's plan, as they apparently have never comprehended it, but we humbly trust that aspiring saints will remember, that as such we have a responsibility to be fully persuaded in our own minds, and that we cannot put on the whole armour of God, unless we experience 2 Tim. 1:12. Again, in 1 Cor. 9:26, .27, Paul reveals that he was well aware that it was possible to fall from grace. Hebrews 6 also warns us to this effect.

I gather from this book that they consider these punishments a banishment for a period of time, with an eventual reconciliation. This does not harmonise the operation of Jehovah's characteristics, Justice first, then Wisdom, Love and Power. When refuting this teaching, Brother Russel, among other things, quoted Acts 3:23. How much more comprehensive and satisfying does the philosophy of the Plan appeal to us.

The claim is that the Concordant version is a word for word rendering of the Greek in translation. considering a much paraphrased translation, and remember it is only one of others. Mr. Benjamin Wilson has given us the Diaglott, a word for word translation of the New Testament, and its conclusions are at variance with the Concordant version.

Romans 16:1 7 and Hebrews 13:9 need no comment. Christian love, Brother.—From yours, humbly,

Question Box.

Question Well day should we keep as the Sabbath?

Answer ..—"We who have believed do enter into rest," not a ceremonial Sabbath once a week. "Let us, therefore, fear lest a promise being left us of entering into rest any of us should seem to come short of it." Only as we cease from our own works, "as God did from his," shall we be able to "rest in the finished work of Christ." If we would try to justify ourselves by good works, or by keeping a literal seventh day, we shall fail to enter into the real rest of faith. When we, as followers of Christ, consecrate ourselves to God, we devote, not only part of our belongings, talents, time, etc., but, "all my days and all my hours."

The ceremonial seventh day Sabbath of Israel was then but a type or a shadow of good things to come, but the reality is of Christ—the real Sabbath of faith. (Col. 2:14-17.)

There is no command that the followers of Christ observe the seventh day, but our Lord arose from the tomb on the first day of the week and appeared to His disciples on that day, and it seemed generally the first day of the week that He appeared afterwards. Thus it became a practice for the Lord's people to meet for prayer and fellowship on the first day. It is thus called "The Lord's Day."

It seemed to be the Lord's intention thus to make it evident that an entirely new dispensation had commenced, that the Law Covenant for the selection of a house of servants under Moses (Gal. 4) had closed, passed away, and that a new age for the selection of a house of sons under truth and grace had begun.

While, therefore, there is no Scriptural command that the Christian observe any particular day, it is, nevertheless, a good providence that the laws of the land provide one day a week when secular work may cease, and thus leave an opportunity for all of like precious faith to assemble in Christian fellowship.

Question:—Should the Mosaic Laws respecting clean and unclean meats still be observed?

Answer—As has been stated above, the church is being dealt with, "not under Law, but under grace," not as "a house of servants under Moses, but as a house of sons under Christ." (Heb. 3:5, 6.) Paul can, therefore, say both respecting the Sabbath and regarding meats, "Let no man judge you," in these things. (Col. 2:16.)

Yet, while we are not under command in the matter, we may learn much wisdom and guidance from the divine arrangements for Israel under the Law Covenant. "The Lord will not withhold from the righteous any good thing," and we may be sure that, as well as containing typical lessons, there were good health reasons for the withholding from the Jews certain meats and certain fishes. Let every man be persuaded in his own mind, and act according to conscience. *Question:—Is there anything in God's Law forbidding the eating of meat on Friday, or is it only one of the Roman church's many errors?*

Answer. No, there is no divine command respecting the keeping of Friday as a fast day. While there were fastings at times commanded under the Mosaic Law, there is no command respecting such matters for the Christian church. With the development of Papacy, it seemed to be part of the scheme of subjugating the laity to formulate all kinds of forms and ceremonies, and to make religion mysterious.

What is needed to-day is a return to the simplicity of the faith, and the practice of Apostolic days. Forms and ceremonies and man-made mysteries are all a hindrance to true Christianity. The Law Covenant and its ceremonies passed away when "Christ made an end to the Law, nailing it to the cross." "The Law came by Moses, but grace and truth by Jesus Christ."

South Africa's Native Problem: The Clash of Colour.

THE most formidable of all the political problems which loom in the future," writes Sir Herbert Samuel in "The Spectator," "is the relation of the coloured races to the white. The leaders of the Asiatic and African peoples are no longer naively ignorant of the nature, of the strength and the weakness, of European civilisation. Within the last half century, easier communications and widespread education have worked a great change. It is as though a curtain had been drawn up. They see the world as it is."

"If," he says, "they were to have reason to think that the British Empire is not, as it has claimed, a friend seeking to help them, its Government a trustee acting in their best interests, its commerce striving, on equal terms with the rest of the world, to serve their needs; let them see the British nation as a distant ruler, gaining power and holding it in order to exploit their trade; let them have reason to contrast their own conditions with those of other territories under the mandatory system where commercial privileges are forbidden, then the moral foundations of the Empire, more important than the economic, will be undermined; the principles on which it has been built and by which it has flourished, so different from those of any Empire of the past, will have been renounced."—(Christian World.)

South Africa, like other parts of this selfish sin-cursed earth, needs the Kingdom, and the Kingdom only will solve its difficulties. The general attitude of the white intruders to dark Africa is unchristian. What is needed here, as elsewhere, to bring peace and happiness is the application of the Golden Rule. The sentiment, particularly in the Dutch, is that the native must be kept down. They know that as education and Bible truths are received by the natives that the result must be a perception of justice and liberty, which will lead to the natives claiming their human rights. This will mean that their labour will no more be exploited and taken ad-vantage of. The natives of South Africa, in their native condition (particularly the Zulus), are a noble race capable of all that a white man can do, if given proper opportunity of development. For generations untold, they have been left in ignorance of the "only name" and only power that will or can lift man out of degradation and bring an intelligence of the Creator's purpose, yet, notwithstanding that fact, the moral standard has been equal to and probably higher than European civilisation.

The Zulu is naturally a gentleman and trustworthy. Those, however, who have come in contact with the white man have imbibed his evil ways, and can be as little trusted. There are good and bad natives as there are good and bad white men, but probably a larger proportion of whites are bad than of the natives. There are those who blame the Missionaries, and not without some reason. It would seem to be a fact that, even those who have gone to these foreign lands, ostensibly to suffer hardship for the Gospel's sake, have lived in luxury, exploiting native labour for a few shillings a month, on plantations, by which they have made considerable money. The inconsistency of these professing to be followers of Him who died for all, "Jew or gentile, bond or free," and "had not where to lay His head," is what has done so much harm, not only in Africa and India, but in the home lands also. What is needed to-day is genuine faith, producing works in accordance therewith. That should be the attitude of true followers of Christ, walking as He walked, talking as He talked, seeking to spend and be spent in His cause, adorning the Gospel of Jesus Christ. Then, too, let all churchianity cease, all the doctrines of the dark ages pass, all the dogmas and creeds of man depart, and let the pure word of God in its simplicity, yet depth, be brought to these people, how beautiful would be the effect. The Dutch, who now rule South Africa, are a religious people, but it would seem very hypocritical. 'They will quickly refer to the curse on Ham and interpret it to mean that the natives, descendants of Ham, are destined by God to be hewers of wood and drawers of water for the white man. They ignore the fact that it is only until the third or fourth generation that God has said He would inflict punishment of the fathers upon their children, and that Christ died for every man, and that, as "all nations are of one blood," so there is no respect of person with God.

As indicating the Dutch attitude, we quote the words of a young Dutch Judge, who said; "We do not believe in the right of the native to rise to our level; we are passing a few laws to ameliorate the native position, but that is only to keep Britain and the League of Nations quiet; we are fighting to keep the native in his place, but we know we are fighting a losing battle."

Well would it be if the Europeans of South Africa were to take advice of our Lord, when He said to the Jews who were so soon to lose the divine favour, and fettered by the Gentile powers: "Make friends unto yourselves with the mammon of unrighteousness." That would mean that while they still have the power, they should treat the natives justly, firmly, kindly, as fellow beings.

There are many who say, if you treat the native kindly, he will despise you and take advantage. White men will do the same, of which there are many experiences, but kindness can be dealt out with dignity, and we have personally tested natives along this line, going out of our way to show a kindness, and in no case did we have anything but pleasant results and received well-expressed appreciation.

While there have been Honaries and Mission Stations which have, no doubt, done more harm than good, yet, as in the past, there are still to-day those earnestly striving to do good and bring to the natives of Africa the glad message of life and truth and liberty. The British and Foreign Bible Society has surely done a great work in printing the Bible in the native languages. The American Mission Board is also doing good work in educating and teaching useful trades, and there are schools for teaching reading and writing. We visited several of these with native teachers, and it was a pleasure to see the work going on. The native seems to be a plodder, and often, though able to read very slowly, he will plod through. The "Christian World" quotes Miss Margaret Wrong respecting Africa's need of Christian literature, as saying. "We are teaching a great number of people to read and creating in them a mental hunger. but we are failing to provide them with anything with which to satisfy that hunger. A good book is a very cheap form of a missionary. In these days of increasing literacy, few needs are more urgent."

It is a pleasure to know that, through the sacrifice of some of our readers, a pamphlet has been published, which, anyway, may be a morsel to hem in the great need—a little to help along the way until the day breaks, bringing the pure gospel in its fulness and beauty to these and all earth's groaning creation, when, "no one will any more need to say to his neighbour. know the Lord, for all shall know Him from the least unto the greatest."

The following letter, just received from South Africa, written by a Zulu to one of the friends who had placed the pamphlet into his hands, shows good appreciation, and that a blessing has been received:

Dear Sir.

I thank you very much for the copies about Bible that we get presently.

The fact is this, the Bible wholly is very hard to understand, and thus explained it's much easier. And if I can keep in touch with these copies I would be very much pleased.

I am, Sir, yours faithfully, J. M.

In such a world as this, with such ugly possibilities hanging over us all, there is but one anchor which will hold, and that is utter trust in God.

WALL TEXTS, CARDS, ETC.

In addition to the usual wall cards, a supply of the motto text card, "My Morning Resolve," bearing the text Psa. 116:12-14, and vows, is expected shortly from the printers.

These are very nice for the home, as it is helpful to have the vows of consecration to the Lord continually before the mind; and are available in two colours, each with gold and blue lettering, 10 x 12 inches, at 7d. each, or 3.5. per half-dozen posted. (The packing and postage would be less if friends desiring these would please combine their orders wherever convenient.)

A nice line of cards (postcard size), with appropriate verses on truth teachings, is also now in stock for Christmas and other use; assorted in colours, at 9d. per half-dozen, or 1s. 4d. per dozen, posted.

Bookmarks of silk ribbon are in various colours with Scripture texts and verses at 6d. each, or 2s. 6d. per half-dozen posted.

BIBLE STUDY AIDS.

For those of the friends who may wish to use the truth literature for presents over the Christmas season, supplies are in hand of the six volumes of "Studies in the Scriptures"; "The Divine Plan of the Ages" (the first volume of the set), and "Foregleams of the Golden Age," nicely bound in blue cloth with gold lettering; the volumes on Revelation, Daniel, and "Desolations of the Sanctuary," and the booklets, "Some of the Parables," "Tabernacle Shadows," "God's Covenants," "Christ's Return," etc. The children are provided for with the helpful little Xmas book, "God's Best Gift," and the "Daily Heavenly Manna" has a nice binding and contains birthday recording pages.

Free tracts and back issues of the "People's Paper" are made available to all who can make good use of them, and desire to cooperate in the work of extending the truth message to others who have ears to hear.

Give us grace, O Lord, to work while it is day, fulfilling diligently and patiently whatever duty Thou appointest us; doing small things in the day of small things, and great labours if Thou summon us to any; rising and working, sitting still and suffering, according to Thy Word.

—C.R.

CHRISTMAS GIFTS.

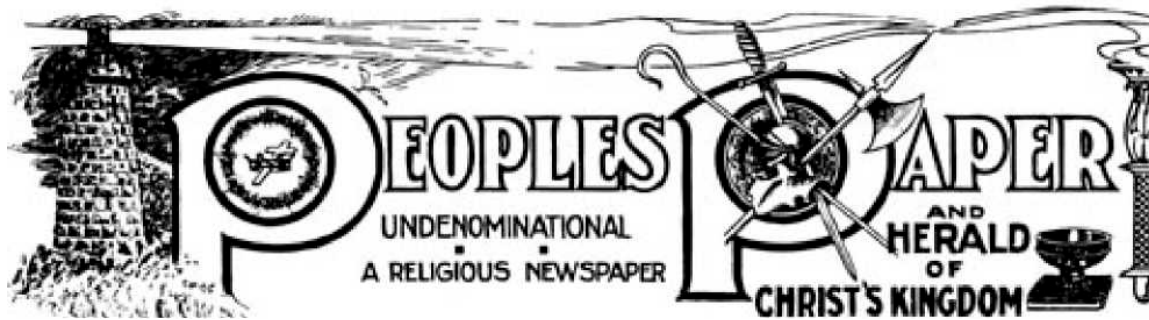
“Thou hast received gifts for men.” (Psa. 68:18.)

Christmas gifts for thee, Fair and free!
Precious things from the heavenly store,
Filling thy casket more and more;
Golden love in divinest chain,
That never can be untwined again;
Silvery carols of joy that swell
Sweetest of all in the heart's love cell;
Pearls of peace that were sought for thee

In the terrible depths of a fiery sea;
Diamond promises sparkling bright
Flashing in farthest reaching light.
Christmas gifts for thee,
Grand and free!

Christmas gifts from the king of love,
Brought from His royal home above;
Brought to thee in the far off land,
Brought to thee by His own dear hand.
Promises held by Christ for thee,
Peace as a flowing river free,
Joy that in His own joy must live,
And love that Infinite love can give,
Surely thy heart of hearts uplifts
Carols of praise for such Christmas gifts.

F. R. H.



Volume XIV. No. 1 Melbourne, JANUARY 1st, 1931. Price—Twopence Halfpenny

God Commendeth His Love.

“God commendeth His love towards us, in that, while we were yet sinners, Christ died for us” (Rom. 5:8).

HOW many there are in Christian lands who have no proper idea of God or real faith in the message of the Bible. Even yet in this day of enlightenment the general conception of God is that He is terrible, austere, vengeful, and seeking occasion to condemn. How different is the Bible view of Jehovah, the one true God, whose nature is love, who is perfect in wisdom, exact all righteousness—justice—and all powerful. He is able to do all His good pleasure—”There is nothing too hard for Him.” “With God all things are possible.”

How we rejoice to find that the almighty God is kind and good. Life would indeed be unbearable if He were cruel and vengeful; if He took any pleasure in causing suffering, life would be a calamity instead of a privilege and pleasure. But Jesus Christ manifested the character of God so perfectly that He could say, “he who hath seen Me hath seen the Father also” (John 14:9); and Jesus is the noblest, truest, kindest, and, while firm for righteousness, the most merciful character that humanity has ever known. With such a character as an example of the disposition of the Heavenly Father, we surely agree with the Apostle John, when he declared, “God is love,” It is a beautiful thought expressed by the Psalmist when he speaks of the Lord as looking down from heaven to see who there is that may be feeling after Him. “The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God” (Psalm 14:2).

How numerous are the teachings in the Christian world that have grossly misrepresented God. Probably many of the Lord’s people have been painfully misunderstood and slandered, but none can have been more misrepresented than the great Creator. How many have taught that God, instead of looking down in mercy, was just watching to see every mistake, and to punish the sinner. The teaching has been that God was going to give eternal life to the wicked, in order that they might suffer eternally, and that all the millions of men and women who have died without ever having heard about the way of salvation were forever lost.

The Bible, however, tells us of a God of love, “who is the saviour of all men, especially of those that believe” (1 Tim. 2:3-6, 1 Tim. 4:10), and that He appeals to men to consider how much He has done for them—He recommends His love to us. “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us” (Rom. 5:8). How beautiful it is to think of the great God, “the high and lofty One that inhabiteth eternity, whose name is Holy; dwelling in the high and holy place with Him that is of a contrite and humble spirit, to revive the heart of the contrite ones” (Isaiah 57:15). So the Bible represents the Lord as looking clown upon this sinful world, with a longing heart, commending to us His love that we should think about it, for God has given us reasoning ability and says, “Come, let us reason together; though your sins be as scarlet they shall be white as snow, though they be red like crimson they shall be as wool” (Isaiah 1:18).

The Word of God is full of such expressions of love. What a beautiful picture of the Heavenly Father Christ gave in the father of the Prodigal Son. The parable recorded in Luke 15 is familiar to all. The son had requested and gone off with his portion of the inheritance and wasted it all in sin and folly. Then in miserable want he became repentant and returned to his home, The father could justly have said, I have given you all there was coming to you; you have taken your own wilful course and must accept the consequences and make the best you can out of the position. Possibly he might have allowed him, as requested, to be a servant instead of a son. How differently did the father act. How at once, on hearing of his coming, he went to meet him and received him with great rejoicing. -He clothed him in the best robe, put a ring on his finger, and killed the fatted calf for the feast (Luke 15:20-23). It is just so with God, He "so loved the world that He gave His only begotten Son that whosoever 'believeth in Him should not perish but have everlasting life.'" "He willeth not the death of the sinner." "Have I any pleasure at all that the wicked should die" (Ezekiel 18:23).

Some one may say, "Did not God arrange that the wages of sin is death, that the soul that sinneth it shall die?" Yes, indeed, (God is righteous and just, and yet His justice is in accord with His love. It is easy to see that it would not only be unjust, but unkind, to allow the wilful sinner to continue to live forever. There is no happiness in sin. The "pleasures of sin" are but fleeting, and consist mostly in excitement and sensations only for a short time, which leave the mind and heart dissatisfied, the physical health impaired, and often in a wretched and pitiable condition. The wicked could never be happy themselves, nor could the happiness of the righteous be complete while sinful conditions existed about them. For the wicked to be allowed to live forever would mean a blot on the great Creator's work. It would mar the beauty of earth as the home of mankind.

God is righteous—just—and it is wise and just and kind that all who so love wickedness, after having the full opportunity of being assisted up the high way of Holiness, as to knowingly and wilfully refuse to obey God's righteous laws, should die and be as though they had not been.

The Divine purpose is that the earth shall be filled with a perfect human race, everyone able to reason, and to appreciate the principles of righteousness, and having a sincere reverence towards God and love for all His creatures. All will have perfectly free wills, which, controlled by hearts and minds loyal to God and the beauties of His arrangements, will 'always be exercised along proper lines in accord with wisdom, justice and love.

The Apostle in Hebrew 2, recognising the wonderful purpose of God, says, "We see not yet all things brought under Him (Christ)." No, indeed, sin still reigns, and even those in Christ find they cannot do the things they would, and often do the things they would not. All are born into this world weak and sinful, even under a sentence of death. How could we be expected to live righteously, and how can it be just that we are condemned before we are born? Why should we not all have been created perfect and had the opportunity of being- obedient to God and so gaining eternal life?

It is just here that we observe the Divine wisdom and kindness. Had all been so created and given the opportunity of our first parents, how many, we ask, would have remained obedient? How many would have avoided sin, of which there had been no experience? Probably all will agree that most would have done no better than our first parents. Then for every one who sinned under such individual trial a separate redeemer would have been required, to give a ransom if they were to be redeemed from death, which is the penalty for sin. God in His mercy concluded all in sin in order that He might have mercy on all in one, that "as all in Adam die, so all in Christ shall be made alive" (Rom. 11:32) ;

1 Cor. 15:22). The principle of justice demands an equivalent—pound for pound—eye for eye—hand for hand—life for life. Human life was forfeited by "one man's sin," and God's only begotten Son covenanted with the Father to become flesh and die, the just for the unjust, the Father promising a great reward to His Son for such loyalty and loving sacrifice, namely, that He should be highly exalted above every name in heaven and earth, and that unto Him every knee should bow.

"Whom God hath set to lie the propitiation through faith in His blood, to declare His righteousness for

the remission of sins that are past, through the forbearance of God. To declare, I say, at this time His righteousness, that He might be just, yet the justifier of them that believe in Jesus" (Rom. 3:24-26).

The first three chapters of Genesis inform us of the creation of man, of the entrance of sin, and the sentence, "Thou shalt surely die." The race has 'been dying ever since, and if there had been no sacrifice, which Christ gave on Calvary, there would have been no resurrection; we should have died without any hope of life beyond the tomb. But all through the Bible we find it emphasised that "without the shedding of blood is no remission of sin," and, "Christ died for our sins according to the Scriptures" (1 Cor. 15:3), and in the last three chapters of the Bible the result of that redemptive work is shown in beautiful figurative language. The happy time of the resurrection and opportunity of life under perfect conditions is spoken of, when the whole earth shall be as the Garden of Eden, and God's bountiful love will be appreciated, and His will shall be done on earth as in heaven.

There is no discord in the Bible when rightly understood, but a perfect theme winds itself through all the various books of Moses and all the prophets and apostles, all in beautiful harmony, sounding the glorious message of love in Divine wisdom, justice and power.

Oh, how that message of love, the gospel of "good news, which shall be to all people" (Luke 2 • of peace and good-will towards God and man, that Gospel of Christ, which is the power of God unto salvation," has -been twisted and marred and misrepresented by church dogmas and creeds of men. The harsh old teachings of hell, torments and purgatory, have belied the God of love. There is nothing in them of love or joy or peace, nothing in them to commend, but "God commends His love to us, in that, while we were yet sinners. Christ died for us," that we might have life. God's message to the world is as full of love as it is of wisdom and justice. How much there is speaking of His gracious purposes, of His yearning for His erring creatures with a compassion as of a parent. "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psalm 103:13). How long suffering He was with Israel, all His punishments were corrective, and the prophet represents God in the yearning appeal, "Oh why will ye die, oh House of Israel." Again, "I have no pleasure in the death of him that dieth, but rather that he turn from his wickedness and live."

It may be asked why the long delay, of Ages during which ignorance and sin have so prevailed; when the wicked have seemed to prosper most and the righteous have suffered; when the world has been and is full of envy, strife, greed, war and calamities. Oh, what a sad world it has been and still is. Why the long delay?

Briefly stated, God has allowed man to take his own course and to learn the hard lesson of the results of sin.

"God has suffered all nations to walk in their own ways, winking at their ignorance." Yet He has been preparing the remedy. "In due time Christ died," and since then God has been selecting a church class, members in Christ to be joint heirs with Christ in His Kingdom (Act 15:14-17; Rom. 8:17, Rom. 11:25-27).

The time will soon come when He will establish His Kingdom and speak peace to the people, and cause righteousness and truth to spring out of the earth.

Then the angel's message, "Behold I bring you good tidings of great joy, which shall be to all people," will be fulfilled, and the promise to Abraham, which is just as wide and good—"In thee and in thy seed, (Christ and the Church (Gal. 3:16. 29), shall all the families of the earth be blessed (Gen. 22:17-18). "Thy kingdom come, Thy will be done on earth as in heaven. Such is the Gospel of Christ, which is the power of God unto salvation.

What does it mean to us? Is it just a matter that we reason it out and accord" that it is right, and just and good. and that it enables us to see the foolishness of the many systems of religion and the creeds of the dark ages? If that is all, then we have failed to grasp its fulness, its beauty. If the love of God

for mankind has been so revealed to our hearts, it can have none other effect than that we shall desire to be in perfect harmony with God, we shall desire earnestly that the love of God be shed abundantly in our hearts. We shall desire to have that same spirit of God operating in our lives, leading us to mould our characters, influencing our thoughts and words and actions, so that we may, to some extent, manifest our Father in Heaven, and be used in His service to sound His praises, and to tell forth the glad message of His love and of His gracious plan of salvation for all the willing and obedient.

EXCERPT FROM “STRANGE FIGURES,”

BY J. NEIL, M.A.

“WHERE two or three are gathered together in My name, there am I in the midst of them. Lo, I am with you all the days, even to the end of the age.” Many earliest believers, among them a large portion of that body known as “The Brethren,” take these words literally and actually teach that the Lord Christ, as well as the Holy Spirit, has ‘been personally present in all the gatherings of His Church. But other plain scriptural statements contradict this view. After the Lord’s ascension Peter, speaking of Jesus the Christ, says: “Whom the heavens must receive until the times of the restoration of all things (that is, the end of the age) of which God has spoken by the mouth of all His holy prophets, since the world began.” To the stunned and sorrowing disciples who had seen Him depart the angels say, “This same Jesus who has been taken up from you into heaven, will so come in like manner as ye beheld Him go into heaven.” That is clearly at His second advent, but they give no hope of His coming personally before that time, or in any other way. He Himself said of leaving His people, “Days will conic when the Bridegroom will ‘be taken from them. It is expedient for you that I go away; I go to my Father and ye see Me no more,” etc. In keeping with this we read that when Stephen in the extremity of martyrdom was comforted with a vision of Christ, he saw Him not here, not down by his side on, earth, ‘but far above on high, for he cried, “I see the heavens opened and the Son of Man standing on the right hand of God.” All the texts that speak of His ascension and His present session at the right hand of the Father, “to appear in the presence of God for us,” point to His personal absence from His waiting Church, and so do such allusions to Himself as He makes in the parable “a certain nobleman” who “went into a far country to receive a kingdom and to return” . . . Now these, at first sight, apparently contradictory statements of His presence and absence here on earth during this dispensation are both fully, practicably and most comfortingly met if we hold that the presence of Jesus with His people has been represented by the Holy Spirit, unlimited by any bodily conditions, that can be and is literally present wherever the Lord’s people meet in His name. This is the meaning of the Master’s words, “I will pray the Father and He will give you another comforter that Ire may be with you for ever. . . .” When, therefore, lie adds immediately these words of comfort, “I will not leave you orphans, I will conic to you,” we cannot help perceiving that His coming here is figurative and is spoken of His coming by and through the agency of His spirit, the Paraklete or Advocate, that He has just before promised. “What a world of mysticism this simple explanation sweeps away ! How it cuts down at the roots Rome’s monstrous doctrines of transubstantiation and transaccidentation, or the change of bread and wine in the Lord’s Supper into the Body and Blood of Christ.”

Many failing to realise the actual personal absence of Christ during the Gospel Age, and that He has but been represented by the Holy Spirit—the Comforter which He had promised to send from the Father—are unable to recognise how He could come at His second advent and be unseen by any and unknown to all excepting those watching—the “Brethren who are not in darkness.” Yet the statements are so plain that “in the days of the Son of Man,” at His second presence, the world would be ignorant of the fact (Matt. 24:37-39).

It is so clear that the Lord at His second coming first deals with His people (Matt. 25:14-30). The affairs of this age must be cleared up and other preparations made, and then Christ is to be revealed to all, the Kingdom established, and justice put to the plummet and righteousness to the line.

Accustom yourself to think vigorously. Mental capital, like pecuniary, to be worth anything, must be well invested— must be rightly adjusted and applied, and to this end careful, deep and intense thought is necessary, if good results are looked for.

M.A.

True courage is not incompatible with nervousness: and heroism does not mean the absence of fear, but the conquest of it.—H.V.D.

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 „sed, 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 close of the year

At this, the close of the year, happy surely all will be who can look backward through it and realise that safe and secure in the city of refuge, which God has provided for us as His people, We have been prospering, rejoicing, growing, under His favor and guidance in the school of Christ in preparation for the glorious work of the Millennial Kingdom.

We trust that all will find much of encouragement as they look back. If we can see that We have faithfully sought at every step to walk in the footsteps of Jesus, amidst the experiences and trials of the past year, there will be special cause for rejoicing; and if it is seen, On the contrary, that some of our steps have been crooked and perverse, and if we mourn for such digressions from the narrow way, we may be sure that the Lord is Very pitiful, of tender compassion, ready to forgive, to heal, to help. It is for this very reason that He provided this city of refuge, and for this very reason that we must needs abide in it continually—abide in Christ, under the cover of His merit and His robe of righteousness.

It will comfort our hearts, in any event, to remember the suggestion of the Apostle, that if God so loved us while we were yet sinners, that He gave His only begotten Son for our redemption, much more does He love us now, that we are adopted into His family, and seeking to walk in the footsteps of Jesus, however imperfectly our good desires may be accomplished.

There is need to make fresh resolutions continually along the way, and now at the close of the year is a favourable time for this. Not that we liberate ourselves in any degree from the everlasting covenant into which we entered with our Lord, but that, recognising its permanence, we strengthen ourselves by re-asserting it to the Lord, telling Him of our good desires and intentions in respect of faith for the future, and taking this occasion of the beginning of another year, for a reiteration of our loyalty and of our confidence in His faithfulness.

I am the Resurrection and the Life (John 11, 25).

“That I may know Him, and the power of His resurrection” (Phil. 3, 10).

Oh, let me know
The power of Thy Resurrection;
Oh, let me show
Thy Risen life in calm and clear reflection;
Oh, let me soar
Where Thou, my Saviour Christ, art gone before;
In mind and heart
Let me dwell always, only, where Thou art.
F. R. Havergal.

Correspondence

Dear Brother,

Our subscriptions to the “Herald” and “People’s Paper” are about expired, so am enclosing postal note , for renewals for another year. Any balance you nay place in the Tract Fund.

We trust this finds you all well. As time goes on we realise more how rich God’s blessing is towards us. His love and care seem to become more real to our eyes of faith, and our feet planted more firmly on the great foundation Christ a ransom for all. The present seems

more than ever to us to be a time of patiently waiting oil the Lord in faith and trust. We cannot see before us, but we can trust in God’s promises, He is faithful.

As the darkness seems to close round, and the earth seems to languish, the truth becomes more beautiful and precious. How wonderful to think the long night of sill and death is nearly over, and the glad day, so long foretold, is near at hand.

Am pleased to note the “People’s Paper” maintains a good and helpful standard, and the “Herald,” too, is always so good and helpful, and they both continue to point us to the one standard—the one Head, one Lord, one faith, one baptism, and away from all things human and earthly.

“Our hope is built on nothing less Than Jesus’ blood and righteousness.”

We trust that the little Christmas -convention proves a blessing to you all. We would have liked so much to have been with you, but it seems now that we will be unable to come. The conditions here, as everywhere. are such that it places the trip beyond us.

With Christian love to you all. The Lord bless you and keep you.

Yours by the Lord’s grace,

Dear Friend,—

I am writing to let you know how pleased I am with Foregleams, which I have read, and greatly appreciate the way the truth is conveyed and made so easy for one to understand. It has certainly enlightened me on many subjects which I never understood. In fact, I may say that I have been far from a Christian until I commenced to read your papers. But now I hope that, in future, I will serve our Lord to the utmost of my ability, as since I have read your papers and books, my whole ideas and views of life in the future are changed. I may here add that, as a lad, I attended the protestant Church, but their teachings and doctrines seemed to be too complicated for me to understand, and, therefore, I never took the trouble to go any further with religion, with the exception, that I always had a fear of going to everlasting torment when I died. But limy, thanks to your books, I see things very differently, although there are some points on which I am not too clear. The first is that of eating meat on Friday; can you please tell me if this is God's law, or is it only one of the Roman Church's many errors? Secondly, which day should we keep as the Sabbath, as I recently became acquainted with some people who claimed Saturday to be the correct day. Thirdly, with reference to meats, clean and unclean, Deuteronomy 14:4, 9, 11; should these laws still be observed? I would also like to know if you have any books suitable for children, between the ages of 7 and 11, as I have four children, and would like to bring them to understand God's Word much clearer than I did. I shall, also, be very pleased to receive some more papers, as I have read those you so kindly sent me.

Hoping to hear from you again soon,

Yours in Hope,

F.W.S.

This is the victory that overcometh the world, even our faith (1 John 5:4).

Faith knows no defeats. Absurd as this sounds from a human standpoint, yet this is true. Faith surmounts all trials and difficulties, it overcomes in every kind of circumstances and surroundings. This is the victory—Faith. Faith counts on God and this is the victory. It stands firm where everything and everybody else would fail. Faith glories in the Cross of Christ. The Cross of Christ meant untold suffering. Read Hebrews 11 and see what faith conquers and triumphs in. Faith is the victory.

Selected.

STAND FAST.

“Watch ye, stand fast in the faith, quit Ye like men, be strong” (1 Cor. 16:13).

(Continued from December Issue) .

WHILE we take heed to this admonition, we would generally look to the examples of steadfastness in the past, so that we may understand what it exactly means to stand firm. We know our Lord Jesus was holy, harmless, and separate from sinners, and we might feel our absolute insignificance. when compared with Him; but when we see such wonderful stability in one of the fallen human race, as the Apostle Paul, we can see what can be accomplished; and as we also read his words in Hebrews 13:7, “Remember your leaders. those who have spoken to you the Word of God; and viewing attentively the result of their conduct, imitate their faith” (Diaglott), we stand in awe before such an example of moral heroism as we find in him.

As we follow him from city to city, we mark his faithful labor and care, his patient endurance of persecution, his untiring devotion and zeal for the truth, his patience in instructing and bearing with the weak and ignorant, and all his sufferings for Christ’s sake, and then hear him say, “None of these things move me.” He was standing fast upon the rock, and we can feel that we are indeed contemplating a sublime character. See how in every city bonds and afflictions awaited him; mobs and stripes and imprisonment were his constant expectation. Then read his epistles, and mark his fervency of spirit. His deep insight into the things of God; his care for the churches, and his deep solicitude for their spiritual welfare, his earliest exhortations and his loving example. Read till you are filled with the inspiration of his noble example, and behold in him a miracle of divine grace. No ordinary hopes and ambitions could inspire such a life. His eye of faith was fixed on the things as yet not seen. He was a man of superior advantages and blessings, as well as of peculiar and almost unprecedented trials, he himself said, “I can do all things through Christ who strengtheneth me,” and that it was the power of Christ that rested on him. And as we look upon his shining course we see Christ in him; and reason says, if one who thus saw the Lord, and heard His gracious voice, and who lived in such close and constant fellowship with Him, was so inspired with hope and joy, and -so nerved to cheerful endurance of hardship, pain and loss of every earthly treasure, the reward itself must indeed be glorious.

Let us mark the noble examples of our Lord and of Paul, and let us run with patience in this race, having this object before us, as did Paul, and looking to Jesus for all needed strength and consolation. He said, “I have not shunned to declare unto you the whole counsel of God” (Acts 20:27). There was .no compromise of the truth with him, no mixing of it with human philosophies to make it more palatable to either Jews or Gentiles. or to avoid persecution.

We may note, also, his faithful warning against false teachers, who would surely develop in their midst; against wolves in sheep’s clothing, who would not spare the flock, while selfishly seeking their own temporal advantage. The Apostle did not counsel the handling of these wolves very gently, as perhaps some of our day would advise. He did not say that we should call them all:brethren, and tell them they are probably as near the truth as we are, and that we must have a broad charity for all sorts of vain philosophies, and tell them we should all love one another, at the expense of justice and truth.

If we are determined to stand fast we will need to keep particularly close to the Word, which makes no allowance to compromise with any error, often clothed under a robe called love, a love of individual preference, which makes a show in the flesh, but has no standing before God. We must remember that the Lord does not raise up rulers from among our .brethren in the body of Christ, but he does raise up faithful leaders to whom earnest heed should be given, and whose faith and example should be imitated.

Another admonition of the Apostle Paul is to “put on the whole armour of God, that ye may be able to stand against the wiles of the devil” (Eph. 6:11). Before we could stand fast, we must lie fully aware of what is required, so as to be able to stand. ‘Pile wiles of Satan mean his methods, his cunning frauds; and we may understand that these will be subtle, as, if it were possible, they would deceive the very elect. Every person on earth is doing service for one or the other, for the Lord’s army or for Satan’s army. There is no middle ground, as the Apostle puts it, “his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness” (Rom. 6:16).

Each one must fight the good fight of faith and be victorious before he can attain to the position of joint-heirship with the Lord, and each one having the Master’s spirit will fight, together with all the other members of the body, to maintain the spirit of unity in the body. All such must fight under the leadership of their Captain. Again St. Paul says, “Only let the lives you live be worthy of the Gospel, that we may know who are standing fast in one spirit and one mind, lighting shoulder to shoulder for the faith and good news. Never for a moment quail before your enemies” (Phil. 1:27-28), (Weymouth),

To a soldier who engages in war, it is of the greatest importance that he should know who his enemies are, their number and force. A good soldier will study to know what will be the method of attack by the enemy, and seek to strengthen his position of defence, that he may repel every assault. In the Christian warfare this is even more vital.

In Eph. 6:11-12, the Apostle particularly warns the Church concerning our enemies. Weymouth’s translation renders it, “For ours is not a conflict with mere flesh and blood, but with spiritual beings in unseen places, despotisms, empires, the forces that control and govern this dark world, the spiritual host of evil, arrayed against us in the heavenly warfare.” It is important that we take heed to the Master’s method of meeting these attacks. God governs the entire universe by fixed principles, and everyone who is governed contrary thereto is governed by passion. Perhaps many do not fully understand what is meant by principle. Seemingly they think it is whatever they themselves may consider to be right when guided by their conscience, or by the argument of someone else. Principle means a settled rule of action, the governing law of conduct.

This rule of action, or governing law of conduct, is set forth in the Bible, and all who are governed by the Word of God are governed by principle. Passion means the capacity of being affected by external agencies, to be susceptible to control from external influences. The new creature must avoid passion and be governed always by principle. If we are influenced or swayed in our judgment or conclusion about anything, reason of what others may say or do, we are governed to that extent by passion. If we prayerfully and diligently seek to know what is the Lord’s will, and what His Word says on the matter, and are governed by that, then we are governed by principle. The spirit of the world is to follow methods that make outward show of great piety to attract attention. Any attempt on the part of a Christian to attract attention to himself is a manifestation of the spirit of the world, and a violation of principles, and out of harmony with God’s methods.

All temptations are the effects of the adversary’s influence. He employs various methods in order that he may deceive. He makes some believe that they are not receiving the proper consideration to which they are entitled. This leads into a wrong course. St. Paul emphasises the fact that the conflict of the Church in the end of the age will be particularly with the evil spirits. The Scriptures indicate that the real battle of the Christian is in the mind, therefore the attack of the evil spirits will be expected along this line. According to information from one who was long subject to the influence of these demons, their method of attack is first by suggestion. By this is meant that they first intrude evil thoughts upon the mind.

All Christians realise that they have a conflict in keeping out of the mind thoughts that are improper, and that it is a constant warfare to keep them out. But where one indulges in evil surmising, judging another, he is filling his mind with evil thoughts. Such are yielding to suggestions, which, if persisted in, lead to the second stage, which is designated “abbreviation.” This word means to cut short. It here

means lack of continuity of thought, or lack of concentration of thought, upon the Lord's Word.

One who finds himself given over to evil surmising and evil thoughts, will find great difficulty in concentration of mind upon the study of the Lord's Word. Attempting either study or prayer the one finds his mind suddenly turned away from his subject, or turned to or set upon evil things. Thus continuing, he loses sight of principle, namely the great truths of God's Word, and this leads to the third stage designated as "impression," which means that one is moved to act from sources other than the Word of God. It is the result of influence exerted from without in words controlled by passion and not by the Word. "fake aim instance where one would say, "I am moved to take this course because of what I have heard, or what influence another has brought to bear upon me," at the same time entirely ignoring the Word of the Lord on the subject. This persisted in leads of the fourth stage, namely "possession," whereby it is understood that the evil spirits take possession of the mind of the person and control his conduct.

The Apostle tells us. "God resisteth the proud, but giveth grace to the humble-minded" (1 .5:5:5 1. From this we would understand that humility of mind and heart would be a special protection provided by the Lord; and that anyone manifesting spiritual pride or ambition would forfeit His protection, and thus evil spirits would have special power over them.

Now we believe these evil spirits use human agencies to attack members of the Body of Christ. We may reasonably expect that all of the Lord's servants who are actively engaged in the closing hours of the harvest will be attacked through 11(1111011 agencies by these wicked spirits. We may expect that all manner of charges and attacks may be made by such, against the character and reputation of those who are zealously engaged in the Lord's work, which will constitute a test to all the brethren as to whether they will be governed by passion (outside influence), or whether they will be governed by the "principle" of God's Word.

Let each one examine his own heart carefully and see to it that his own conclusions are based upon right principles, namely, God's Word, and not upon outside influence. No other course is safe. All the Scriptures bearing upon the point indicate that the conflict will be more severe as we near the end. Referring to this time. St. Paul says, "Finally, my brethren, be strong in the Lord, and the power of His might" (Eph. 6:10). The clear inference here is that each soldier of the cross must have special strength in order to stand at this time and to repel the combined attack of Satan and his coadjutors.

If we look at it from one standpoint we would become dismayed and despair of winning, but looking at it from another viewpoint, we know that He who is for us is greater than all who can be against us; and he being for us none can prevail against us. We are now in the evil day. Now, then, may we have the strength needed ! The Apostle tells us to put on the whole armour of God, that ye may be able to withstand (resist) in the evil day, and having done all to stand (remain a victor), (Eph. 6:13).

The Apostle says in 2 Thess. 2:15. "Therefore, brethren, stand fast, and hold the traditions Which ye have been taught, whether by word or our epistle." And, also, he speaks in Rom. 6:17, "But God be thanked that ye have obeyed from the heart, that form of doctrine which was delivered you." Our Lord lays special stress upon obedience. He says, in John 13:17, "If ye know these things, happy are ye if ye do them." -Many seem content simply to know these things. How many there are who stop with a knowledge of God's plan, as it is now revealed and understood, seemingly unmindful of the latter clause of this verse. Their lives are not conformed to -the Word, nor to the likeness of Christ.

It would seem at first that some really desire to be fashioned into the image of our Lord, but they go no further. They are not willing to pay the price of obedience; are not willing to endure self-sacrifice and self-denial. How prone we are to desire and acquire knowledge, forgetting that "knowledge puffeth up, but love edifieth." Knowledge alone does not produce happiness. Obedience does. Let us not disregard our Lord's words, that not just knowing these things will produce character, but. "happy are ye if ye do them." (Concluded).

Dispensational Changes.

THE PASSING OF THE PRESENT ORDER.

SO many prophecies of the Scriptures are having fulfilment to-day, of which Haggai 2:6-7 is an evident example. "Yet once it is a little while and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory." That there can be no question that this prophecy has not been fulfilled in the past we have the Apostle, in Hebrews 12:26-27, quoting it as being of then future fulfilment. Further than this, both the prophet and the Apostle indicates that, as a sequence to the great shaking and removal of those things which can be shaken, the Lord's kingdom, the "desire of all nations" shall come, and the House of the Lord, the Temple or Tabernacle of God (Rev. 21:3), shall be filled with glory.

All should be able to see what is meant by the "earth" that is to be shaken, also what the "heavens" refers to. There have been great shakings of the literal earth in past and recent years, that have wrought terrible destruction of life, and changed the formation of countries. Such occurrences, however, are not the fulfilment of these words of the prophet and the apostle, but they are used simply to illustrate the great social upheaval that will 'break up all systems and organisations of Mankind that are out of accord with equity and justice.

The word "earth" is so used in the Scriptures to designate the social order among men. Thus we read that the "heavens and earth" composing the world before the flood, "being overflowed with water perished" (2 Pet. 3:5-6).

All know that the literal earth did not perish, nor did the literal "heavens" of that time. Noah stood upon the same earth, and looked upon the same heavens when he came forth from the ark as he did before the flood.

As the "earth" refers to things secular, social, national, etc., so the "heavens" refers to things spiritual—religious arrangements.

Up to the time of Noah, angels had been permitted to communicate with men for their instruction and assistance. Instead, however, of leading to holiness and true worship of God, they themselves fell into folly and

God saw that the earth was filled with violence and corruption, and destroyed all mankind, except Noah and his family (Gen. 6:1-13; Jude 6; 2 Pet. 2:4-5). It was thus that that world, social and religious passed away, and the present world "heavens and earth" began.

This present "heavens and earth" are much more complex than that of the world before the flood, and its social fabric and national institutions, as also its religious systems, have been so long established that the general thought seemed to be that they were like the literal earth, "established that it could not be moved" (Psalm 93:1-2, 104:5; Eccles 1:4). St. Peter had written that such would be the thoughts of men. They would say "all things continue as they were since the fathers fell asleep" (2 Pet. 3:4).

However, we have reached the times of shaking, and one would need to be blind to conditions and events who could so fold his arms in complacency to-day. Everything is changing and no institution of the social order, no government nor nation, Kingdom or Republic can rest secure. They often change or pass away so quickly. Commercially, and industrially, things are depressed. The strange part being that it is the abundance of everything exists that the poor multiply and poverty increases. This, of course, demonstrates that there is something altogether wrong in the present arrangement for distributing the necessities of life in the social order. Financially the whole so-called Christian world is reaping the results of a long period of debauchery in eating, drinking, dressing and pleasure seeking. This has been as much in respect of the governments as of individuals. To blindly live

beyond the means is sure to bring a reckoning day, whether the culprit be an individual or a government.

What changes have come about in the world during the past few years. There has been the overthrow of despotism in various countries. Russia is probably little better for the change, having but replaced one form of despotic cruelty for another, and one which seems bent on crushing all kind of organisation for the worship of God. China has been suffering the tortures of civil war between rival war-lords since her ancient monarchy was cast aside. India is seething with fomented discontent, and clamouring for independence. Egypt appears once more as a kingdom with constitutional government. Palestine is again occupied by Israel, but nowhere is there peace. The whole creation still “groaned” and travaileth together in pain, waiting for the manifestation of the sons of God” (Rom. 8:22. 19). Conditions are still such in the “earth” to-day that more than ever we still earnestly pray, “Thy Kingdom come, Thy will be done on earth,” when “Peace on earth and good will toward men “ will prevail.

The state of the “heavens”—matters spiritual—or the religious elements, is sad indeed, yet again, it is but as predicted by the prophets, the Lord and the Apostles.

Christ said, “when the Son of Man cometh, shall He find faith on the earth?” No, for as the Revelator declares,

“The nations shall be angry” when He comes to take His kingdom (Rev. 19:1). Every religious system—the whole “heavens” is having its shaking, including the heathen religions, the Mahomedans, Roman Catholics, Anglicans, and Non-conformists. All kinds of new theories are promulgated, but confidence in the so-called orthodox Christian religion has been shaken in various ways. There have been the “higher critics,” who, professing to be exponents of the Bible, undermined the faith of their congregations by their ridiculing portions of Scripture, which they did not understand, even “denying the Lord Who bought them” (2 Pet. 2:1).

There is another way in which faith is attacked to-day, without mentioning the false reasoning of Christian Scientists, Theosophists, and the deceptions of Spiritists, and which has more the semblance of earnest faith. It is what is called faith healing, and the Pentecostal movement. These people seem to mistake feelings for faith, and sentiment for holiness, and certain religious phrases and expressions are taken as indicating holiness of life.

This all seems to be along the line of the deceptions that would, “if it were possible,” deceive the “very elect.”

Any deception which would have weight with God’s elect must be something that has the semblance of truth, something that, while “darkness,” would be so presented as to appear “light,” or some light made to appear to be darkness.

Thus we realise that these present day systems, religious, social or national, are being shaken, and the result of this shaking will be, so says the Apostle, the removal of those things which can be shaken. The 46th Psalm graphically describes this transition period, and gives the comforting assurance respecting the outcome of the great time of trouble and confusion. “God is our refuge and strength, a very present help in trouble, therefore will we not fear though the earth be removed, and the mountains (kingdoms) be carried into the sea (anarchy), though the waters (peoples) thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams thereof make glad the city of God, the holy place of the Tabernacle of the Most High. God is in the midst of her, she shall not be moved; God shall help her, and that right early. The heathen (nations) raged, the kingdoms were moved, He uttered

His voice, the earth melted. The Lord of hosts is with us. The God of Jacob is our refuge. Come, behold the works of the Lord, what desolations He hath made in the earth: He maketh wars to cease

unto the ends of the earth: He breaketh the bow and cutteth the spear in sunder: lie burned) the chariot in the fire. Be still and know that I am God, I will be exalted among the heathen (nations), I- will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge.”

The kingdoms of this world will then become the kingdoms of our Lord and His Christ. The Church completed with Christ—the antitypical Temple—the habitation of God—shall 'be filled with the Lord's glory, and embued with the power to bless all nations, and to fill the whole earth with the knowledge of the glory of God, as the waters cover the great deep. Righteousness and truth. shall spring out of the earth, peace and goodwill toward God and man shall abound, and God's will shall be done in earth as it is done in heaven.

BE PATIENT, BRETHREN.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure:
That nothing we call work can find an entrance
There's only room to suffer, to endure.
Well, God loves patience! Souls that dwell in stillness,
Doing the little things or restful quite,
May just as perfectly fulfil this mission ;
Be just as useful in the Father's sight
As they who grapple with some great evil,
Clearing a path, that every eye may see,
Our Saviour cares for cheerful acquiescence
As much as for a busy ministry.
And yet He does lave service—where it is given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure to such He gives but little heed.
Christ never asks of us such heavy labor
As leaves no time for resting at His feet;
The waiting attitude of expectation
He oft-times counts a service most complete.
He sometimes wants our ear—our rapt attention
That He some sweetest secret may impart,
'Tis always in the time of deepest stillness
That heart finds deepest fellowship with heart.
Then seek to please Him, whatso'er He bids thee—.
Whether to do, to suffer, to lie still;
'Twill matter little by what path He led us
If in it we sought to do His will.

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Upon the Earth Distress with Perplexity

(Luke 21:25.)

THE TROUBLED WORLD'S HOPE.

WHILE it was the hope of many that, when the great war was concluded, Millennium conditions would soon prevail, class distinctions were to cease, everyone was to have an opportunity of earning an honest living without too much "sweat of the face," how differently it has all turned out. Instead of bringing in righteousness and peace, the war seemed to loosen the standard of morals, and the world is more wicked today than it was before 1914, perhaps we may correctly say than it ever was. Instead of amity betwixt classes, strikes and labour troubles have increased, and there is a deadly, stealthy undermining of principle being continually carried on throughout the world, while the anarchistic spirit is gradually eating its way among all nations. Unemployment is prevalent everywhere. The overcrowded parts of the world are puzzled to know what to do with the great surplus of population.

On the one hand, the wonderful inventions and discoveries that are continually being made open up a vision of comfort, luxury, and even freedom from, many of the dread diseases which have so long preyed upon the human race, such as cancer, tuberculosis, etc.

On the other hand, there are the murderous inventions of destruction, submarines, airships, air torpedoes, poison gases, etc. What a day of possibilities for good in all this increased knowledge in every department of life, and yet, what a day of dread probabilities, because of man's greed, selfishness, ambition, and strife. Who can doubt the outcome of all we see about us? There is no human force able to control present-day influences. It seems almost as easy to resist the ebb and flow of the mighty ocean; mankind, like the mighty torrent of Niagara, sweeps on to the great fall, the precipice. The great systems of unrighteousness, trusts, unions, combines, and pools formed for selfish ends, and restricting the free commerce and liberties of the people, also the great religious systems with their manmade creeds and dogmas, which "fetter reason," and which drive men away from religion and hinder a true knowledge of God; will go down like a millstone into the sea.

All thinkers seem to see the dread prospects, but with all their good desires they cannot devise a way out of the trouble. Some suggest one thing, some another, but the best suggestions are only such as might postpone the evil day. The world is mad with selfishness and extravagant indulgence on the one side, while the submerged classes strive to carry on an existence with sweat of face and anxiety to provide for dependants.

Among all the remedies which have ever been suggested, and we have some splendid examples in old Grecian History, there has been nothing to equal the Law Covenant with Israel. There was an economy which, lived up to, would have resulted in a condition of righteousness, peace, prosperity, and health. The people with which this covenant was made were of the best stock among men, and no greater, nobler leader of men than Moses has ever been found in the world. The fact that it did not achieve the possible happy results demonstrated that mankind is incapable of lifting itself out of its troubles, and of establishing righteousness and peace, or, in other words, of bringing in the Golden Age.

THE DESIRE OF ALL NATIONS.

Both the Old and New Testaments predict that a better time is coming: a time when justice and righteousness will be established in the earth, and peace abound everywhere. The apostle in Rom. 8:22, 19, speaks of the whole creation groaning and waiting for the manifestation of the sons of God. Hag. 2:6-7 also speaks of the desire of all nations coming, but indicates a great shaking time preceding that event. "Yet once more will I shake the heavens and the earth and the sea and the dry land, and I will shake all nations, and the desire of all nations shall come."

Peter, in his second epistle, chapter 3, speaks also of a new heavens and a new earth, wherein dwelleth righteousness, and also describes the great time of trouble preceding the establishment of same. He speaks of the "Heavens being on fire, and being dissolved. The earth also and the works that are therein shall be burned up." It is clear that the apostle is speaking in figurative language, for if the earth and the heavens were literally to be so destroyed, there

would be no people left to enjoy the "new heavens and the new earth wherein dwelleth righteousness," which he assures us is to follow the burning-up time, just as the prophet declares that after the great shaking "the desire of all nations shall come."

Peter simply refers to the destruction of the present order of things in a fiery time of trouble, just as the first heavens and earth, which were before the flood, had passed away. The "earth" refers to the social arrangements or order among men. The heavens refers to the spiritual or religious portion of humanity. These elements have both got out of accord with God and righteousness. The whole earth is ungodly and selfish, and the religious elements have become confused. in teachings and have lost the spirit of Christ, and have ..become-but worldly institutions. The Apostle Paul (Heb. 12:26-27), quoting Haggai, says, "Yet once more I shake not the earth only, but also heaven, and this word yet once more signifieth the removal of those things that are shaken as of things that are made, that those things that cannot be shaken may remain."

Thus the apostle and the prophet refer to the woes of earth and the great remedy that God has provided, and which is soon to be applied. The declaration of the prophet that God will eventually establish a reign of righteousness in the earth which, when realised, will indeed be the desire of all nations, is 'borne out by the testimony of every prophet and apostle (Act 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 and physical degradation which directly or indirectly causes the pain and groaning of humanity is part of the wages of sin. Humanity is thus under a blight, and suffers both individually and as a whole. Its own imperfect and often unjust governments, as well as its aches and pains of body and mind, are the natural consequences of its imperfect, fallen condition; and although men can do something toward general improvement, their efforts are at best but feeble and spasmodic—they are utterly incapable of releasing themselves from their difficulties.

Truly, all mankind are groaning; and yet, as the apostle indicates, they are not hopeless; they are waiting for something, they know not exactly what—a panacea for sickness, pain, sorrow and death—

a just and righteous government, which will lift up the poorest and meanest from the mire of ignorance and squalor, to comfort and happiness.:’

What all mankind have longed and vaguely hoped for, God, through His prophets, has clearly and definitely foretold; and, further, He has shown exactly how it will be achieved, namely, through the agency of the Lord Jesus Christ, who, nineteen centuries ago, redeemed mankind by giving His life as a ransom-price for the life of the world, and who will shortly set up His kingdom and establish His authority over the redeemed race.

The only hope for the world is in this Kingdom of our Lord Jesus Christ. It is God’s long-promised remedy. Man’s extremity will be God’s opportunity; “The desire of all nations shall come,” at a juncture when human ingenuity and skill will have exhausted themselves in seeking relief without avail. The present world-wide disorders are all factors in the “time of trouble,” the “day of vengeance,” with which this age is closing. Not only will it be a just recompense for misused privileges, but it will tend to humble the arrogance of men, making them “poor in spirit,” and ready for the great blessings God is about to pour upon all flesh (Joel 2:28). Thus He wounds to heal.

God’s Kingdom will be established in due time, when He “whose right it is,” will “take the Kingdom.” Yes, He, who bought it with own precious blood, will “take unto Himself His great power and reign.” Force will be used—“He shall rule them (the nations) with a rod of iron—as the vessels of a potter shall they be broken to shivers” (Rev. 2:27). He will gather the nations, assemble the kingdoms, and pour upon them His fierce anger, and the whole earth shall be devoured with the fire of His jealousy; then, when they are humbled and ready to hear and heed His counsel, He will turn unto them a pure language, that they may call upon the name of the Lord to serve Him with one consent (Zeph. 3:8-9).

Not only will the Kingdom ‘be established with force, and be a power that men cannot resist, but it will so continue throughout the 1000 years of Christ’s reign, which is for the specific purpose of vanquishing the enemies of righteousness. “He must reign, till He hath put all enemies under His feet,” “His enemies. _ Ulan lick-the dust,” “The soul that will not hear (obey) that prophet (the glorious Christ—antitype of Moses) shall be destroyed from among the people’ (in the Second Death). 1 Cor. 15:25; Psa. 72:9; Acts 3:23.

Satan will be bound; his every deceptive and misleading influence will be restrained, so that evil shall no longer appear to men to be good, nor good appear undesirable, and evil; truth shall no longer appear to men untrue, nor falsehoods be caused to appear true (Rev. 20:2).

The reign of Christ, however, will not be one of force only, but side by side with the rod of iron Will be the olive branch of mercy and peace for all the inhabitants of the world; who, when the judgments of the Lord are abroad in the earth, will learn righteousness (Psa. 26:9). The sin-blinded eyes shall be opened, that the world may see right and wrong, justice and injustice, in a light quite different from now—in “seven-fold” light (Psa. 30:26; 29:18-20). The outward temptations of the present will be suppressed, evils will neither be licensed nor permitted, but a penalty sure and swift will fall upon transgressors, meted out with unerring justice ‘by the glorified and competent judges of that time, who, nevertheless, will have compassion upon the weak.—1 Cor. 6:2; Psa. 96:13; Acts 17:31; Mal. 3:5.

OBSTACLES TO BELIEF IN CHRIST’S KINGDOM.

All this would seem reasonable to thinking people but for two reasons. -One is, the unscriptural view which for centuries has predominated, that Christ is now reigning over and ruling the world. And yet, if versed in the world’s history, all candid minds must admit that up to the present time there has not been a rule of righteousness such as the prophets predicted of the reign of Christ (Isa. 32:1). On the contrary, it is manifest that the kingdoms of this world are all under the power and subject to the invisible “prince of this world,” Satan, who takes advantage of the darkness of human ignorance,

superstition, and depravity.

Poor, frail humanity has indeed made some noble efforts at self-government, but the unseen and unrecognised powers of darkness have been too much for their efforts, and have succeeded in keeping in power a majority who were not lovers of righteousness. Nor can we hope for better than present results while selfishness remains the rule of action.

The second reason lies in the long delay before the establishment of Christ's Kingdom. People naturally wonder that God has not long since exerted His great power to suppress sin, and to lift mankind out of its present state of depravity, disease and death; and since Dearly six thousand years have passed without such an interposition, many reason that God's future dealings should be judged by the past. Hence they conclude eve cannot expect such a rule or kingdom in the future, believing that all things must continue as they are now, and have been from the foundation of the world.

We answer, it can be shown that the Scriptures teach that not only has God promised such a Kingdom for the purpose of blessing the world, but He has also foretold the long period intervening in which evil has been permitted, good and sufficient reasons being given in the Bible for the nearly six thousand years that have elapsed. Yet, in examining these reasons for the apparent delay in the establishment of the reign of righteousness, let us not forget that it is only measured by the shortness of the present life that six thousand years seem very long; with God, "a thousand years are but as yesterday" (Psa. 90:4). When clearly seen, this should remove every obstacle to belief in the promised Kingdom of blessing.

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, given in Eden (Gen. 3:15), the redemption was accomplished on Calvary. Nearly two thousand years more fill the measure of the Gospel Age (the period between Christ's first and second advents), during which time God is selecting and developing the Church—the Bride of Christ. Furthermore, this long period of six thousand years was 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. Such an experience will be of inestimable value to all for all eternity and by contrast it will lead to so great 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 redemption to the Kingdom Age, while fulfilling this purpose to the world, serves particularly the further purpose—the development of the Church, a "little flock" of believers in and followers of Christ, sharers of His reproach in the present time, and therefore chosen and counted worthy to share His spiritual Kingdom, His glory, and His work—to reign with Him as joint-heirs of the long-promised Kingdom of God for the blessing of all the families of the earth.—Gen. 28:14; Gal. 3:16, 29.

During the Messianic Age, Christ's power will be exercised to prevent deceptions, clear away ignorance, strengthen the weak, and restore to sight those now blinded by the god of this world (2 Cor. 4:4). A thousand enticements to sin, which now make special appeal to the depraved appetites of the fallen race, will not be permitted when the new, heavenly rule is established; but the Gospel Church—the Kingdom--class—is called and tested during this age, while evil is permitted to hold sway, in order that their proving may be like that of gold tried in tile fire. This company will be complete when the Gospel Age ends, and then the control of earth will be entrusted to them, under and in cooperation with the Lord Jesus, the King of Kings.—1 Cor. 6:2; Rom. 8:17.

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 (sod, with its rule of righteousness.?

_That first century was the period of the church's purity and fervour, before she left her first love. As time passed, and the expected Lord came not, the love of many waxed cold, and their hopes turned in other directions. Then, as Christianity became formalistic, Grecian philosophers came into the church, and the doctrines of Christ became blended with heathen mythologies, producing the great apostasy, or falling away from the true faith (2 Thes. 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 her Lord's return, and that Christ would come after the Millennial reign of the church had ended—to approve the 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, Papacy was developed, and in time became the mistress and queen of nations.—Rev. 17:3-5; 18:7.

By this policy, everything was changed; instead of suffering, came honour; instead of humility, came pride; instead of truth, came error; and instead of being persecuted, she became the persecutor of all who condemned her new and illegal honours. Soon she began to invent new theories and sophistries to justify her course, first deceiving herself, and then the nations, into the belief that the promised reign of Christ had come, and that Christ, the King, was represented by her popes, who reigned over the kings of the earth as His vicegerents. Her claims were successful in deceiving the whole world. She made all nations “drunk” with her erroneous doctrines, or mental imbecility will be able to resist His doctrines (Rev. 17:2), intimating them by teaching that healing touch. eternal torment awaited all who resisted her claims. Soon the kings of Europe were crowned or deposed by her edict, and under her assumed authority.

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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 „sed, either in the correspondence or in the sermons reported.

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CONVENTION NEWS.

CHRISTIANS are exhorted at all times, "In everything to give thanks." Especially here the Melbourne Brethren desire to render praise and thanksgiving for the blessed 'privilege of having been permitted again to assemble in convention with those of like faith this Christmas season. How freely the friends expressed the general helpfulness and encouragement experienced throughout the period, and how graciously our Lord blessed the assembly with that "meat in due season" promised so liberally to all those that gather with oneness of heart and sincerity of purpose, in spirit and in truth. How pleasing to note that each and all sought to the utmost to be found doing their part in realisation and appreciation of their responsibility and privilege, and throughout endeavoured to have nothing undone in order to obtain the highest possible blessing. and see that everything was in preparation for the consideration and enjoyment of the brethren generally. Surely it was a time of mutual uplift and encouragement, and the earnest desire of all the friends was that they might, by God's grace and help, seek to leave no stone unturned, whereby the new year would find in them a greater development in the character-likeness of Christ, and a larger growth in the fruits and graces of God's Holy Spirit.

The Melbourne brethren particularly desire to thank their Heavenly Father for the blessings received at the hands of the visiting brethren, as they would travel many miles in order to be present, and, with mutual fellowship, seek to spend and be spent in the service of God and the cause of truth and the brethren.

We pray God's blessing in richest measure upon them in their loving zeal, earnestness, and desire to make the meetings profitable and uplifting.

Throughout the season the studies and addresses were such as would impress deeply the great need of stability of character, and steadfastness in the narrow way of sacrifice, especially in this evil day, when iniquity so much abounds, and an indifferent, lukewarm condition, predicted to be in evidence, prevails in the lives of those brethren not living up to their full privileges under their vow .or "covenant of sacrifice," to 'be dead to this world's aims, hopes and, ambitions, and instead only and ever "alive toward God."

We were particularly reminded in one of our Bible studies that we have been figuratively raised with Christ to newness of life, and made to sit in heavenly places with Him, henceforth not to serve sin, 'but to realise that old things have passed away and that the Lord's people are to be found setting their affections on heavenly things, counting everything else as but "loss and dross" in comparison with the rich hope of our inheritance with our Lord in the glorious kingdom. We were reminded, also, that the course had yet to be completed, and the race finally run, before the precious prize of immortality and association with the Bridegroom could be obtained, and to this end it was 'forcibly brought to mind in another of our studies, the necessity of using our every talent faithfully, zealously, and loyally, as required in stewards, and according to our Lord's own parable of the Talents, which is such a warning and reminder to all of His followers of their individual responsibility and privilege. In this connection we saw that in the use of our every talent, care must be taken that the same be manifested and exercised in the true spirit of humility and love, that the "spirit of a sound mind" be sought at all times as we endeavour to fulfil our part for the welfare of the Body- members, realising that all that was done was to be considered primarily as "done unto our Head."

In the closing address of the Convention, our brother particularly 'brought to our attention the necessity of "waiting patiently on the Lord," and being guided only by the dictate of our Head. He reminded us of the importance of a well grounded faith, without which it is impossible to please God, and that this faith of ours would be tried, tested, and exercised to the full through the fiery experiences that must, and will, surely try us if we are to be purified and found unto praise and honour at the appearing of our Lord and Saviour Jesus Christ. All present realised the importance of "waiting patiently for Him," as they would seek to have that refining influence brought about in the life as the

experiences would be humbly submitted to, with cheerful endurance and constancy of faith and hope, knowing that in this way the peaceful fruits of righteousness would surely be developed on account of being rightly exercised in and by those experiences.

Perhaps one of the most pleasing, encouraging, yet solemn moments enjoyed during the Convention season, was the occasion set aside for a baptism service at West Hawthorn, on the Saturday morning. All rejoiced as they would assemble to witness in symbol that true consecration of two of the dear brethren who so beautifully desired, before an assembly of the Lord's people to give evidence, by immersion in water, of that true "death 'baptism,'" which had preceded it. Surely in this witness each heart rejoiced with our dear sister and brother, as the service would serve further to bind still closer our hearts in Christian love and unity with that blessed seal of sonship.

In recording the happy season of fellowship, we would not overlook again the Lord's favour and blessing as we availed ourselves of the kindness and hospitality of a brother and sister in inviting us to their home at Heidelberg for the Saturday afternoon and evening. Here again full opportunity was taken of enjoying sweet Christian fellowship, and also. the natural beauty and freshness of the locality and surroundings. During the evening we were encouraged and exhorted by the words of the Apostle Paul, in Phil. 4:8, to think, and think deeply, on those things which are true, honest, just, pure, lovely and of good report, provided that these were in every way praiseworthy; and so the happy outing ended with thanks to our Heavenly Father for His rich provision, so often manifested at the hands of one or another of His faithful people.

May God grant that the lessons and experiences gained during the happy Convention season will bring forth fruit abundantly in honour to our Head, and to the praise and glory of our loving Heavenly Father.

It was a pleasure, also, to hear from our Sydney brethren of the very helpful and profitable season of fellowship 'and communion with the Lord and each other, experienced by them at their two days' convention, held on Saturday and Sunday, 27th and 28th of December.

While separated by many miles from our fellow-brethren in Christ during the assembling in convention, it is very evident from the word to hand, that the same spirit of the Lord was richly bestowed and fully realised as they gathered with the purpose of honoring the Lord with praise and thanksgiving, and encouraging each other to continually add to their faith the necessary virtues, that will enable all to remain true and faithful to Christ and His truth in this evil day.

The gatherings were held at Rawson Chambers, Pitt Street, the usual meeting rooms of the Sydney class, and although numbers were not large, it was encouraging to the friends to have with them several brethren who had travelled long distances to be present. Such a spirit of zeal and sacrifice for the Lord's people and cause of truth is surely very pleasing to our heavenly Father; and the addresses given by the visiting and local brethren, together with the testimony and fellowship meetings, were realised to be a means of cementing the friends closer together in the unity of the spirit, and in the bonds of Christian love as body members in the faith and truth of our Lord Jesus Christ.

We trust that the recording of the blessings and encouragement received at these convention gatherings may serve to strengthen our fellow-brethren in Christ everywhere, and particularly those in isolation, who were remembered in thoughts and prayers before the throne of heavenly grace.

BAPTIZED INTO HIS DEATH.

(Convention Baptism Service).

PERHAPS we can safely say that no subject is more helpful, encouraging, and a means of blessing than that for which we are now assembled. How beautifully significant and realistic to the true child of God are the words of the Apostle Paul, in Rom. 6, as he would present the matter so fully and forcibly, and apply this subject of baptism in addressing fellow-members in Christ. We rejoice because of the privilege we have of gathering as we would witness ill picture and symbol that desire of heart and purpose of will that has already taken place in the life of our dear brother and sister through that real consecration to death, to which the words of the Apostle refer, and to which we have ourselves joyfully responded, and as they would relate and apply only respecting those who have already consecrated themselves in line thereto.

Let us keep in mind that water baptism is not the real baptism or immersion into Christ as so many of the various sects and denominations would suppose, for be it noted that in the (above) verses by the Apostle in the 6th chapter of Romans, not one word is in reference to water baptism, but he addresses those who have consecrated to be dead with Christ and planted in the likeness of His death, having been baptised into His death, beautifully representing the burial of the human will and henceforth to accept only the will and dictation of their Lord and Head. To this class the Apostle elsewhere states that old things have passed away, and behold all things have become new. If then this death and burial of the old will and raising to newness of life represents the true baptism and consecration of the Christian, what does this baptism or immersing in water represent to us? We do well to view the question in the light of Scripture as it would apply to our Captain and Head and High Priest of our profession. We remember that our Lord on reaching manhood's estate, 30 years of age under the law, hastened to make a total surrender in full consecration of all earthly hopes, aims, and ambitions, that the Father's will only might be done in Him. How in Psa. 40:7-8, the language of His heart was prophetically foretold, as He presented Himself at Jordan, "Lo, I come, in the volume of the Book it is written of Me, to do Thy will, O God. I delight to do Thy will, O my God, Thy law is within my heart." Our Lord, thus consecrating Himself to the Father's will, realised that His outward baptism symbolised the surrender of His earthly life and nature, already immersed or buried into His Father's will, even unto death. Thus the immersion in the waters of Jordan at the hands of John the Baptist was merely in symbol a pictorial representation of the baptism, burial or consecration of His will which had preceded it. Only our Saviour understood fully the purpose of His coming to Jordan for baptism, for John knew not the reason why such immersion should be necessary respecting this sinless Son of God. Our Lord's words to John the Baptist, "Suffer it to be so now, for so it becometh Me to fulfil all righteousness," seem to clearly show that He well knew that the immersion in Jordan was only a symbol or picture of that consecrated heart of His, which, unto death, would be found fulfilling the righteous requirements of His heavenly Father as the Saviour of mankind, through the laying down of His life in obedience and sacrifice, and, in consequence of such faithfulness, be raised again by the power of Jehovah.

The fact that our Lord did not view the immersing at Jordan as the real baptism is further evidenced by His words subsequently toward the end of His earthly ministry and sojourn. "I have a baptism to be baptised with and how am I straitened until it be accomplished." How plainly our Lord shows that this was not a water baptism, but a real death baptism, in harmony with the divine arrangements and requirement, as man's redemption price and sin offering.

Noting then our Leader's example, happy are they who perceive that the closer we can emulate our dear Lord, the greater blessing and uplift will be experienced as we seek to follow in His steps, and the nearer we come into line with our Master's own life and experience, the richer will be our appreciation of that oneness that should, and must exist, in order that we all may grow up unto Him in all things, who is our Head.

Again, respecting this subject of the symbolic picture of the true baptism, the Apostle Peter in his 1st Epistle 3:21, gives us a good thought in presenting that matter. he says (taking Noah's Ark as a type of Christ), "The like figure whereunto even baptism cloth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ." by the context that the Apostle had in mind the great deluge, and reminds us that all mankind perished in the flood, save eight souls, who were preserved from a watery grave by means of the Ark, which God provided for them. That ark, though encompassed by water, was their salvation. As the whole world perished in the great flood, so now the entire world of mankind is a dead world, a perishing world. The Lord's true followers were of that world, until they got out of it, through Christ. As Noah and his family were saved from death by coming into the ark in obedience to God, so the Church of Christ are saved from Adamic death by obedience to God in accepting His offer of salvation. Whoever then comes into Christ comes into safety and salvation, out of danger and destruction. All who come into this relationship to God are said to have "passed from death unto life" (John 5:24). If any man be in Christ. the Apostle Paul says. "He is a new creature," and of this new creation Christ is the first-born among many brethren.

Referring again to our text we notice that the Apostle says, "The like figure whereunto baptism cloth now save us." Salvation through the Ark was one figure of the salvation of the Church through baptism into Christ, baptism in water is another figure. What is the correspondency between these two figures? Noah and his family, while in the ark, are pictured by the Apostle as being submerged in literal water; candidates for baptism are also submerged in literal water, but in neither case was it the water that saved. So likewise it is not the outward observance that has saving power, except as a figure of the true baptism. It represents the real. But St. Peter assures us that the figure, picture, or symbol, is not in washing away the filth of the flesh in water, as this can only be accomplished by God's provision in Christ, by the washing of water by the Word, and is a gradual process after becoming new creatures in the Anointed One. So, then, the Apostle's words relate not to a baptism that either literally or figuratively washes clean the flesh, but to the answer or response of a good conscience toward God. Ah! Yes, what wondrous grace and love bath the Father bestowed upon those who have been so highly favoured of Him who bath called us, invited us, to a heavenly station, and have we not responded by gladly accepting God's will and purpose for us. Surely, then, we rejoice with our dear brother and sister as they would witness in symbol, before fellow members of the Body, that answer of a good conscience toward God, in which is pictured that earnest heartfelt and sincere desire to fulfil their covenant of sacrifice previously entered upon. Do we not render thanks to God, as time and again one or another of His consecrated children seek to pay their vows before the Lord in the presence of His people. What a stimulus and an encouragement it is to each of us, as brethren in Christ witness thus, and take their stand for the cause of truth, righteousness, and the brethren, and so we gladly rejoice with those who do rejoice. "Gather My saints together unto Me, those who have made a covenant with Me by sacrifice" (Psa. 50:5). So then our surrender to the Lord was the answer of a good conscience toward God, for when He invited us to become living sacrifices through Christ, to be saintly followers of our Lord and Head, the answer of our conscience was, "Lord, we respond, we accept Thy gracious invitation." Was not that the answer or response of a good conscience; surely, as the Apostle says (Rom. 12:1), it is but our reasonable service.

St. Peter goes on to say that it all comes about through the resurrection of Jesus Christ. How clearly the Scriptures teach that if Christ be not raised, if there be no resurrection from the dead, then is our faith and hope exercised in vain, and our lives profit nothing. On the contrary, we learn clearly that our Lord has been raised by the power of the Father, and is the resurrection and the life, and the true Light that lighteth every man that cometh into the world. Thus the Apostle Paul beautifully expressed the matter .as one who gratefully responded to God's call for him, as a specially chosen disciple to show forth the evidence and power of a truly consecrated life, and God's glory among the Gentiles. Harken to his words in Phil 3:10-11, "That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death, if by any means I might attain unto the resurrection of the dead."

We who would fully appreciate this matter of real baptism in Christ, of which water is but a figure, will do well to realise, as did the Apostle, that only through Christ, our sufficiency, can the ultimate object of our baptism. in Christ be attained, viz.:—The resurrection from the dead, and our awakening in the likeness of His resurrection. How many have been hindered from making progress on account of seemingly relying upon their own efforts and strength to carry out their covenant of sacrifice, instead of allowing God to work in -them to will and to do according to His good pleasure. Only as we bend our wills to the will of God in Christ, and allow the great hand of the Potter to mould and shapen us as ‘vessels meet for His use, can we expect to be made vessels unto honour, and in so doing our Heavenly Father will .be pleased to grant us such opportunities. through special circumstances and conditions brought about, as we allow of a daily consuming of the sacrifice we have laid on the altar, and this with our every effort to co-operate in obedience with His will for us, and in patiently submitting to the trials by the way, will result in yielding up a sweet incense, acceptable to God through Christ, who has made all this possible, as we would go to Him without the camp, bearing His reproach.

I laving in mind, then, that the symbolic burial witnessed here is a figure of a true death ‘burial, what a picture this is then of a baptism into death. Just as the candidate is lowered into the water and submerged, indicating the death condition of his own will, so the raising up out of the water pictures the one raised to newness of life. Such henceforth live not unto themselves, but unto Him who died and rose again, that they might live. Such count not their lives dear unto them, but seek daily to mortify or deaden their members, which are upon the earth, realising that if they live after the flesh, they shall die, but if they through the spirit of Christ do mortify the deeds of the body, they shall live.

Let us exhort one another daily respecting the step we have taken, and ever by precept, example and practice, endeavour to demonstrate to our fellow-members in the Body, that we fully are awake to the importance of what the real baptism into Christ signifies, that our one desire is to bury our own wills and accept the will of God in Christ, and just as our Lord came not to do His own will, but that of the Father, so we too may be found saying with the Apostle of old, “For me to live is Christ, and to die gain.” How glad we are, then, to assemble in honour of the ones who to-day in symbol have pictured to us that true evidence of an answer and sincere response of a good conscience toward God, who has been pleased to call them, also, with a high and holy calling, according to the good purpose of his grace.

May God richly bless this loyal indication of a heart given up wholly and unreservedly to the service of the great King of kings, and grant the grace sufficient that the sacrifice may lie consumed in His own time and way, and that such experiences may be brought to bear in their lives that, will enable that sweet .incense of an obedient life to ascend as a sweet smelling savor continually to Him.

Our Lord said, “He that putteth his hand to the plough and looketh back is not fit for the kingdom.”

“He that will seek to give his life shall lose it, but he that loveth his life forsake and the Gospel’s, shall find it unto life eternal.

“And what cloth it profit a man if he gain the whole world and lose his own soul; for what shall a man give in exchange for his soul.”

May God help us all to so number our days and apply our hearts unto wisdom, and in so, doing, surely He will cause His face to shine upon us, and give us that rest, peace, comfort and rich blessing, which the world cannot give neither take from us.

According to Thy gracious will,
This watery symbol here fulfil,
Like unto my clear Head.
In token of my earnest vows,
I sink beneath right here and now,
And rise as from the dead.
Lord, grant me all sufficient grace
To walk as to behold Thy face,
In newness of that life.
All earthly aims and hopes subdue,
As I my sacrifice renew,
In this my daily strife.
Accept my weak imperfect all,
As ever at Thy feet I fall In consecration sweet.
Blest Master, all I have is thine,
O cause my life for Thee to shine,
Until Thy glory it complete.

Correspondence

Dear Brother,

Greetings in the Master's Name, to whom be praise for ever. Just enclosing postal note for "Herald" subscription, which we believe is now due. I am, not sure, whether I acknowledged the receipt of the book, "Desolations of the Sanctuary." Some are getting their eyes opened to the true position, others of course are fast asleep. The letter in the "People's Paper" re Concordant teachings is only too true, and many are being deceived by these plausible deceptions. In fact, both the I.I.S.A. and Concordant teachings seem to be coming from the same source; but the Lord's people should have their spiritual sense exercised to discern between good and evil, truth and error (Heb. 5:14). Hope you had nice convention during the holidays, and praying the Lord's blessing upon the work.

• Yours in the Master's service, B.H.J.

Dear Brother,

You will see by this that I am back home again and found things alright, and the family seemed very pleased to have me back again.

Needless to say, my thoughts have been running on the various meetings and gatherings we attended together, and I can say they have been a great blessing to me, and I believe to all concerned. It is a time I will never forget as long as I am in this tabernacle. The friends all seem to be one family, and that is God's will. There is no restraint but a fellowship of brotherly and sisterly love for all, which is in line with the teachings of God's word, as in Rom. 12:8-10. "Love one another, for he that loveth another hath fulfilled the law. Love worketh no ill to his neighbour, therefore, love is the fulfilment of the law. He that loveth his brother is in the light, and there is none occasion of falling in him" (1 John 2:10). "Hereby perceive we the love of Christ, because He laid down His life for us, and we ought to lay down our lives for the brethren. Love God, love the brethren, love one another. Three things, faith, love, works. Faith without works is dead" (Jas. 2:17, 20). Now these graces seem to me to be prevalent among our brethren, so with Christian love to them one and all, including yourself.

I remain,

Yours in His service, H.J.W.

It is my duty to distrust my own ability, that I may have reliance on Him that is stronger than all.—
J.B.

Look straight into the light, and you will always have the shadows behind you.—A.FW.I.

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The Principles of Love and Justice Contrasted.

NOTHING is more necessary to the peace and prosperity of the Church of God than that its members should have a clear understanding and appreciation of moral principles, with a full determination to be controlled by them. Even among Christians there are often differences of opinion with reference to principles of action, which greatly interfere with spiritual growth and prosperity. Such difficulties most frequently arise through failure to distinguish between the relative claims of love and justice. Therefore, we consider it profitable to examine these principles and Their operation among the children of God.

Justice is sometimes represented by a pair of evenly poised balances, and sometimes by a square and compass, both of which are fitting emblems of its character. Justice knows no compromise and no deviation from its fixed rule of action. It is mathematically precise. It gives nothing over for "good weight" or "good measure." There is no grace in it, no heart, no sympathy, no favor of any kind. It is a calculating, exact measure of truth and righteousness. When justice is done, there are no thanks due to the one who metes it out. Such a one has merely done a duty, the neglect of which makes one culpable, and the doing of which merits no favor or praise. And yet, firm and relentless as this principle is, it is declared to be the very foundation of God's throne. It is the principle which underlies all His dealings with His creatures. It is His unchangeable business principle; and how firmly He adheres to it is manifest to every one who understands the plan of salvation, the basis of which is the satisfaction of justice against our race. Though the arrangement for the satisfaction of justice cost the life of His Only-begotten and well-beloved Son, so important was this principle of divine justice that God freely gave Him up for us all.

JUSTICE BEFORE GENEROSITY.

The principle of love, unlike that of justice, overflows with tenderness, and longs to bless. It is full of grace, and delights in the bestowment of favor. It is manifest, however, that no action can be regarded as a favor or a manifestation of love, which has not underneath it the substantial foundation of justice. Thus, for instance, if one comes to you with a gift, and at the same time disregards a just debt to you, the gift falls far short of appreciation as an expression of love; and you say, "We should be just before we attempt to be generous."

And this is right; if justice is the foundation principle in all of God's dealings, it should be the same in: all ours. who are brethren in Christ, much more so among those in the world. As brethren in Christ, we have no right to presume upon the favor of one another. All to which we have a right is simple justice, though we may waive those things that are really our rights. But in our own dealings, we should strive always to render justice—justice in the payment of our honest debts to each other, justice in our judgment one of another (which must make due allowance for frailties, etc., because we

recognise in ourselves some measure of similar imperfection), and justice in fair and friendly treatment one of another.

As we have just said, there is no obligation to demand justice for ourselves, and we may if we choose, even suffer injustice uncomplainingly. must, however, if we are Christ's, render justice so far as we are enabled to recognise it. In other words, we are not responsible for the action of others in this respect, but are responsible for our own. Therefore, we are to endeavour earnestly that all our actions, our words and our thoughts may be squared by the exact rule of justice, before we offer even one single act as an expression of love.

JUSTICE, EQUITY-, A CHRISTIAN QUALITY.

It would appear that many Christian people spend Years of their, experience without making any great progress. One difficulty leading up to this condition is a failure to recognise the basic principles underlying the divine laws, which apply to us from the moment we are adopted into the Lord's family. The first of these basic principles is justice. We need to learn more and more clearly what are our own rights and the rights of our fellow creatures in the Church and out of the Church. We need to learn how to measure the affairs of ourselves and of others with the plummet of justice, and to recognise that we must not under any circumstances or conditions infract the rights, interests, or liberties of others—that to do so would be wrong, sinful, contrary to the divine will, and a serious hindrance to our growth in grace. Secondly, we must learn to esteem love next to justice in importance in the divine code. By love we mean, not amateness. nor soft sentimentality, but that principle of kindness, sympathy, consideration and benevolence, which we see manifested in our heavenly Father, and in our Lord Jesus.

In proportion as we grow up in the Lord, strong in Him, it must be along the lines of these elements of His character. More and more we must appreciate and sympathise with others in their trials and difficulties and afflictions; more and more we must become gentle, patient, kind towards all, but especially toward the household of faith. All the graces of the spirit are elements of love. God is love, and whoever receives of His spirit receives the spirit of love.

These two basic principles must cover all of our conduct in life. Justice tells us that we must cease to do evil—that we must not speak a word, nor do an act that would work injustice to another, nor even by look imply such injustice; that we must be as careful of his or her interests and welfare as of our own. Justice may permit us to give them more than justice could require, but justice demands that we must never give them less than due. No matter if they do riot require justice at our hands, no matter if they are willing to take less than justice, no matter if they would say nothing if we should take advantage of them, no matter if they would not appreciate our degree of justice, still our course is the same. We have received of the Lord's spirit, and must act from this standpoint and not from the standpoint of others who have not His spirit, or who are more or less blinded and disabled from dealing justly.

LOVE AND JUSTICE BOTH CONTROL.

If justice must mark our conduct toward others, so love must be used by us in measuring the conduct of others toward us. We may not apply to others the strict rules of justice which we acknowledge as our responsibility to them. Love, generosity, demands that we accept from others less than justice, because we realise that they are fallen, imperfect, not only in their flesh, but also in their judgments. Furthermore, we see that the great mass of the world has not received the spirit of the Lord at all, and therefore cannot appreciate these basic principles of justice and love, as we appreciate them. We must in love look sympathetically upon their condition, as we would upon the condition of a sick neighbour, friend, parent, or child. We must make allowance for their disordered condition, and think as charitably as possible of their words, conduct, etc.

This does not mean that we are to be blind or oblivious to true conditions, and permit ourselves to be

deprived of all that we possess or earn; but it does mean that we should take a kind, sympathetic view of the unrighteousness and injustice of those with whom we have dealings. We should remember that they are fallen, and that they have not received the grace of God as we have received it; and that they are not, therefore, to be measured by the line of strict justice, but rather that their imperfections are to be allowed for reasonably by the elastic cord of love. It is our own conduct that we are to measure by the law of justice, the Golden Rule.

HOW LOVE MAY OVERFLOW THE MEASURE.

Flow clearly the Master sets forth these conditions, urging upon us the Golden Rule as the measure for our conduct toward others, and that in measuring their conduct toward us we shall be as generous as we shall wish our Lord to be in His judgment of ourselves, in harmony with His statement. "With what judgment ye judge, ye shall be judged" ! A right appreciation of these basic principles, justice and love, by the Lord's people, and worked out in the daily affairs of life, would lift them above the world. It would save many an altercation, many a law suit, many a quarrel, and would make of the Lord's people shining examples of kindness, generosity, love, and at the same time examples of justice, right living, sterling honesty, etc.

Love is not, like justice, an exact principle to be measured and weighed. It is three-fold in character: it is pitiful, it is sympathetic, in the sense of kinship of soul—affectionate it is reverential. These different forms of love are exercised according to the object upon which love is centered. Pity-love is the lowest form of love; it takes cognisance of even the vile and degraded, and is active in measures of relief. Sympathetic love rises higher, and proffers fellowship, comradeship. But the reverential love rises above all these, and delights in the contemplation of the good, the pure and the beautiful. In this latter form we may indeed love God supremely, as the personification of all that is truly worthy of admiration and reverence; and love our fellowmen in proportion as they bear His likeness. The divine law demands love, both to God and to man.

Although we owe to every man, as a duty, love in one of these senses, we may not demand it one of another; but love overflows justice. Love shakes the measure, presses it down, heaps it up. The lack of love is not to be complained of by the Christian, however, but when bestowed it is to be appreciated gratefully and reciprocated generously. Every one who craves love should crave it in its highest sense—in the sense of admiration and reverence. But this form of love is the most costly; and the only way to secure it is to manifest that nobility of character which calls it forth from others who are truly noble, truly like our Lord Jesus.

The love begotten of sympathy and fellowship is also very precious. But any sentiment that comes merely in response to a demand, is deprived of love's choicest aroma. Therefore, never demand love, but rather by manifestation of it toward others court its reciprocation. The love of pity is not called out by the nobility of the subject, but rather by the nobility of the bestower, whose heart is so full of love that it overflows in generous impulses toward even the unworthy. All of the objects of pity, however, are not unworthy of love in the higher senses; and some such often draw upon our love in every sense.

A SELFISH, ONE-SIDED VIEW.

To demand love's overflow of blessing—which is beyond the claim of justice—is only an exhibition of covetousness. We may act on this principle of love ourselves, but we may not claim it from others. If we do, we manifest a lack of love and the possession of a considerable measure of selfishness. Some seem to see clearly where brotherly love should be extended to themselves, but are slow to see their own obligations in this respect.

For instance, two brethren were once rooming together, and through failure to consider the relative claims of both love and justice, one presumed upon the brotherly love of the other to the extent of expecting him to pay the entire rent of the room. When the other urged the claim of justice, the first urged the claim of brotherly love, and the former reluctantly yielded, not knowing how to refute the

claim, yet feeling that somehow some Christians had less principle than many worldly people. How strange that any of God's children should take so narrow, so one-sided, so selfish a view ! Cannot all see that love and justice should work both ways; that it is the duty of each not to oversee others in these respects, but to look well to his own course, to see that he manifests brotherly love; and that if he would teach others, it should be rather by example than by precept only?

LET LOVE REIGN SUPREME

Let us beware of a disposition toward covetousness. let us each remember that he is steward over the Lord's goods entrusted to him, and not over those entrusted to his brother, that each is accountable to the Lord, and not to others, for the right use of that which the Master has placed in his hands. There is nothing much more unbecoming and unlovely in the children of God than a disposition to petty criticism of the individual affairs of one another. It is a business too small for the saints, and manifests a sad lack of that brotherly love which should be especially manifest in broad and generous consideration, which would rather cover a multitude of sins than to magnify one.

The Christian is to have the loving, generous disposition of heart—a copy of the Heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will take no notice, just as God for Christ's sake deals with us and does not impute sin to us, except as it represents knowledge and wilfulness. With such a rule operating

amongst Christians, a determination not to recognise as an offence anything that is not purposely done, or intended as an offence, would be a great blessing to all, and the proper, God-like, The transgressions to which our Lord refers Matthew 18:15-17, are not trivial affairs of no consequence, are not evil-surmisings and imaginings, are not rumors, are not fancied insults, but positive wrongs done us, and on account of which it is our duty, kindly and lovingly and wisely, to give some proper rebuke—some intimation that we recognise the wrong, and that it has grieved us and hurt us, and needs correction.

The disposition to forgive should be with us always, and should be manifested by us at all times. Our loving generosity, our kindness and our desire to think no evil, or as little evil as possible, should be manifest by all the words and acts of life. This is God-like. God had a kind, benevolent, generous sentiment toward us even while we were yet sinners. Nor did He wait for the sinners to ask forgiveness, but promptly manifested His desire for harmony, and His readiness to forgive. The whole Gospel message is to this effect, "Be ye reconciled to God," Our hearts should be so full of this disposition toward forgiveness that our faces would not have a hard look, nor our words of reproof, a bitter sting. We should manifest the loving forgiveness that we should have in our hearts at all times.

May love and justice find their proper, relative places in the hearts of all of God's people, that so the enemy may have no occasion to glory ! The Psalmist said,

"O how I love Thy law (the law of love whose foundation is justice). It is my meditation all the day" (Psalm 119:97). Surely, if God's law were the constant meditation of all, there would be fewer and less glaring mistakes than we often see! Let us watch and be sober, that the Adversary and our fallen flesh may not gain an advantage over us as new creatures. Let "Self" be more and more eliminated and "Love" reign supreme.

It takes great love within the loyal heart
 To live beyond the others and apart
 A love that is not shallow, is not small,
 Is not for one or two, but is for all.
 Love that can wound love for its highest need;
 Love that can leave love, though a heart may plead;
 Love that can choose the right and leave the wrong,
 And breathe in hope and joy the victor's song.
 A love that will not waver—that will find
 Just what it means to suffer and be kind.
 It takes great love to conquer self and pride,
 And swim against the swift and evil tide—
 A love that wends its course to that grand height
 Where dwells our God enthroned in wondrous light.
 Like that great love our Lord did sweet express
 So strong in faith and patient tenderness.
 Yea—like the glowing sun, this love must live,
 Moved by one burning, deathless force—to give.
 Love, faith and courage—courage, faith and love.
 Of such are God's victors—crowned from above.

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PASSOVER MEMORIAL.

THE Passing over of the First-Borns of Israel On that dreadful night, when all the first-borns in all the houses of the Egyptians were slain was a wonderful demonstration of God's protection of His people. It should have been a lesson to Israel never to be forgotten, and, no doubt, had that nation carefully observed the memorial of the slain lamb by whose blood their first-borns were all spared, the annual observance, would have kept in memory what great things God had done for them, and have kept them from turning to, idols and forgetting their covenant with God.

That night in Egypt was a picture Gospel Age, and how the blood of "Christ our Passover" is first applied to save the "Church of the first-borns whose names are written in heaven.- Just as the consequence was the deliverance of all Israel and the destruction of Pharaoh and his hosts in the Red Sea, so the consequence of the death of Christ and the saving of the Church of the first-borns will be the deliverance of all who will be God's people, from slavery to Satan, sin and death, and finally, the destruction of Satan and the wicked angels in the second death (Matt. 25:41).

As it was only the first-born in each house that was in danger on that night in Egypt—they would have perished had there been no blood sprinkled on the lintel and door posts of the home—so it is only those who have by faith become members in Christ members of the Church of the first-borns, who are in danger of the second death during this age (Hebrews 6:4-6; 10:26-29). Those who remain under the blood—and they only—are safe. The teaching of salvation by faith in the blood of Christ was the stone of stumbling to the Jewish nation. They rejected the stone which is become the chief corner stone of the building. It is astonishing how the nominal Christian Church is now stumbling at the same stone—the cross of Christ lets become to many a stone of stumbling and rock of offence. "Behold I lay in Zion a chief corner stone elect and precious, and he that believeth on Him shall not lie confounded. Unto you, therefore, which believe He is precious, but unto them which he disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone, of stumbling and a rock of offence to them which stumble at the word being disobedient" (1 Pet. 2:6-8).

The Word of God, from Genesis to Revelation, consistently teaches that "without the shedding of blood there is no remission of sins." The salvation of mankind from the curse of sin and the condemnation of death entirely depended upon a ransom sacrifice of a perfect human life to pay the penalty incurred by Adam. So it was that Christ became flesh, "was made man, a little lower (nature) than angels, that He, by the grace of God, should taste death for every man" (Heb. 2:9). John introduced Jesus as the Lamb of God "that taketh away the sins of the world." Jesus Himself said, "This is my blood which is shed for many." "My flesh I give for the life of the world." How wonderful was the sacrifice of Him who was rich (in heavenly glory with the Father) and became poor, that we, through His poverty, might be made rich. The old, old story of Jesus and His love is so beautiful, and so simply and plainly stated in the Bible that it would seem that those who deny the efficacy of the cross of Christ in satisfying justice on man's behalf, must first lose faith in the inspiration of the Bible. There are all sorts of new theories to-day among professing ministers of the Gospel, which are contradictory to this foundation doctrine of the Christian faith, "Christ died for our sins according to the Scriptures." They are stumbling to-day at the same rock of offence, as the Jews did of old.

Our Lord knew that He was to be the antitype of the Jewish Passover lamb. He, therefore, day on which He must die (Nisan 14th, Jewish time). He knew the year in which He must be "cut off" from Daniel's prophecy.

He would keep the last annual pass-over with His disciples, and instruct them that they need no longer observe the memorial of the type, but instead, "as oft as ye do this" do it in remembrance of Him. "Christ, our passover, is slain for us: let us therefore keep the feast."

Instead of this simple memorial of Christ's death once a year the Apostate Church of Rome instituted the ,abomination of the Mass, and celebrate it as often as it may be deemed convenient or profitable. The Church of England and other denominations also celebrate the Lord's supper—though generally taken in the mornings—just as often as they feel like it or think fit. They fail to grasp the Lord's intention that it was annually to remember His death and its purpose. The Apostle reminds us that it was "in the night in which He was betrayed" that He took the bread and wine as symbols of His flesh and blood, and instituted the simple service by which all His followers could lovingly and thankfully remember His sufferings and death on their behalf, and indicate afresh their consecration to be "dead with Him," to be broken together with Him. "If we suffer with Him." says Paul. "we shall be also glorified together with Him."

Many like to keep the memorial according to the Jewish date (14th), which this year will be after sundown. Tuesday, . March 31st, and all who do this in remembrance of Him who loved us and gave Himself for us, realise that it is a means of grace and strength to earnestly press along in the narrow way in the footprints of the Lamb whithersoever He may lead.

"DO THIS IN REMEMBRANCE OF ME."

Arrangements have been made by the Melbourne Class to hold the annual observance of the Memorial of our Lord's death on Tuesday evening, March 31. This date corresponds to the 14th Nisan, Jewish reckoning, on the evening of which our Lord instituted this observance to be kept in remembrance of Himself as the antitypical Passover Lamb. about nineteen hundred years ago.

The service will be held (D.V.) at 7.45 p.m., in Moles-worth Chambers, 450 Little Collins Street (3rd Floor); and all consecrated believers in the atoning sacrifice of Christ are invited. "Christ our Passover is sacrificed for us; therefore, let us keep the feast."

EASTER CONVENTION.

The Adelaide Class is making arrangements for a four day Convention at Easter. The meetings will be held at

Liverpool Buildings, Flinders Street, and will commence on Good Friday. Further meetings will be held on Easter Saturday and Sunday, and Easter Monday will be taken up with a visit to Gawler.

The service in commemoration of our Lord's death will be held on Thursday evening, April 2, at 8 o'clock. All believers in the ransom-sacrifice of Jesus Christ are cordially invited to attend these meetings.

Those desiring further information or accommodation are requested to write to the class secretary, Miss IL Copping, 70 Fairford Street, Unley, South Australia.

Helpful Thoughts from Christmas Convention, 1930.

LET us avoid any tendency to seek the chief seats (Eccl. 8:9; 3 John' 9, 10.)

Let us not forget to seek in humility to wash each other's feet (no. 13: I 2-15).

Let us strive more faithfully and earnestly to fulfil our consecration vow daily.

"All for Jesus." "All for Jesus."

Let us be guided by the principles of God's Word, not by our own preferences, which are misleading. Let us not respect persons among the Lord's brethren. "One is your Master even Christ, all ye are brethren."

Let us not through fear of offending another, be lacking in courage to voice our own sentiments. Let us not condone error or wrong. Speak the truth in meekness and love.

Let us be earnest in redeeming the time.

Let not our lives be so full of earthly cares, or even duties, that we find no time for study of the Word.

Let us not forsake the assembling of ourselves together, and let us see that we give time to prepare the lesson beforehand and not selfishly expect others to do the preparation for us.

Let us not trust in man, nor in human sect or party, but let us hold the Head in proper respect (Jno. 5:44).

Re the dangers of Nicolaitanism-- Russell remarks—"The Church's dangers have always arisen from those who sought to lord it over God's heritage, and to dispense their own wisdom, or the wisdom of other men, instead of the Word of the Lord."

In Re "Evil-speaking"—To tell fairly what another believes and to show that it is wrong is not evil-speaking. It is speaking the truth, which should always be spoken in love. In many instances it is a duty to speak."

Thyatira was rebuked because she "suffered" the woman Jezebel and her errors (Rev. 2:20). Let us not suffer errors, self-conceit, arrogance and blasphemy of the Truth. Ours is the duty and the obedience toward God.

Let us learn to wait patiently for the Lord; not chafing under our trials, but waiting heartily—cheerfully enduring hardship for the truth's sake.

Question Box.

Question.—In Jer. 34:19, what was the significance of the passing between the parts of the calf ?

Answer.—The passing between the parts of a slain animal was the ceremonial binding of a solemn covenant.

The message which the Lord sent by Jeremiah, as recorded in this chapter, was upbraiding the Jews for failing to keep the covenant which they had made only little more than twenty-five years previously. In the 18th year of Josiah, the king had wrought a great reformation in Israel. The whole nation were enthused with zeal, and covenanted to observe all that was written in the Law Covenant. One feature of that Law was that no one should hold a fellow Israelite in servitude beyond seven years. The Jews when threatened with disaster from their enemies had remembered this law and had liberated their slaves, but when the danger was passed they compelled their poor brethren to return to bondage, regardless of their covenant with God. worldly gain weighed more with them than the keeping of the Divine commands.

To ratify the covenant, a calf had been killed and cut in two, the parts being placed at some distance from each other: the contracting parties passed between these parts, thus signifying that they consented to be served in like manner, if they failed to keep their part of the covenant.

The custom of sealing a compact in this manner dates from the time of Abraham, and was by Divine appointment (Gen. 15:8-10, 17). God gave to Abraham His oath in confirmation of His promise, and bound Him, self by what is termed the "Covenant of blood." A full description is given in verses 9 and 10. A heifer of three years old, and a she goat of three years old, etc., he took unto him all these and divided them in the midst, and the Lord, represented by a lamp of fire (verse 17) passed between the parts of these sacrificed animals, thus swearing by a covenant of blood, sacrificed life, to fulfil the promises He had given. The Apostle says, "He swore by Himself."

This outward evidence was given to Abraham to assist his faith in the fulfilment of the promises, though it might be so long delayed during the development of the Divine plan of the ages.

God graciously deigned to confirm His covenant in this way, not only for Abraham's sake, but for the comfort and consolation of those who were to be the heirs of the promise—the Church.

The Apostle in Heb. 6:16-19, referring to this matter, says, "An oath for confirmation is to them an end of all strife, wherein God willing more abundantly to show, unto the heirs of promise the immutability of His counsel, confirmed it with an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us. Which hope we have as an anchor to the soul, both sure and steadfast."

What strength of hope there is here for thou art Christ's, and therefore "heirs of the promise," "Abraham's seed" (Gal. 3:16, 27, 29). For the promise is unto those who are adopted into the heavenly family by the spirit of adoption, sons of God, joint-heirs with Christ" (Rom. 8:16, 17). They, like Abraham, have to wait for the fulfilment, and like the natural seed have hard experiences "waiting for the kingdom." but the fulfilment is sure, for God "bath sworn by Himself," and not one thing of all lie bath spoken, bath, nor can fail.

Question.—Will you kindly explain the meaning of Romans 8:11, "the quickening of your mortal • bodies"? Is that process going on in this life and how?

Answer.—The Apostle in this connection has ;been contrasting the mind of the flesh and the mind of the spirit.

He has shown that not one (except Jesus) could keep the Law Covenant. That which had been ordained unto life, a way of gaining life by perfect obedience to the Law, had only brought a further condemnation to death. So then it was evidenced that the best efforts of humanity could not by deeds of righteousness gain life. All are, therefore, born in sin—"There is none righteous, no, not one"; all are at enmity with God—"They that are in the flesh cannot please God." The only ones who can please God during this Gospel Age are those who, though they "were by nature children of wrath even as others," have placed themselves in the Lord's hands, and have been quickened by His spirit, "But God who is rich in mercy, for His great love wherewith He hath loved us even when we were dead in sins hath quickened us together with Christ" (Ephes. 2:3-5). This making alive is by God's holy spirit, which begets new mind, a new heart within us, and we become new creatures begotten to a lively hope, a spiritual life, with the promise of a heavenly home. This new mind and heart delights to please God, and will seek to serve Him and His cause and His people. It cannot do anything like what it would like to do in such service, because it only has an earthly body, always very weak, and very circumvented in its abilities; nevertheless, the holy spirit which we have received is so anxious to serve, that it stirs up the faculties of the human body to make it serve the cause. The new creature takes possession of the human body. It is the only body it has, and this body, with the holy spirit-begotten new mind, comprises the new creature. "Know ye not that your bodies are members of Christ."

So then it is quite evident that this quickening of our mortal bodies is a present experience. This is where the great fight between the spiritual mind and the fleshly mind takes place. The human mind is still there and seeks to assert itself, seeking its natural rights and urging its likes and dislikes, but the new mind delights to do God's will, and has devoted these human rights, the fleshly mind, to death.

"The past time of our lives
Sufficeth to have wrought
The fleshly will which only ill
Hath to us ever brought."

The new creature is then steward of all his faculties, and it will depend upon how well he quickens the both into activity, in the cause of Christ, as to whether he may receive the "Well done" at the end of the way.

Question.—We are having some good studies in the "Tabernacle Shadows," and have been thinking about the typical bullock of the "Atonement Day Sacrifices" (Lev. 16). Bro. Russell says the bullock represents Jesus only, and its blood was applied for Himself (Jesus) and His house. The High Priest typified Jesus, his house typified his sons the under priests. The blood of atonement is taken as the price of our redemption (Pages 58. 59) , so would not the blood of atonement also be the price of our Lord's redemption from death?

Answer.-- We would not understand that there was any redemption required to deliver our Lord from death. The promise was "Thou wilt not leave my soul in the grave, neither wilt thou suffer thine holy one to see corruption.

'Whom God hath raised up having loosed the pains of death, because it was not possible that he should be holden of it' (Acts 2:27, 24). It was not possible that the Holy One could be 'holden of death.' for He had not forfeited His life. He came to earth to do the Father's will, to redeem mankind; He willingly laid aside for the time the heavenly glory; He had in no sense forfeited His heavenly existence. Yet He took the sinner's place and freely gave His human life as a ransom for Adam's race,

that "as all in Adam die, so all in Christ might be made alive again." For this purpose He was "made flesh," became man, born under the law thus with the privilege of keeping the Law and of gaining the reward promised under the Law Covenant --life. It was this perfect human life, with its right to live as the reward of obedience, which He gave as the ransom price for the recovery of the disobedient Adam and all affected by that disobedience; "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19). That perfect human life was freely yielded up unto death once and for all, never to be recalled—to be accepted by justice as instead of Adam and his race. Jesus said, "My flesh (human nature)' I give for the life of the world." So we know Christ no more after the flesh (2 Cor. 5:16). He was "put to death flesh but raised—quickenened or made alive again—spirit" (1 Pet. 3:18).

The Tabernacle types are pictures sometimes large and more general, and then there are pictures also in these pictures. Our thought is that the High Priest on the Day of Atonement represented Christ, Head and Body. The bullock represented the perfect humanity of Jesus, the blood was taken into the Most Holy, and presented there for "Himself and His house." The fulfilment of this was when Jesus ascended into Heaven, "there to appear in the presence of God for us," that is, for the members of His Body, the "little flock" to whom it is the Father's good pleasure to give the Kingdom, and all the household of faith, which includes the Great Multitude of Revelation 7.

Then the further picture of the two goats, i.e., the Lord's goat and the scape goat, shows the two classes. The blood had been applied for both, so that they could both come to the veil of consecration. All for whom the blood of Jesus has been applied have the same privilege of presenting themselves in consecration into Christ's death. As is shown in the picture, one class, those who are to be joint heirs with Christ, because of their willing, faithful consecration, are represented by the Lord's goat, which is shown as going the same way as the bullock, walking "in His steps," followers of the Lamb, "whithersoever He may, lead"; the other class, after making consecration, are not so willing to perform. They are attracted 'by the things of the world and the flesh, and would draw back from the persecutions and necessary afflictions. They are shown in Revelation 7, as having come up through great tribulations and ultimately are saved "so as by fire" and receive palms of victory and serve before the throne, instead of having crowns of glory and being seated in the throne. So then our thought is that Aaron represented the "Man Christ Jesus," Head and Body. The Head needed no redemption, but the Body does, so the blood was 'for Himself, He identifies Himself so closely, so intimately with His body members, and for all believers during this Gospel Age.

In other pictures or features of the Tabernacle Shadows, Aaron's sons represent the sacrificing members in Christ, the Royal priesthood, but in this picture we think Aaron represents Christ the Head and the Church, which is His Body. Aaron's sons are not mentioned.

Question.—What is the antitypical significance of the priests wearing bonnets? (Exod. 28:40).

Answer.—In the services of the typical tabernacle it will be found that the high priest who typified Christ, the High Priest of our profession, alone went with uncovered head when in priestly attire; and that all of the under priests who typified the Church, "the Royal Priesthood," wore head coverings called "bonnets." The teaching of this type is in full accord with the words of the Apostle (1 Cor. 11:4-6), for in the gatherings of the Ecclesia of the New Creation, the Lord, the antitypical High Priest, is represented by the brethren, while the Church or Royal Priesthood is represented by the sisters, who, the Apostle declares, should likewise wear a head covering as indicating the same lesson—the subserviency of the Church to the Lord.

WAIT PATIENTLY FOR HIM.

(Convention Address).

IN Psalm 37:7 we have this expression of the Psalmist, "Rest in the Lord and wait patiently for Him." Even though evil-doers may seem to prosper, the true child of God must not allow his confidence in God to be shaken. In due time evil-doers will receive punishment for wrong-doing, while the righteous will be blessed and encouraged. It is surely then the part of wisdom to give earnest heed to the directions of God's Word. "Let none that wait on Thee be ashamed; let them be ashamed, which transgress without cause" (Psalm 25:3).

The marginal reading of our text is, "Be silent to the Lord, and wait patiently for Him." According to Strong's Concordance, the Hebrew word here translated, "wait patiently," has in it the thought of carefulness. It implies that we should be very careful to wait for the Lord. Wait attentively, wait carefully, wait patiently for Him. The pathway of the Christian is beset by many dangerous by-paths, and he is not a wise Christian who feels that he can walk that way in his own strength. The attitude of the true disciple is that expressed in the hymn which says, "Keep Thou my way () Lord, myself I cannot guide, nor dare I trust my faltering steps, one moment from Thy side."

The Lord has promised that He will guide His people. (Psalm 32:8), "I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with Mine eye." Again our Lord Jesus is likened to the Good Shepherd. (Jno.

10:4), "And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him, for they know His voice." So, then, to understand clearly the Lord's will for us, we need to hearken carefully to His voice, that is, we need to become familiar with His Word, and additionally we need to study carefully the life of Christ, our Guide, our Shepherd, our Leader. In Psalm 119:105 we find these words, "Thy Word is a lamp unto my feet, and a light unto my path." And so it is that when we are not quite sure which way the Lord would have us go, if we come to some place where we are not able to see the right pathway, we need to call to mind the Psalmist's words, "wait patiently for Him," that is, refrain from acting if the matter is one of importance and likely to involve us in difficulties. We are not wishing to convey the thought that the Christian should be slothful or inactive, but rather that we should 'at all times, and especially in matters of importance, "ponder the path of our feet, and let all our ways be established" (Prov. 4:26). To do this we will find that much careful searching of the Word will be necessary, as well as earnest prayer for promised grace and help to enable us to understand the will of God aright. This thought of waiting for the Lord is frequently mentioned in the Scriptures, and it is surely a lesson which every follower of Christ will need to keep, in mind. We must not run ahead of the Lord. We believe that many of the Lord's people have made mistakes along this line. Our attitude should be that expressed in the hymn.

"Take time to be holy, let Him be thy guide ;
And run not before Him, whatever betide,
In joy or in sorrow still follow thy Lord,
And, looking to Jesus, still trust in His Word."

In Psalm 27:14 we have another expression along the line of waiting for the Lord. It reads, "Wait on the Lord, he of good courage, and He shall strengthen thine heart, wait I say, on the Lord." Another scripture very similar to this one is found in Isa. 40:31, and reads, "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint." In these two texts our attention is called to some of the blessings which will result from our waiting upon the Lord. It will mean that our strength of character in righteousness will be developed. But much will depend upon the manner in which we wait upon the Lord. •Our waiting for and upon the Lord must not be in a restless or fretful manner. In order to be pleasing to the Lord and to bring to us the fullness of His blessing, we must learn to wait patiently, heartily, uncomplainingly. There may come times when our efforts to make the truth of God's plan known to others may seem to meet with little or no success, and there may be the tendency to become somewhat discouraged. let us not grow weary in well-doing. Let us still wait patiently upon the Lord, and he of good courage, and He shall strengthen our hearts.

The Lord surely desires that all His people should wait patiently for Him; not seeking to please self in any

of life's affairs. And surely this is what all consecrated Christians have covenanted to do. The attitude of our hearts is expressed in the words, "Lord, what wilt Thou have me to do"? Through His Word the Lord directs His people, saying, "My son give Me thine heart, and let thine eyes observe My ways" (Prov. 23:26). If our hearts be truly given to the Lord, we will delight in His ways, our eyes will attentively consider His ways, our ears will be open to hear and heed His instruction. "My son, attend to My words; incline thine ear unto My sayings, let them not depart from thine eyes; keep them in the midst of thine heart" (Prov. 4:20-21). The Heavenly Father wishes us to live in an attitude of constant regard for His will. He wishes us to understand clearly the underlying principles of His Word. Justice—righteousness—the Golden Rule—"treat others as you would be treated," must guide our conduct and all our dealings with our friends and neighbours. We will find that we need to wait patiently for the Lord while we seek to learn of Him the lesson of applying to our hearts the principles of truth and righteousness contained in His Word.

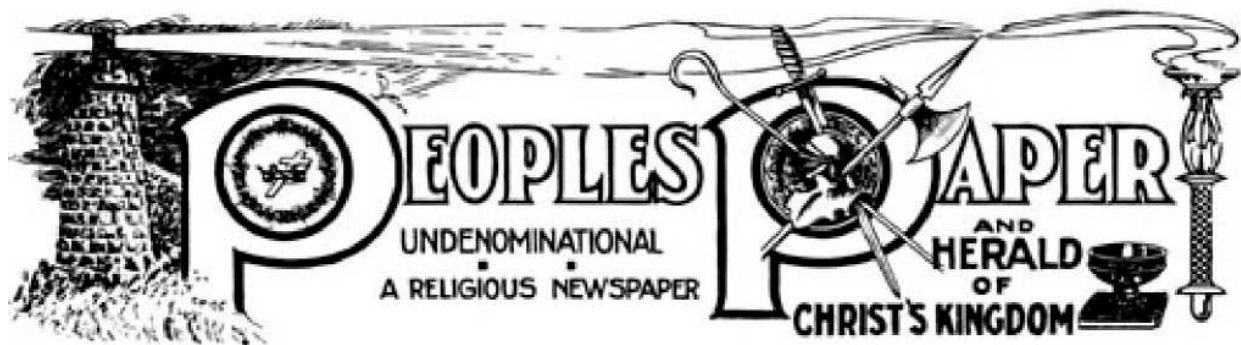
The patient and careful consideration of the life of our Saviour will also greatly assist us in understanding the will of God for us. The 30 years of Jesus' life, spent in the humble home at Nazareth, previous to His consecration at Jordan, all speaks of a heart fully submitted and patiently waiting for the Father's due time. And what a lovely life that must have been, and how blessed that home where the spotless lamb of God found shelter. "Patient waiting upon God" would seem to be the keynote of our Saviour's life. And then, when our Lord had reached manhood's estate, 30 years under the Law, He came to John at Jordan, and knowing that the time had come to present Himself to God as the ransom-price for man's sin, He came in the spirit of loving submission to His Father's will, and the language of His heart was. "Lo, I come to do Thy will, O God." He had waited patiently for the guidance of the Heavenly Father, and He had come to understand what God wished Him to do; as the Apostle tells us in Heb. 10:5-7, "When He cometh into the world He saith: sacrifice and offering Thou wouldst not, but a body hast Thou prepared me. In burnt offerings and sacrifices for sin Thou hast had no pleasure." Then said I. "Lo, I come to do Thy will, O God." Our Lord realised that the time for offering the real sacrifice for sin had arrived. God had prepared Him a body, and He came to lay down in sacrifice that perfect sinless body that thus He might provide the ransom-price, which in due time would take away the sin of the world.

We note our Lord's course at the time of His consecration when the Holy Spirit was poured out upon Him. Luke 4:

1 reads, "And Jesus being full of the Holy Spirit returned from Jordan, and was led by the spirit into the wilderness." He found it necessary to wait upon God before engaging actively in His ministry. The forty days of fasting in the wilderness would no doubt be spent in prayer and meditation. By the aid of the Holy Spirit just received at Jordan, our Lord sought to understand the best way to begin His ministry. Even the perfect mind of our Saviour needed special preparation for the work before Him. Surely He found wisdom and strength as the result of His patient waiting upon God, for we see how He was enabled to resist the temptations of the Devil, who sought to turn Him aside from the path marked out for Him by Divine wisdom and love. How glad we are that Jesus overcame all the wiles of Satan. Having faithfully withstood temptations, He is, therefore, qualified to be a merciful and faithful High Priest, able to assist us to overcome in all our temptations and trials. Our Lord was strengthened as the result of His having waited upon God. The temptations of Satan served only to establish Him the more completely in the doing of the Father's will. And so we read in Luke 4:14, "And Jesus returned (that is, from the wilderness experience) in the power of the Spirit into Galilee, and there went out a fame of Him through all the region round about, and He taught in their synagogues being glorified of all."

(To be Continued.)

Let this be thy only joy, and thy only comfort, from one sociable kind action without intermission to pass into another, God being ever in thy mind.



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WAIT PATIENTLY FOR HIM.

(Convention Address. Continued from March issue.)

"Rest in the Lord, and wait patiently for Him." (Psa. 37:7.)

We realise that not only at the time of our Lord's consecration, but also right throughout His earthly ministry, He waited continually upon God. That is, He did nothing, undertook nothing in His own name. "I came down from heaven not to do my own Will, but the will of My Father that sent I Me." (Jno. 6:38.) "Verily I say unto you, The Son can do nothing of Himself, but what He seeth the Father do." (Jno. 5:19.) My meat is to do the will of Him that sent me and to finish His work". Expressions like these from "the faithful and true witness," help us to see how Jesus waited patiently for God. His every thought and motive was fully submitted to the will of His Father. Every plan suggesting itself to His mind for consideration must be put to the test. What is the will of God? Is this matter in line with the principles of righteousness? Then, is it in harmony with my consecration vow to sacrifice earthly interests, hopes and ambitions, and faithfully Walk the narrow pathway of self-denial?

Thoughts such as these we believe would be in our Lord's mind as He would continually- be seeking to know and do the Father's will. It was because Christ had such a great love for His Heavenly Father that He sought to do what would be most pleasing in the sight of God. And we are assured that Jehovah appreciated very much the love and obedience of His faithful Son. "The Father loveth the Son, and hath given all things into His hand." (Jno. 3:35.) And, again—"This is My beloved Son in whom I am well pleased." (Matt. 3:17.) We, too, earnestly desire that Jehovah should be well pleased with us. We may be sure that those found worthy to be joint-heirs with Christ in His Kingdom will include only such as are pleasing in the Father's sight. We must all be purified from all iniquity in order to be made meet for the Master's use. God has pre-determined the characteristics of the Church. We must become at heart, copy-likenesses of

Christ, and the effort to attain that degree of character will affect the whole life. The thoughts, the motives, the actions, will, as far as possible, be brought into line with God's will and His law of love.

This work of building character is a very important matter in God's sight. The Heavenly Father is very deeply interested in the progress and development of His children. "The Father himself loveth you," is our Master's assurance. So, when trials and difficulties or perplexities arise, we must not allow these to discourage us. Let us remember the Lord's instruction to wait patiently for Him, and endeavour to be rightly exercised by each lesson as it comes to us, that so we may develop More of the peaceable fruits of righteousness.

Let us not make the same mistake as the Israelites of old. In Psa. 106, we are told how God delivered them from Egypt at the Red Sea by His mighty power. At the time of their deliverance, Israel sang Jehovah's praises and believed in Him, yet they soon forgot His works, and verse 13 says "they waited not for His counsel." This was the point of their failure, they lacked faith, they hearkened not to the voice of the Lord's providences, they heeded not His counsel, but hurried along in the doing of their own will, pleasing themselves. Let us always remember that God's way is the best way; peace, contentment, and satisfaction of heart can be ours only so long as we maintain an earnest, patient and steady effort to do God's will. We are not wise enough to guide ourselves, we are not strong enough to cope with the forces of evil arrayed against us, but our Lord and Saviour, our Captain offers us His guidance and protection.

He invites us to draw near to Him in full assurance of faith, with unwavering confidence in His power and love and goodness. The Lord expects us to trust Him fully. "Without faith it is impossible to please God." Therefore, no matter what difficulty may confront us in the Christian way, let us remember His promise, "I will never leave thee nor forsake thee," and again, "My grace is sufficient for thee, for My strength is made perfect in weakness." Thus, trusting and waiting patiently for Him, as we follow His steps in the narrow-way, we will find in Christ a true and unfailing source of strength, wisdom, mercy and grace. (1 Cor. 1:30.)

Truly, Jesus is mighty to save all who put their trust in Him. He saves us not only from the guilt and condemnation of sin, but also from its power. This deliverance or setting free from sin and its service, which, by the Lord's grace, we begin to experience in the present time, will have its complete fulfilment when the whole Body of Christ is changed to be with and like her Lord in the First Resurrection. (Rom. 8:23; Col. 3:4.) That is truly a glorious prospect to look forward to, and it does us good to think sometimes of the future inheritance of the Church, when, united with her Lord in Kingdom power, she shall reign over and bless all mankind.

But the thing that claims our attention now is our preparation for the Marriage of the Lamb. Does our Bridegroom occupy the important place in our hearts? Are we giving Him our best and fullest service? Are we carefully watching and guarding against the encroachments of fleshly or worldly affections or attractions? Are we "patiently waiting for Him"? Perhaps some of us may feel like saying that we have not, in every matter, been as faithful as we would like to have been. If that is so, let us not become discouraged, but rather let us make up our minds that by His grace we will strive to be more faithful in future than we have been in the past.

Let us heed the Apostle's words in Heb. 12:1-3. After reviewing the lives and example of some of God's faithful ones of the past, the Apostle says:—"Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus." Here we notice that the Apostle mentions four things which he regards as necessary to be observed by those running in the race toward the mark for the prize.

(1) . We should "lay aside every weight"—every hindrance; in the same way that a runner would divest himself of everything likely to hinder his speed, so the Christian should put aside all earthly encumbrances—all Unnecessary worldly cares, that he may make more consistent progress in walking after the spirit.

(2) . The Apostle directs that we lay aside "the sin that doth so easily beset us." What is the easily besetting sin? We believe he refers to the sin of unbelief—or lack of faith. One of the main objects in writing to the Hebrew Christians was to guard them against falling away from Christ through lack of faith, see chapters 3 and 4, 6:11-12; 10:19-23, 35-39; ch. 11; etc. In view of the example of the faithful ones of past ages, let us lay aside the sin that doth so easily beset us—the tendency to doubt or question

God's power and goodness. (Heb. 3:12-14; Eph. 6:16; Heb. 11:6.) How important that we have the right kind of faith—the faith that works by love ! (Gal. 5:6.)

(3) . The third point in this verse is that we run with patience (cheerful endurance, constancy) the race set before us; and as though to assist us in running the race with constant endurance, he points us to the example of our Lord Jesus, and tells us, (4) to look unto Jesus, and consider how He endured patiently the trials and difficulties of the narrow pathway. He did not grow weary in well-doing, but kept on patiently in the doing of the Father's will, even in the face of many oppositions and contradictions of sinners.

In the 12th chapter of Luke's gospel, verses 35-37, the Lord gives an illustration of the attitude He would wish to see manifested in His people. He says—"Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh they may open unto him immediately." We are to maintain our attitude of patient waiting upon the Lord, and "blessed are those servants whom the Lord when He cometh shall find watching, verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them."

In writing to the Ephesians, the Apostle directs us to take and put on the whole armour of God that we may be enabled to withstand the trials and temptations of this evil day, and having done all to stand. "Stand, therefore, having your loins girt about with truth." (Eph. 6:14.) Here again we have the thought that we are to maintain our attitude as servants of the truth. We must let our light shine. (Matt. 5:16.) The Lord has given us the knowledge of His truth for the very purpose that we should let the light shine out for the benefit and 'blessing of others. We must not be like the man who hid his one talent in the earth. We must not permit earthly cares to hinder us or prevent us from studying-, God's Word, or from meeting together with others of like precious faith. Just as an earthly child needs food to nourish and strengthen it in body and mind, so we, as New Creatures in Christ Jesus, need to feed upon the Word, to refresh our minds with the promises; and what could be more helpful than the meeting together with those of like precious faith? So then, if we would maintain our attitude of patient waiting for the Lord, we must give careful attention to the directions of His Word.

Surely there are many blessings to be obtained by those who wait patiently for the Lord. In the midst of trial and perplexity, how good it is to draw near to our Heavenly Father and wait upon Him in prayer and seek counsel and guidance from His Word. "Truly my soul waiteth upon God, from Him cometh my salvation. He only is my Rock and my salvation. He is my defence; I shall not be greatly moved." (Psa. 62:1-2.) The Psalmist knew how vain it was to hope for deliverance to come from anyone else than Jehovah. and so he says in Psa. 62:5: "My soul, wait thou only upon God; for my expectation is from Him," and then in verse 8—"Trust in Him at all times; ye people, pour out your heart before Him, God is a refuge for us." it is because God is all-wise, as well as all-powerful and just and merciful, that we learn to wait patiently for Him, knowing that He will cause all things to work together for our ultimate good and blessing. (Rom. 8:28.)

In Lam. 3:25-26 we have the expression of the prophet Jeremiah, who also had learned the wisdom of waiting patiently for the Lord; he says, "The Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the Lord." In the days that lie before us may we each one realise the Lord's rich blessing upon us as we seek to wait patiently for Him; hearkening to the instructions of His Word and following the leadings of His holy spirit. (Jno. 16:13; Rom. 8:14.) Let us remember the Apostle's words to "Set the affections on things above, not on things on the earth," (Col. 3:2), and to cultivate a love for righteousness and truth by thinking on the things that are pure, good, true, just and lovely. (Phil. 4:8). How grand and satisfying will be the ultimate outcome if we persevere in this way, and cease not to wait patiently for the Lord ! It will

mean that He will own us as His Bride, His body members, and when He who is our life shall appear, then shall we also appear with Him in glory. (Col. 3:4). In view of that glorious hope, "let us lay aside every weight (every unnecessary worldly care), and the sin which cloth so easily beset us, and let us run with patience the race set before us, looking unto Jesus."

(Concluded.)

TRUE WORSHIP AND TRUE SERVICE.

"God is a spirit and they that worship Him must worship Him in spirit and in truth." (John 4:24.)

THE disposition as expressed by the woman of Samaria still exists. How many different thoughts there are as to how and where, under what arrangements, and under what ministry God must be worshipped. How narrow is the conception of Christ and of the true worship of God. Selkirk seems to have better estimated the matter when he wrote, "Can the human eye contain the sphere of all the sky? God's truth is wider." When mankind comes to know God, to understand His wondrous purposes, and so voluntarily and wholeheartedly "turns to the Lord with one consent," there will be no waiting to consider the various manners, doctrines, and ceremonies of the Anglican or non-conformist churches; there will be just that full spontaneous hallelujah chorus sounding throughout the earth as they adore and "worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, "Thou art worthy, O Lord, to receive glory and honour and power, for Thou hast created all things, and for Thy pleasure they are and were created.' " Rev. 4:10, 11) "And every creature in heaven and on earth and such as are in the sea and all that are in them, heard I saying, Blessing and honour and glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever." (Rev. 5:12-13.)

Various sections still think their assembly the only church to worship God in, and that only their ministers are really ministers of Christ. In a previous Anglican Lambeth Conference there had been a disposition to recognise the validity of the ministry of the free churches, and those who have worked hard for the union of the churches had their hopes raised, and were looking for some further encouragement from the Lambeth Conference recently held. These hopes, however, were in vain. The Anglican Church would seem to have swung back to its old sacerdotalism, being evidently controlled by Anglo-Catholic influences. The various Eon-conformist churches are evidently beginning to think on better lines and to wonder whether all the time, thought and expense that have been used to bring about the union of the churches, would not have been better spent in the propagation of the Gospel, which is the real service of the church. After all, there is only one true church, and certainly that is neither Roman nor Anglican, nor any other of human foundation, but the one true Church, of which Christ is Head, the Church which is His Body, organised by Christ and established at Pentecost.

No doubt, it is a good intention that prompts so much effort towards bringing all the various churches to be one united whole, but it appears to be a wrong thought. The several denominations or sections in Christendom have never been Divinely recognised as the Church. They have been the attempts of earnest people, who have appreciated honoured servants of God, such as Luther, Knox, Wesley, Fox, Campbell, etc., to continue in the things taught by these leaders.

Instead of continuing to grow in grace and in the knowledge of the Lord Jesus Christ, they seemed to conclude that no more could be learned, and so settled down and put up their creed fence and church rules. Thus, instead of furthering the cause so ardently carried on by their leader, they rather "fettered reason with their rules," and stood in the way of advancing truth. Their organisations are, after all, but of

human construction. They are bottles made to hold their own wine, but unable to contain the new wine, as truth unfolds and the Divine purposes become clearer. Those who claim that their section is the only place to worship God, that their humanly ordained clergy are the only ones properly authorised to serve God's people, are like the Samaritans of old, who thought the mount in Samaria where Jacob's well was situated was the right place to worship. The Lord's words are so plain and so full; no humanly constructed system can contain them—"Neither in this mountain nor at Jerusalem, but they that will worship God must worship Him in spirit and in truth." There is no occasion for one sect to condemn another, but let all seek as best they can conceive the Divine Word and Will, to serve God acceptably. And if they perceive that some other gathering of Christian people are having more fruit for their labours than they are, let there be rejoicing that the Word is going forward.

The only unity that Christ prayed for is a unity of Christian individuals, under one head—Christ. There is no thought in our Lord's prayer of forming one big earthly organisation. All true Christians are baptised into one body, into one faith, one hope, in one spirit, and where such meet, in so far as there is that one baptism, there will be found a fellowship, and kinship, a oneness.

The prophet Isaiah says, "When they say a confederacy, say ye not a confederacy." Respecting the union accomplished in Scotland, the "Christian World" says:—"There is no doubt that, in the United Church, the machinery will be better and the financial resources greater, but it does not necessarily follow that the religious life will be deeper and the spiritual power more intense. These things lie beyond machinery. And it may be said here that, so far, the tokens of spiritual quickening and of deepening life are to be found among those who refused to enter the Union."

The only true unity of spirit will be found in those who rise above the trivialities of form and ceremony, and appreciate the fulness and depth, yet simplicity of the teachings of Jesus and the Apostles. Those who come to "stand aile astonished with wonder and gaze on the ocean of love" manifested by God in the giving of His son to suffer and to die, and to perceive the rich provision of His Grace, first for the Church in the exceeding great and precious promises, and then for the world of mankind in the wider promises of His Word, need no human formula nor clergy to guide in worship. They simply find their hearts going out in adoration and praise, and, like the Psalmist, they sing, "I will praise Thee with my whole heart, before the gods will I sing praise unto Thee. I will worship toward Thy Holy Temple and praise Thy name for Thy loving kindness and for Thy truth." (Psalm 138.)

TRUE WORSHIP.

There can be no true worship apart from such a spirit—the spirit of reverential love. The Lord said the greatest command was, "Thou shalt love the Lord Thy God with all thy heart, with all thy soul and with all thy mind." "

How much of formalism there has been and still is in connection with churchianity. How easy it seems for many to deceive themselves into thinking they are worshipping God, because they sing hymns and psalms and bow their heads while a minister reads or utters prayers. They have attended a service, they feel they have done what religion required; they have satisfied or appeased God. They have done it more because they were afraid not to do it than because they delighted in or rejoiced in the Lord. Such is not worship; only love of the heart, the soul, the mind, can express true worship. The atrocious teachings still contained in church creeds are so confusing and so dishonouring to God's name that it would be impossible to believe them and to render loving worship to God. It is only when we know God, when we "see the King in His beauty," recognise His wisdom in all His works and in all His requirements, and His love in all His purposes, and His justice in all His arrangements, when we understand His Word which reveals the great benevolent designs of selecting the Church to be joint-heirs with Christ, to share in the work of His Kingdom for "blessing all the families of the earth," and fulfilling the glad angelic message of "good news

which shall he to all people," and of making this sin-cursed earth a happy, holy home for all Adam's race, that we can say in spirit and in truth. "O bless the Lord, oh my soul, and let all that is within me bless His holy name."

It matters not about temples made with hands, it matters not about pompous ceremonies or the offices of priests with robes, of printed prayers, of crosses, of bread and wine (falsely claimed, against all evidences and reason, to be

changed into the actual flesh and blood of Christ), or of any other humanly circumscribed forms and regulations, if God's love is recognised. The heart will surely find its own expression of reciprocal love, and it is acceptable to God anywhere, everywhere, if in spirit and in truth.

The world is gradually learning how much the Christian religion has been corrupted. History reveals much wickedness among those who have been popes and priests and clergy, and no wonder such fulfilled Peter's prophecy that they would bring in "damnable heresies." What is needed to-day is a discarding of all these errors of churchianity and an enquiring for the old paths, a returning to the simple and beautiful teachings of Jesus and the Apostles. It is a personal matter, for each must get his own heart into a loving, reverential attitude towards God, his own mind satisfied respecting His wisdom, justice and love, and then his whole being will be quickened into service of Him who has a right to "every service I can pay."

True worship does not, then, consist in joining one or another class, but the heart longing to express its loving worship to God will surely seek others of like precious faith with whom to co-operate in fellowship, in worship and in service. Instead, then, of one community labouring to confederate with some other community, let there be more diligence in purifying the doctrine, in getting into true alignment with Christ, in attaining Christlikeness in character and in service, and all who come to love God with all their heart, soul and strength, in simple faith and earnest hope, find they are drawn to each other in bonds of unity, love, joy and peace.

TRUE RELIGION.

True religion is not the doing of mighty deeds of miracles, of healing, speaking with tongues, or even preaching in Christ's name. True religion and undefiled is to visit the fatherless and widows in their affliction, and to keep unspotted from the world. (James 1:27.) The service of Christ requires no great natural talent, the poor and uneducated can as truly serve Him as the cultured and great. A cup of cold water given to one of His disciples will not lose its reward, while some will say, "We have done great works in Thy name," but the Lord will answer, "I know you not."

True service must be prompted, as true worship, by love. "Though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains and have not love, I am nothing. And though I bestow all my goods to Feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.- (1 Con 13:2-3.)

Christian service, or the Christian way, is simple. If it is a hardship, then it is not true Christian service. It must be a loving desire to serve the Lord and His dear people; a pleasure to do good, to bring joy to the weary and sad, comfort to the sorrowing, light to them that are in gloom.

True, real service, like true worship, must spring spontaneously from a heart full of loving devotion. Real religion means a deep appreciation of the beauty, the excellence, the benevolence of the Lord, which produces a thorough devotion to the Divine will, a daily living to serve and please God. The Pharisee could stand in due form, in the recognised place of prayer, in the temple of God, but his prayer was a self recommendation, there was no love, but of self, in it, but, in another picture, we have true worship and

real sacrificial service. The Pharisee had invited the Master to his home, for a feast in His honour. As they took their places at the table, a woman entered and stood at the Master's feet. She fairly bathed His feet with her tears, wiped them with her hair, and broke a very costly box of ointment which she poured upon His feet. What it cost her did not matter, she had been forgiven, lifted up by One who, instead of scorning her for her sins, had sympathetically restored her, given her the joys of restored favour of God, and put her on her feet, and made life worth living again. How could she express her feeling of gratitude? Oh, happy occasion, here was the opportunity ! Others could he-grudge the expense, and criticise her action, and say what she ought to have done with her money, but no expense, no, not life itself, would be too much to express properly her love for Him. He, so differently from everyone else, had looked upon her with pity and sympathy, instead of with scorn and insult, and had raised her out of her unhappy condition. Much had been forgiven, so she loved much, and there in that home at Bethany was a demonstration of true worship and true service, flowing from a heart overwhelmed with loving thankfulness and appreciation of the perfect and beautiful character of her Lord.

Such is the way to worship in spirit and in truth, never mind where or how, in this mountain, or at Jerusalem, or wherever two or three are gathered together in the Lord's name, or maybe in lonely and unseen service, or in the solitude of one's own room. True worship, real service, is not dependent upon one's being associated with any church or society; it depends upon how far one appreciates God's pardoning grace and wonderful love, how far one is living in full devotion to Him who so loved "the world of sinners lost and ruined by the Fall."

In full and glad surrender I give myself to
Thee Thine utterly and only,
And evermore to be.
Son of God who lovest me,
will be Thine alone,
And all I have and all I am
Shall henceforth be Thine own,
My Lord hath met my longing
With word of golden tone,
That I shall serve forever
Himself, Himself alone.
'Shall serve Him'—and 'for ever !'
Oh hope, most sure, most fair!
The perfect love outpouring,
In perfect service there.

PEOPLE'S PAPER. April 1st, 1931

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,

"KEEP THE DOOR OF MY LIPS."

ONE great mark of character development is demonstrated by the control of the words of our mouths. How much trouble, discord and disintegration of companies of the Lord's people has been brought about 'by word of mouth. The Apostle Paul admonishes, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Viewing the Apostle's statement, we see clearly that this admonition is very applicable to many religious people to-day. How many there are who do injury to their fellow creatures with their words and use the same tongue in offering praise to God.

We know of no evil to which God's people are more exposed. than to the wrongful use of the tongue. With many it is as natural to gossip as it is to breathe; they do it unconsciously, and many are the peculiar methods which the fallen nature will use in its attempt to stifle conscience, and yet maintain the use of this channel. long after it has been driven from evil practices, which are less common, less popular, though more generally recognised as sinful. It will say, I do not mean any harm to anyone, but I must have something to talk about, and nothing is so interesting to friends and neighbours as something which has a gossipy flavour connected with it. Hence it is that the Scriptures instruct us, "Let your conversation be such as becometh saints." "Let your speech be with grace seasoned with salt, that ye may know how ye ought to answer every Man."

Those of the gossiping disposition. however refined their methods and words, well know that. so far from the gossip ministering grace to the hearer, it ministers evil; that the hearer is impelled by the forces of his fallen nature to go quickly and tell it further. Fallen natures feast on just such things, feeling the more liberty to do so, because they delude themselves that thus they are preaching against sin, and that in discussing and denouncing the said matters as being transgressions of another, they are mentioning subjects abhorrent to their righteous souls. How- defective are the reasonings of the weak human nature. when the counsels in righteousness of the Lord's Word are ignored. There is a wide scope for conversation among Christian people on the subject of the riches of God's grace in Christ Jesus expressed in His Word, and in these things we have that which not only ministers grace to the hearer, but which adds also grace to the speaker. Such conversation showers blessings on every hand, so far as the new creature. is concerned, and assists in deadening the old nature with its evil desires, tastes and appetites.

This is what the Apostle no doubt had in mind when he said that the Lord's people should "show forth the praises of Him. who called us out of darkness into His marvellous light." And a heart filled with the spirit of love, the spirit of God, the spirit of the truth and overflowing at the mouth, will be sure to overflow that which is within, for "Out of the abundance of the heart the mouth speaketh." A mouth, therefore, which does injury to others, either to fellow-members of "the Body of Christ," or to those that are without, indicates an evil heart, implies that the heart is not pure.

Another excuse for gossip about other men's matters is offered by some who say they can talk about religious matters to those who are religiously inclined, but when they are with worldly people or professors of religion who take no interest in Christian themes, they must be agreeable and accommodating. and must at least hear their gossip and and if they do not share in such conversation. they would be considered very peculiar, and their company would not be desired. But this is one of the peculiarities of the saints. They are not only to be different from the world, but different also from the nominal professors of religion. Their religion is not merely to be on the surface, and on one day of the week, and under a certain suit of clothes. but is to be of the heart, related to all the affairs of life, for every day and every moment. To follow strictly the Divine injunction will indeed separate them from some who are now their friends, and who love things of the world, forbidden to those who have become sons of

God, and who have received of His spirit. That time Lord intended us to know this, is evident from the fact that He foretold that the way of discipleship would be a "narrow way." If, therefore, one's failure to be an entertaining visitor, neighbour or friend is because of one's fidelity as a new creature to the law of Christ - love which "worketh no ill to his neighbour," either in word or deed, and friendships are lost on this account, then, indeed, such have cause for rejoicing, because they are suffering a little, experiencing a loss for Christ and righteousness' sake. The loss may at first seem heavy, but if it is endured for Christ's sake in obedience to His righteous law of love, such will soon be able to say with the Apostle that such losses are "light afflictions" not worthy to be compared with the off-setting blessings..

It is in harmony with this that the Scriptures declare that the friendship of this world signifies enmity with (God).

Galatians 4:4.) God has purposely placed the matter in such a position that His people must take their choice, and lose either the Divine friendship and fellowship, or the worldly friendship, because those things the Lord loves are distasteful to the worldly, and those things the worldly love. evil deeds. evil thoughts. and evil speaking, are an abomination in the sight of the Lord. "For, as He which hath called you is holy, so be ye holy in all manner of conversation." (1 Pet. 1:15.)

CHRIST OUR PASSOVER.

By Rebecca Fair Doney.

In the dark night, when Egypt lay asleep,
Forth went the angel, God's command to keep:
Slay all the first-born, even from the throne,
Down through the realm to the humblest home.

Swift was his work; and on the midnight air,
Oh, what a cry of anguish and despair
Rose, from the hearts of those in every home:
God's word was sure; the last great plague had come.

But in the homes of Israel, what a sight!
Darkness without, in every dwelling, light.
Clad for a journey; shoes upon their feet;
With staff in hand, a solemn feast they eat.

Their father's God had heard their cries at last:
His time had come; their bondage now was past;
So in that night while Egypt mourned her dead,
They ate the lamb with bitter herbs and bread.

But why this blood we see on every door?
Why does the angel, seeing, pass it o'er?
Israel's first-born in Egypt's danger shared;
And only through that blood could they be spared.

Centuries passed; and still by God's command,
Each year they slew, and ate the paschal lamb.
Not that its blood could for their sins atone,
But as a type of One that yet should come.

That sinless One, who, hanging on a tree,
Bore all earth's sins, to set the prisoners free;
That righteous One, that perfect Lamb of God,
Who for the world gave His most precious blood.

Our blessed Lord, with those whom He loved best,
On that last night, sat down to keep the feast.
"With great desire," He told His chosen few,
"Have I desired to eat this feast with you."

"My heart is grieved; for I betrayed shall be "
By one of you, My chosen company."
"Lord, is it I"? each asked in trembling tone,
"Nay, Lord, we'll die with Thee!" cried everyone.

But in great sorrow, still our Lord did say,
"One shall deny; another shall betray;
All be offended, and flee unto their own—
But for My Father, I should be alone."

After the feast, He took the Cup, and said
"Drink ye of it, for you My blood was shed.
I drink no more, until I drink with you,
In that glad day, when we shall drink it new."

Then blessed the bread, and as each one did take,
"This is My body, broken for your sake."
Oft as ye drink this wine, and eat this bread
Ye do show forth the suffering of your Head.

Bearing the whole world's load of guilt and shame,
Knowing His own would soon deny His name;
Knowing, by God, He would forsaken be,
Thus our Lord went to His Gethsemane.

And still that sacred feast down through the years,
Thy saints commemorate with holy tears.
Keeping the words of Him, who said,
"This do In mem'ry of My dying love for you."

In this dark night, Lord, we Thy first-borns meet,
With staff in hand and shoes upon our feet.
Thy precious blood is sprinkled on our hearts;
Thy broken body life to us imparts.

Come, dearest Lord, and bless us while we feast;
Around this board, be Thou our honoured Guest.
We eat, and drink, and here our vows renew;
Oh to our vows, Lord, keep us ever true!

All earthly hopes and joys, behind us lay;
Lord, we would walk with Thee, the narrow way.
What is earth's joys and what its glittering dross?
We gladly leave it all for Thy dear cross.

Thy matchless sacrifice doth us afford,
A chance to share Thy sufferings, dearest Lord.
Broken with Thee, we claim this privilege rare,
That in Thy joys we may obtain a share.

On this Atonement Day, we would lay down
Upon the altar, Lord, beside Thine own,
Our sacrifice; it is so very small;
Take, Lord, and offer it; it is our all.

Day after day, our testings, Lord, increase:
This side the veil, we know they must not cease.
Scourging or sword, or flames, whate'er it be,
Help us, dear Lord, in our Gethsemane.

The bitter cup that to Thy lips was pressed,
We, too, would drain, nor shrink at bitterness.
These marks of sonship share with our dear Head;
To live with Thee, we must with Thee be dead.

We'll take the cup tho' filled with grief and pain;
Drink the last drop, and, dying, drink again;
Oh wondrous joy! this time, the cup shall be
The cup of life, and immortality.

Lord, we have had a blessed feast with Thee;
Now we go forth that we may tested be.
Help us, that we do not our Lord betray;
When .Satan tries to sift, Lord, for us pray.

Some solemn night, mid scenes of dread and woe,
While the fierce winds from every quarter blow;
While passions rage, and tempests onward sweep,
Their last memorial, Thy saints shall keep.

They may be few who gather round the board;
Many, be entered into their reward.
Praising the One who led them safely home;
Waiting, until the marriage hour shall come.

Some, weary grew, before the fight was o'er;
Some, through offence, would walk this way no more.
Zealous awhile, methinks, they did run well,
But at the test of Love, they stumbled—fell.

Those who are left, the last of Thy dear "feet,"
Keep the last feast before the mercy seat;
Gathering strength for what before them lies,
When they complete in death, their sacrifice.

Some glorious morn the angelic host shall sing!
Some glorious morn the bells of heaven ring!
The Church of Christ has passed her trial stage;
Eternal bliss is hers from Age to Age.

Before His Father's throne, with love and pride,
Christ shall present His perfect, spotless Bride.
The feast begins; the marriage hour has come;
Christ and His faithful, are forever One.

On that blest day, the Bridegroom shall sit down,
With His dear Bride beside Him, on the throne.
To share His joys; to see His blessed face;
In that blest throng, oh Lord, give us a place.

Correspondence

Queensland. Dear Brother,

I have been wanting to write to you for some time desiring to know of your welfare in that far-away land. There is one thing certain, being in the Lord's service you will be well cared for. We see very little of the brethren here except as we have fellowship through the mail.

It appears there is another new thought sprung up about the Tabernacle. It is stated that Bro. Russell made a great mistake over the two goats in the "Tabernacle Shadows." They say the Lord's goat in no sense represents the "little flock." The bullock offering was for the High Priest and his own house, i.e., the little flock. The goat was still the Lord offering Himself, one offering in two parts—first for our sins, then for the sins of the whole world of mankind. They quote Isa. 53 and John's Gospel, "Behold the Lamb of God," and in Heb., "For by one offering He hath put away sin by the sacrifice of Himself."

I would very much like to be with you over there, but will have to wait on the Lord, and do what little I can here. I would enjoy very much to have a few lines from you whenever you have the time to spare.

With Christian love,

Your fellow servant by the Lord's grace,

B.T.

[The teachings referred to as being new have been specially abroad for the past 20 years, but the views have been held by Christians for many years previously. It is true that. Isaiah 53 and John's expression, "Behold the Lamb of God that taketh away the sins of the world," both refer to Jesus, but we, as Christians, are exhorted to "follow the Lamb whithersoever He may lead," and Paul so clearly shows that we are baptised into Christ's death, and have the privilege of "walking in His steps," as it is written, "for Thy sake we are killed all the day long; we are accounted as sheep for the slaughter." (Romans 8:36.)

Brother Russell, like all human writers, made some mistakes, "let him that is perfect cast the first stone." Few writing so voluminously on so many deep truths have made less mistakes. To us it is beautiful the way the types in Leviticus 16 are explained in his "Tabernacle Shadows."

We cannot see any reason for the two sacrifices, i.e., the bullock and the Lord's goat if they both refer to the same thing. When, however, we see the wonderful "mystery which had been hidden from ages," how the church-members become joint-heirs with Christ and, therefore, must first "suffer with Him"; "if we be dead with Him we shall also live with Him," then the picture is a beautiful prophecy in type. How clear it is that the precious blood of Christ is applied only for the Church during this Gospel age. "There is now no condemnation to them that are in Christ Jesus" (Romans 8:1), but the "whole world still lieth in the wicked one." They are still under the condemnation to death on account of Adam's sin. Therefore, the blood of Jesus has not been applied for them; no, for Heb. 9:24 says "He appears in heaven for us."

Then the blood has bought us and the merit of Christ is applied to cover all our blemishes, so we have been able to yield up to God our justified lives, and have been begotten to the spirit nature; to be with Christ and to be like Him. (1 John 3:1-2.)

We simply yield up to God what Jesus purchased for us, we give back what we received—the purchase price for the life of the human race—and it is then applied during the next age (Christ's Kingdom Age) for all mankind.

The Church needed the redemption price first, so that they could have something to sacrifice, something to offer to God (Romans 12:1) that could be acceptable. Thus it is that Heb. 13:12-13 exhorts us to follow

Jesus ("to drink of His cup, as we are baptised with His baptism"), who suffered without the camp that He might sanctify the people ("by the which will we have been sanctified through the offering of the body of Jesus." —Heb. 10:10). As the bullock was carried outside the gate, "let us, therefore, go forth unto Him without the camp, bearing His reproach, for here (in this human condition) we have no abiding city, but we seek one to come." "By Him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His name."

So, then, while we surrender our human lives unto death, to be buried with Christ—to die with Him—it must not be done grudgingly as though we would rather not, but, gladly appreciating our privilege, we render thanks to God for the opportunity, and so our sacrifice will be accompanied with praise, just as the incense was offered with the blood in the Most Holy, in the Tabernacle Types.]

New South Wales. 10th March, 1931.

Dear Brethren,

Your letter, also tracts, came duly to hand. Thanks very much for same, and, although the night to me seems to be getting darker, and the grains of wheat getting scarce, I am not going to faint by the way. I have not the slightest doubt but that the work being done now will bear fruit later on, but there are so few who seem to grasp the high calling.

I find people who can quote Scripture from Genesis to Revelation and they know nothing about it. No doubt it would be encouraging to know if there was any response, and if I thought I was the cause of only one grain of wheat being gathered into the Master's barn, my joy would be full, but as all praise belongs to the Lord I am not looking for any. My field is a large one, meeting people in the trains from different parts of the State, and I never miss a chance, some of the people travelling seeming to be interested. Although -- is one of the largest suburbs in the State I am not expecting to do much here, but time will tell.

Hoping I have not encroached too much on your time, sincerely yours with much Christian love, M.G.

New South Wales. Dear Brother,

Enclosed postal note, kindly renew subscriptions to "Heralds" addressed to, and also to myself at above address; also for "People's Paper" for one year. Send "Daniel's Prophecy," for which I think you have some credit.

I would like some tracts if you have them to spare, especially the February 1st, "Upon the Earth Distress with Perplexity." I think that one is right up-to-date, and would like 50 of these. Place balance of money to Tract Fund or wherever you think best.

With Christian regards, yours in the Master's service, J.E.

Dear Friend,

No doubt you have been expecting to hear from me long since. I'm enclosing to meet my subscriptions, which are

long overdue. Bad times have delayed me a little in sending it; however, I hope to send a little more shortly to help to spread the good tidings. What confusion in the world to-day! More division of opinion on current matters than ever I knew. What relief and peace of mind to know what is to follow. If you have them, please send half a dozen copies of "People's Paper" of February 1st. If not, anything in the pamphlet line hearing on "Distress with Perplexity."

Kindest regards, yours faithfully P.A.W.

[A good supply of the above-mentioned tract is on hand, and all who can use them to advantage and desire to cooperate in the work are invited to send for these or others on different topics. Let us work while it is yet day, for a night cometh when no man can work.—John 9:4.]

CHRIST'S LIFE ON EARTH.

REPLY TO PROFESSOR

London, 19th February.

Rev. Thomas Nightingale, on behalf of the National Council of Free Churches, has issued a dramatic denunciation of Professor Eisler's book, "Christ's Life on Earth," He says it is the work of a hostile Jew attempting to account for the Resurrection and putting the best face he can on the treatment of Jesus by his countrymen. Dr. Eisler, he adds, admits that the book contains nothing more than a hypothetical reconstruction. It starts by postulating a theory, and builds it up to suit his own purpose.

"I believe," Rev. T. Nightingale says, "experts will not find it difficult to reduce the theories to their proper value. Even supposing the text of Josephus is authentic, the whole of Dr. Eisler's work involves a reconstruction which is largely imaginary. This kind of thing is attempted again and again. and Christianity remains."

Dr. Mingana, of Ryland's Library, Manchester, the chief authority on Josephus, says there are only two references to Christ in the recognised edition of Josephus, and leading authorities are unanimous that both are medieval forgeries.

WHERE LIGHT IS NEEDED.

"I was speaking a little time ago," says Rev. M. E. Aubrey, M.A., Secretary of the Baptist Union, in a speech reported in the "London City Mission Magazine," "to a man who knows more, I think, of the lives of University students than any other man. He said that before the war any student who came from a Christian home was assumed to have a working knowledge of the Bible. Not long ago, after speaking to a class on a subject in which David was referred to, one student came up to him and said he was interested, 'but who was that chap, David, anyhow?'"

This recalls to the editor of the City Mission Magazine the story of an American visitor who heard a sermon from a lay preacher in this country. The subject had been "The Cities of the Plain." The grateful hearer went into the vestry to thank the preacher for telling him something he never knew before. "Before I heard you this morning, sir," he said, "I always understood that Sodom and Gomorrah were man and wife!"

"Christian World."

HEBREW SPOKEN IN PALESTINE.

A well-known and learned Christian missionary in Palestine writes, us:—"Even Moslems are learning to speak Hebrew, and to speak it well. A good many Christians have during the past few years got enough for all business purposes. I once travelled beside a chauffeur for a whole half-hour speaking Hebrew, and did not know that he was not a Jew till he used an Arabic idiom,"—"British Weekly."

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YOUR REDEMPTION DRAWETH NIGH.

“Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain”—Isa.26:.20,

THERE is an affectionate tenderness about these words of our Heavenly Father which helps us to realise His great love for I His people, and His special care over them. But, while appreciating very gratefully this special love and care in the comfort, encouragement and protection afforded us by our Heavenly Father in the world's great tribulation, we would come far short of having His Spirit if we should regard the matter with self-complacency, forgetful of His great love for the world also. This love, veiled behind the clouds of His righteous indignation against their sins, in wisdom strikes the heavy blow which will shatter all their idols and humble their pride in the dust, so that the sore wounds of His wrath may prepare them for their everlasting healing.

If God so loved the world as to give His -Only Begotten Son, “that whosoever believeth in Him should not perish (eternally), hut have everlasting life,” He loves them still, and it is His love that wields the rod for their correction. He also would have His people so regard His judgments; and while they rejoice in the sunshine of His favor, -because by faith they have come into an attitude which can receive it, He would have them share His spirit toward the world; and while the blows of -His righteous indignation fall heavily upon the world, He would have us point them to the cause of their calamities and to the only remedy—”In returning (to God) and rest (in Him alone) shall ye he saved; in quietness and in confidence shall he your strength.” Be still,” saith the Lord, “and know that I am God; I will be exalted among the nations, I will be exalted in the earth.”—Isa. 30:15; Psa. 46:10.

But who are those whom the Lord is pleased to designate by the endearing name, “My people?” Does this class include every one upon whom His name is named? -No , for that would include a great number of false professors. as the Psalmist expresses it, it includes all those who have made a covenant with God by sacrifice (Psa. 50:5)—all the consecrated and faithful children of God, however young or weak they may be, whose hearts are fixed firmly and resolutely to be truly loyal and obedient children by His assisting grace.

To be numbered among the children of God is a great privilege; but it means much more than many seem to understand--much more both on their part and on God's part. On their part, it signifies, not merely a

name to live in some great organisation which bears the Christian name, but that they have become sons and heirs of God through Christ; that they have fully consecrated themselves to God to follow in the footsteps of His dear Son; that they have renounced the vain pomp and glory of the world and have solemnly covenanted to live apart from its spirit, ambitions, hopes and aims; and not only so, but that in pursuance of that covenant, they are striving daily to be faithful, and meekly to take up their cross and follow their Leader and Head, Christ Jesus.

On God's part it signifies the fulfilment of all His gracious promises to such through Christ, both for the life that now is and for that which is to come. It signifies that in the present life we have His Fatherly love, care, discipline, counsel, teaching, protection and encouragement to the end; and that afterwards we shall be received into His glorious presence, and into everlasting rest, joy and peace. Oh, how blessed to be the people of God! even in the present life the reward of His favor is -beyond computation.

THE "SECRET PLACE" OF HIS SAINTS.

The place of hiding is "The secret place of the Most High," "under the shadow of the Almighty" (Psa. 91:1-9). This secret place of the Most High is the place of intimate communion and fellowship with God, through the blessed privilege of prayer and through faith in His precious Word and His promised providential care.

"When all around our souls give way,
He then is all our hope and stay."

Oh, how precious is this hiding place! What rest and refreshment we find in the midst of the commotion that is even now bestirring the whole world—rest from the pride and folly of men in their abortive efforts to readjust the present unsatisfactory social order; and rest from the strife of tongues in their equally vain attempt to evolve the clear principles of truth and righteousness from the present confusion of human traditions (Psa. 31:20). Here we find rest, peace, light and joy, which the world cannot give nor take away.

Few indeed are those who can understand our motives in thus withdrawing from the world and from the various organisations of the nominal Christian Church, to walk alone with God; and many are the reproaches which such must endure for His name's sake. But fear not; "shut thy doors (of faith) about thee," and heed not the reproaches; turn a deaf ear to them, and "Sanctify the Lord of Hosts Himself, and let Him be your fear, and let Him be your dread" (Isa.

8:13); and, "Above all, take (for the conflict before you) the shield of faith. wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:16). "And this is the victory that overcometh the world, even our faith."—1 John 5:4.

It is to inspire such a faith as this that the Lord has offered us, in addition to all His precious promises. so many encouragements to simple, childlike trust in Him, and that He has bidden us to turn a deaf ear to the reproaches of man, saying, "Hearken unto . ye that know righteousness, the people in whose heart My Law; fear ye not the reproach of men, neither be afraid of their revilings. . . even I, am He that comforted] you; who art thou, that thou shouldest ,he afraid of a man that shall die and of the son of man that shall be made as grass; and forgettest the Lord thy Maker, that has stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? . . . I have put My Words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the Heavens [establish the new Heavens], and lay the foundations of the earth [the new earth], and say unto Zion [the people tried and proved by these afflictions to be the worthy heirs of the new Kingdom—the new Heavens and earth], Thou art My People."—Isa. 51:7, 12, 13, 16.

“While the storm of trouble which is to engulf the whole world will affect all men, both individually and collectively, the Lord’s people, who seek only to draw yet closer to Him, entering more fully into the secret place of communion and fellowship and rest in Him, and shutting the doors of faith about them, will be safely hidden from the alarm and fear and trembling that will take hold upon all other classes. And while they patiently endure its effects upon their temporal interests, they will rejoice not only in the knowledge of God’s overruling providence, in the whirlwind and in the storm as well as in the calms of life, but also in His blessed assurance that His wrath will be thus revealed only “for a little moment.” and then will His righteous Kingdom be manifested in power and great glory, and they “shall shine forth as the sun.”—Matt. 13:43.

RETRIBUTION FOR WILFUL SIN.

Verse 21 seems to refer to the operation of the principle of justice in God’s judgments upon the world. The Heavenly Father stands for justice, and He has appointed that all of His mercy shall be exercised through the Lord Jesus Christ. Our Lord will be specially identified with the trouble upon the nations, but it will not be so much His work as the Father’s. The time of trouble is called the Day of Jehovah. We read that “In that day His feet shall stand upon the Mount of Olives,” and that there shall be a great earthquake.— Zech. 14:4.

While God has done nothing for mankind during the past six thousand years, but has rested so far as any work of restitution is concerned, yet in some instances He has interfered to prevent the spread of evil, as in the case of the Amalekites and of the Sodomites. The Scriptures seem to indicate that in the end of this Age, He will intervene in the affairs of mankind. and execute justice in the time of trouble.

In the Scriptures, justice is represented as calling for retribution. The blood of the murderers’ victims is said to cry for vengeance. Whether the sin has been literal murder, or has been some injustice which has led to crime or suicide, justice will require of humanity this much of retribution on this score. Justice demands that the children of Adam shall suffer. The Church of Christ is a separate class, taken out from the world and having their sins forgiven: They are upholders of truth and righteousness.

But this time of trouble coming upon the world will be the time when justice will get its dues, so to speak. Justice will take its “pound of flesh.” It will requite for the more or less wilful sins of humanity. The class that has reaped the benefit of the spoliation of the poor in the past, will have to pay some of the toll to justice in squaring the accounts.

The Apostle James says, “Go to now, ye rich men, weep and howl for the miseries that shall come upon you.” We are not to think, however, that in this present time God is dealing with the rich. None are on trial now except the Church of Christ. ‘The others are merely the world of mankind, one part of which God will permit to wreak a measure of vengeance on the other part. But man’s extremity will be God’s opportunity. His appointed time for the establishment of His Kingdom will have come, and He will cause this wrath of man to work out good for humanity.

Those who are causing this trouble to come on are not aware of what they are doing. But when satisfaction shall have been made to justice, Messiah’s Kingdom will interpose. We read that “except those days should be shortened, there should no flesh be saved.” This exacting of a penalty for such sins as we have enumerated is not at all in conflict with the Bible teaching that Christ died for sin. Jesus pays the sin-debt of the world.

The sin-debt of the world was a death penalty. Unless the Lord Jesus had met that penalty, the world would never be released. That death penalty would have remained upon the world, without any injustice

in any way. The selfishness which has led to murder is, however, over and above the sin of Adam, the penalty of which was met by our Lord. Whoever has, through injustice, been responsible for murderous conditions is held responsible for those conditions.

We read that in the end of the Jewish Age our Lord said that God would require from that generation a reckoning for all the righteous blood shed from the time of Abel down (Mat. 23:35). And the trouble which came upon the Jewish nation in the end of their Age fully settled that account. They had light and knowledge, and thus were held responsible. They were obliged to suffer because of the injuries that were not only perpetrated by some, but endorsed or winked at by others.

LIGHT AND RESPONSIBILITY.

In the close of this Age, it would seem, the judgment of the Lord will be upon Christendom, which has had much light, although at times only a refracted light. But a measure of responsibility has come with it, and apparently the Lord's edict is that they shall not escape the penalty. From this generation He will require all the righteous blood shed during this Age, upon it, even as He did from the Jews in the end of their Age. This will cause the great time of trouble here, as it did there. So far as the world is concerned, they may not perceive the relationship between this time and the past. We know only from the Scriptures. God gives us this understanding, that we may have the greater poise and comfort of mind.

In thinking of the nature of the tribulation at the end of this Age, we are first of all to remember that it is a tribulation coining upon the world and the hypocrites. The Lord tells us that if we are faithful, we shall not come into the condemnation coining upon the world. The intimation is that those who are not faithful enough to be members of the Little Flock will come into this condemnation with the world. So the Lord tells us of some who will be appointed their portion with the hypocrites—Matt. 24:51.

Only the wheat class constitute the Church of Christ. Only they will be gathered into the 'barn (Matt. 13:30). The tare class will undergo this time of trouble coining upon the world. The hypocrite class will include the rich of this world. These are addressed by St. James, 5:1-6. In these verses the Apostle is turning aside from his line of thought. Then he addresses the Church again. The trouble will be especially hard on the rich, who are represented as weeping and howling for misery.

The Great Company class is typically represented by the scapegoat of Israel's Atonement lay ceremonies. The -bullock typifies our Lord Jesus, and the Lord's goat His faithful followers (Heb. 13:11-13). After the faithful ones have finished their course, then something will be done with the scapegoat—the Great Company. The account in

Leviticus is very definite that the high priest will then lay upon the head of the scapegoat all the iniquities of all Israel (Lev. 16:21). All the sins of all the people were laid upon the head of the scapegoat, that it might bear them away—make full satisfaction. As has been declared, God has made provision for the cancellation of original sin through Christ, and has made arrangements for the satisfaction of justice, so far as all the other sins of the world are concerned, through the Great Company class.

There is a correspondency -between the end of the Jewish Age and the end of this Gospel Age in this way. As expiation for the taking of the life of Jesus was required of the Jewish nation, so at the end of the Gospel Age the sacrificed life of the Church will, in a measure, be required of nominal Spiritual Israel.

The Lord seems to give this suggestion, when He says that "The -blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily, I say unto you, it shall be required of this generation." (Luke 11:50, 51). These words of our Lord were actually fulfilled at the close

of the Jewish Age. So in the end of this Age there are certain things charged up against Christendom for their evil deeds. This will include all the persecutions of this Gospel Age, including also, presumably, all the persecutions against the Jews. Therefore, the Scriptures indicate that a great time of trouble similar to that which came upon the Jewish nation in the year 70 will now come upon all Christendom in the closing days of this Age.

Speaking of this trouble at the end of the Gospel Age, our Lord said, "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). Again (verse 28) He said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." "My people, enter thou into thy chambers, and shut thy doors."

How much trouble there will be in our passing into the secret "chambers," in passing unto the Lord, we do not know. Whatever the experiences may be, all of the Lord's faithful people will 'be joyful in that they will have the thought of being so soon forever with the Lord. We can rejoice even as did St. Stephen.

"FEAR NOT."

Isa. 43:5.

Fearest thou the way before thee? Seemeth it to thee That the journey all untrodden Dark and rough must be?

Shrink not from the dread to-morrow; Take thy rest to-night- God may show a brighter pathway In the morning light.

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.

CONVENTION NEWS FROM SOUTH AUSTRALIA

THE Easter Convention at Adelaide was again a season of spiritual refreshment and blessing. we believe, to all present. True to His promise the Lord's blessing was surely with us as we met around His Word with earliest desire to do His will and partake of His blessings.

On the Thursday evening we met to keep the memorial of our Saviour's death, and once again we were reminded of the great love of God which provided the Lamb that taketh away the sin of the world. We were also reminded again of the love of Christ, who willingly gave Himself to be man's Redeemer, and who for the joy set before Him endureth the cross, despising the shame. How full of deep and solemn meaning is this simple remembrance which our dear Lord has enjoined upon us to observe each year at the appropriate season. It reminds us again of our consecration vow to lead to self and to live unto God, for only if we suffer with Him can we hope to share in the glory of His Kingdom; only if we are dead with Him can we hope to live with Him. Then in the type the seven days' feast of unleavened

bread shows how the consecrated Christian is to continually feed upon the pure unleavened bread of truth, as says the Apostle--"Christ our passover (Lamb) is slain for us, therefore let us keep the feast."

The Convention meetings commenced on the Good Friday with a Bible Study on Eph. 6:10-18. In these verses the Apostle reminds us that God has provided a protection for His people. and we need to put on the whole armour of God so that we may be able to stand against the wiles of the devil. The line pieces of defensive armour are presented to us—the girdle of truth representing that we have pledged ourselves in our consecration to be servants of the truth, the girdle being an emblem of "servitude" or "diligence." The breastplate of righteousness represents our justification through the merit of the precious blood of Christ. Having the feet shod with the preparation of the gospel of peace suggests the necessity for careful preparation that our service for the truth may be rendered in a right spirit of love, meekness, gentleness and patience, and so minister a blessing to others. The shield of faith must not be forgo; our confidence must be in God and in His promises, and in His mighty power to help us. The helmet of salvation would represent that a clear understanding of the teachings of the Word is a necessary part of the Christian armour. We must understand the Word of God in order to have a proper hope. The sword of the spirit, which is the Word of God, being mentioned last, suggests that we need some experience in the Christian pathway, before we are prepared to use the sword aright. In conjunction with the armour, the Apostle urges the necessity for earnest persevering prayer.

On the Saturday and Sunday the study of Phil. 2:1-16 engaged our attention. Here the Apostle exhorts us to love and unity, and lowliness of mind, keeping before us the example of Christ who humbled Himself in order to become our Redeemer, and was obedient even unto the death of the cross. Because of such obedience God has highly exalted our Lord and given Him a name above every name, and so we should strive to work out our salvation with great carefulness, and to live the true Christian life as good examples in the midst of the twisted, perverse conditions of this present evil world.

The Bible Study on the Easter Monday was from Phil. 3:8-14. These verses give us a glimpse of the earnestness of Paul in his effort to follow in the steps of Jesus. He would count earthly gain but loss for Christ's sake. His one ambition was to win Christ to know Christ to experience the power of His resurrection, to share in His sufferings, to be dead with Him as a member of His body in sacrificial death, that he might also share in the likeness of His resurrection. Paul's singleness of purpose is worthy of imitation: he would forget the things of the world and earnestly press toward the mark for the prize of the high calling. This mark for the prize would be the mark of character-likeness, to Christ we are to be conformed to the image of Him. and to this end we, like Paul, should count all things else as loss and

dross, and so run that we might, by the Lord's grace, reach the mark and gain the prize— the immortal crown,

Addresses given by various brethren assisted toward the general helpfulness of the meetings. "Vigilance," and "Perilous Times," were the topics chosen by two brothers, who exhorted us to earnest watchfulness in view of the many snares and allurements of the Christian way. A discussion on "Christian Warfare." What? Where? When? also proved to be helpful, showing that the Christian warfare is a fight of the spiritual mind against the natural mind. and we must exercise perseverance and determination and a good strong faith if we would gain the victory. It is not by might nor by power, but be the Lord's spirit that we are enabled to overcome. When we are weak in our own strength then we may be strong in the Lord and in the power of this might. A symposium on the "Love, of God." the "Love of Christ." and "Love of the brethren" and an exhortation "Fear not Little Flock," as well as addresses from Ezek. 14:2)-)3. and Heb. 13:9: "Be not carried about with divers and strange doctrines," gave added interest to the meetings. In the closing address, our brother dwelt upon the Apostle's words. "It is a good thing that the heart be established with grace." We should not be carried about with new and fanciful teachings. but rather seek to be established in that which we know and have proved to be the truth. We should "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

The Adelaide and Gawler Classes appreciated having with us some six or seven brothers and sisters from Victoria and New South Wales, as well as some from the nearby country districts; and our hearts were filled with gratitude to God for His goodness to us in granting so helpful and happy a season of Christian fellowship.

"Praise God from whom all blessings flow."

"THIS DO IN REMEMBRANCE OF ME."

It was with an air of deep appreciation, sincerity and reverence that the Melbourne brethren gladly met on the evening of Tuesday, March 31, to memorialise the death of our dear Lord.

We were reminded again of the rich symbolic meaning that must ever be attached to the tokens of bread and wine, as these would fitly represent the true "Bread from heaven" broken for us and the life poured out in sacrifice on our account.

The brethren were encouraged to more deeply view their own standing as Body members in true participation of a life willing to suffer with their Head, and to more and more deny themselves and to take up their cross and follow Christ along the same narrow way of love and sacrifice.

We viewed, too, the blessed realisation, that, in the partaking of the tokens, it pictured not only the glorious truth of salvation or "sparing alive" of the first-born antitypical Priestly class, but also our faith in the expected deliverance so soon we believe to be accomplished, and when we shall partake in the truest and richest sense of the cup of joy and blessing in the Kingdom of our Lord and Saviour.

We rejoiced also in the knowledge that when the Church's cup has been drunk to the full and the last member gathered out, then it will be that the "earnest expectation of the creature" will be realised, and the blessings and deliverance of the poor groaning creation come into operation, and all on account of the precious blood of Christ so freely shed that all might have life through Him. "Bless the Lord, O my soul, and all that is within me,

Bless and praise His Holy Name.”

From our dear brethren in other parts comes reports of their grateful appreciation of the privilege of once again observing the Memorial of our loving Lord’s death, and the blessings received as they assembled for this purpose in little companies, ill twos and threes, and in many cases alone with the Lord Himself.

In Sydney the Class members were thankful that others of like precious faith from distant parts were able to be present with them on the evening of March 31st “to keep the feast.” They were solemnly reminded again of the significance of the occasion, and of the emblems partaken, representing our Lord’s ‘body broken for us, and life poured out on our account. All realised that the Lord’s spirit was with them according to His promise. and that we are indeed a favoured people to be reckoned as sons of our Heavenly Father, on account of the merit of our dear Redeemer, and our consecration vow to follow in His steps faithfully unto death. Amongst other accounts of this special season is one from our little company of faithful brethren at Digby, Victoria, who, with all fellow-members in Christ, realise that He alone is their hope, their salvation, their all. With all God’s people their thoughts were centred upon the gracious, willing sacrifice of Christ, our Passover Lamb, all that He suffered for our sakes, and with renewed desire to faithfully endure to the end of earth’s pilgrimage well pleasing in His sight.

We pray that this Memorial season may have been realised by all God’s consecrated people as a further manifestation of the Lord’s grace and strength, and that the days ahead will find all waiting patiently on God, as we seek to fulfil our covenant of sacrifice with the gracious prospect of so soon drinking anew in the Kingdom.

“Grant us Thy peace, as we
The heavenly pathway run Thy face to see.
Cause us to know and choose the way
In which Thou bid’st us—Watch and Pray,
Until Thy will be done.”

THE JEWISH DATE OF PASSOVER.

The question has been raised as to the reason why over two days elapsed this year between the observance of the Memorial of our Lord's death on the evening of March 31st (Nisan 14th) and the time of full moon in the early morning of Friday, April 3rd (Nisan 16th), seeing that each Jewish month begins with the new moon.

While we are not in any way in bondage to certain days and new moons, etc., this matter is of interest, for it is understood that the moon was about full at the time of Christ's crucifixion in the closing hours of Nisan 14th, and, taken to symbolise the Law Covenant, its waning after the Cross, well illustrates the passing away of the Law- arrangements, after their fulfilment by the Lord.

That the Jewish people have been particular in commencing their months at the first sight of the new moon is shown by statements that in olden times in some places they had watchers posted on elevated positions to inform the Sanhedrin. Proclamation was then made, "The feast of the new moon," and the beginning of the month was proclaimed by sound of trumpet. However, in the temple it is understood there was always a fixed calendar, or at least a 'fixed decision for festival days determined by the House of Judgment.

The Jewish Calendar of the present day seems to be as exact as in past times, for the new moon of Nisan this year came in about forty minutes before sundown on March 19th, and the 1st of Nisan was reckoned as commencing 011 the 18th at sundown. This seems to account for the moon not having reached its usual fullness this year on Wednesday afternoon, April 1st, the time corresponding to our Lord's crucifixion and death in the closing hours of Nisan 14th on that memorable day so many years ago, the previous evening of which He had instituted the Memorial observance to be kept each year at its anniversary in remembrance of Him.

CAST OUT THE BEAM.

Matt. 7:5.

THESE words are contained in Matthew's record of the Sermon on the Mount, in which the Lord seemed to give instructions concerning the principles which must operate in those who would be His disciples, and this matter of fault-finding and judging others is much emphasised. How well our Lord understood frail humanity and its weaknesses. He had been interested in man even prior to man's creation. He had superintended the work of the preparation of the earth and the production of such things as would supply every human necessity, and give scope for the pleasurable exercise of every faculty along righteous lines. "His delight was with the sons of men." He had seen the fall through disobedience, the entry of sin and its consequence—death. He had seen how soon the image of God had been impaired, how selfishness instead of love became the ruling passion, and how quickly envy, jealousy, pride and ambition had developed and lust, theft, murder, and all the abominable deeds of the fallen flesh resulted. It was such a "world of sinners lost and ruined by the fall" that the Saviour undertook to come and rescue. It was from such a world that the Church was to be taken. He came not to call the righteous but sinners to repentance.

The Apostle has put it, "Christ Jesus came into the world to save sinners, of whom I am chief." It would be well if every one who professes consecration to "walk in His steps"—to be "dead with Christ," would as truly realise as did the Apostle how utterly unworthy we are of being favoured by the call of God to enter this race for the prize of the high calling in Christ Jesus. There seem to be many somewhat like the Pharisees. From a standpoint of respectable birth and good training they have been favoured more than

others. They are outwardly the best living people, good, honest, moral, religious and perhaps liberal givers to the poor, interested in good works. They are well represented by the man that went to the temple to pray, "I thank Thee that I am not as other men are. . . I fast twice in the week,

I pay tithes of all I possess," etc. He was not like the poor sinner who was standing afar off behind him, saying,

"God be merciful to me a sinner." All! is it not just there that this miserable "holier than thou" spirit gets possession of one; instead of looking unto Jesus the Captain of our salvation, the perfect One, the One we must copy—whose character likeness is the "Mark for the prize," the critical eye rests on one whose faults are more open to view, and self satisfaction grows by comparing outward appearances. Without just uttering the words, the attitude is assumed, I do not drink, I do not smoke, I do not attend theatres, I abstain from worldly pleasures, I give my time to religious work,

I give to the church and to the poor, I read my Bible and am regular in prayer and in attendance at worship and study classes, and lead an honourable life, and so the Lord has called me to be a joint-heir with Christ. And there enters a spirit of judging, and, thinking of others, as, for example, that this one may possibly be of the "little flock" or that one of the great multitude, and another is not a consecrated Christian at all. There seems to be more pleasure for such people, in looking for faults in others, than in observing the brave fights that may be in course in their hearts and wills, battling against their inherited weaknesses and striving to reach the "mark."

The self-complacency and pride reminds one of the Laodicean Church condition. Sad, miserable condition, to think themselves so rich, in need of nothing when, in reality, they lack everything that matters most; and though the Laodicean Church of the present-day have seemed to think that they were the very gate of heaven they have been cast off by the Lord, who looks not on the outward appearance but on the heart. "Thou knowest not that thou art miserable and blind and naked."

It was the Pharisees, the best living—the holiness people, the self righteous, who despised the Lord because He went and did eat with publicans and sinners, who were so denounced by Christ that He said that the publicans and sinners would go into the Kingdom before them. It was these Pharisees who were the fault finders. They made long prayers to be seen and heard of men, but they made the word of God void by their own traditions and bye-laws.

There appears to be a similar class to-day who are well satisfied with their own attainment. They glory in their respectability; their outward appearances command the respect of others, and they seem to think that they can shine the brighter by holding up to view the deficiencies of others. Some glory in their sense of good order, and surely all should endeavour to have all done decently in order." All should try and so observe order, do the right thing at the right time in glad obedience to the arrangements of either the church, home, office or workshop. 'Those, however, who are the better balanced along this line should not expect others to find it so easy to comply. They must exercise patience and make allowances for such, and rejoice if they can observe any attempt to overcome the natural weakness; while at the same time trying to assist all towards a proper conduct. If, on the other hand, they should become impatient and by word or gesture they should wound or offend one of the Lord's little ones theirs would surely be the greater sill. They would be those represented as saying, "Let me take the mote out of your eye," while they had a beam (or splinter, as the word might be better translated) in their own. The Lord, who looks less upon the outer man than on the heart, may see the greater effort towards perfection in the one from a natural sense, the less perfect.

The fault-finding, judging spirit, is a mean, abominable thing. It is conceived in pride, selfishness, ambition, jealousy, envy and strife, and when the little "unruly member," the tongue, is once set going in

the service of such a spirit, who can tell where it will end? It leads to destruction; as James says, "It is set on fire of Gehenna." How often is envy at the root of the matter, and the works of the flesh so quickly press the tongue into their service.

Some one aspires to a position for which he or she has little or no qualification, while another is seen to possess the required talent. Envy quickly seeks to defame by exposing some weakness, or seeming wrong transactions or connections; or anything to discredit the person who stands in envy's way. How small, how foolish, how wicked must such a course appear in the sight of Him who seeth not as man seeth, for the Lord looketh not On the outward appearance of a man but upon the heart:" "Take out the beam," take away these abominable defects—the works of the flesh—jealousy, envy, malice, bitterness, etc.; cleanse the heart from secret faults, make the inside of the platter clean, and out of the good treasure of the pure heart will proceed, not jealousies, envies, thefts, murders, fault-findings, slanders, imputations, evil surmisings and evil speaking, but words of grace, of sympathy, encouragement and helpfulness to all fellow travellers in the straight and narrow way, beset by so many foes. The obstacles are so great, the standard of the mark for the prize is' so high, that the most nearly perfect of all in the race would utterly fail if they depended only on their own ability. All need the office of our great Advocate, for all are so weak and sinful by nature, so that none can glory in his strength above others. Some who appear so strong and are looked up to as so respectable and good and zealous are, maybe, very weak on points not discernible to human eye, but manifest to Him with whom we have to do.

The Lord Jesus knew what was in man, and, therefore. how much there is, in His words, warning us against this evil of wanting to take out the mote from a brother's eye—"Take out the beam." That is, attend to Your own faults, look to your own conduct, purify your own vision.

Do we find ourselves apt to think evilly of others do we find that we seem to look more for their faults than for their

virtues—are we paying more attention to the outward man than to the heart's intentions—the new creature in Christ? Then let us pray with the Psalmist, "Create in me a clean heart, oh God, and renew a right spirit within me."

We should be happy to put the best possible construction on the conduct of others. We should be anxious to find excuse and to defend each fellow member in Christ, or indeed any one even of the world. We should be glad that we are not required to judge others. The Lord is the Judge and He is a kinder Judge than man, so that David was wise when he: said, "Let me fall into the hands of the Lord, but not into the hands of man.

How solemn are the repeated words of Christ, "With what judgment ye judge ye shall be judged." With whatsoever measure we mete, it shall be measured to you again."

What sympathy and tenderness was expressed by the Master in all His contact with fallen humanity, even in their sins and weaknesses. The one thing more than another that called forth His indignation was hypocrisy and hard heartedness. "If ye from the heart forgive not those who grieve or hurt you, yes even your enemies, neither will your heavenly Father forgive you." Such instruction seems to run throughout His teaching in parable and example, as well as in plain language. How miserable does the prodigal's brother appear in his complaint regarding the welcome given his returned penitent brother, beside the father's pitying heart which took idol along the way to meet the erring son.

What indignation is pictured in the parable of the two debtors. The one who had been forgiven the great debt sought out a man who owed him a small sum. He pressed him and had him put in jail until he should receive his value So if we will remember how much we owed, the debt of sin, the penalty, death, and how

God willingly forgave us all, on account of Christ's sacrifice, can we be hard on any even in the world who may have injured us, and could we withhold a free glad forgiveness from any who showed sorrow or regret for wrongs done? How often, says Peter, shall I forgive an offender in a day, "seven times?" Nay, saith the Master, I say not seven times, but if one shall offend seventy times seven and seventy times seven shall repent, thou shalt forgive.

How far is all this from the fault finding, busybodying, defaming disposition. The very fact of trying to belittle another by slander, evil speaking, evil imputations, or of holding up to view another's weakness for correction, generally indicates that the fault-finder has a similar fault himself, just as in the parable it was not the man with the small mote in his eye who wanted to take out the splinter from the other. It was the one with the greater defect who wanted to put the other right.

It would seem, then, that when we see faults in others. it would be the wisest thing to examine our own hearts and minds, words and actions, and see whether or not we are in a position to "cast the first stone." In most cases such a personal examination will reveal the fact that we have enough to do to mind our own concerns, to make straight paths for our feet, and cleanse our own hearts and minds, that we may be vessels prepared and sanctified and made meet for the Master's use.

We may depend upon it that the Master will not require a service of us other than to encourage every fellow member in the Body, and to carry the glad tidings of peace and salvation, bringing comfort to the sorrowing. binding up the broken hearted, bringing strength to the weak and weary, for "A broken and a contrite heart, oh God, Thou wilt not despise." Let us see that we have no beam in our own eye, before we begin to complain respecting another's fault or weakness.

The great Head of the Body will seek to assist each and all towards perfection, and we all need His advocacy, for if any man say he is without sin he deceiveth himself, but if any one sin we have an Advocate with the Father who does not hold up our weaknesses before the great white throne, but, on the other hand, He pleads with His own blood in the presence of God for us.. Surely, then, every member in Christ, immersed into His spirit, will also seek not to criticise and judge one another, but to have an overflowing love that will cover a multitude of sins. It is the great enemy of the Church. the "accuser," who would find fault and accuse and discourage. but "How happy are we who in Jesus agree." and rejoice in the glorious hope of being one day able to encourage the whole race of mankind to walk up the highway of holiness step by step. overcoming all inherited weakness. What patience will be needed, then, and it is needed now. Let patience have her perfect work that ye may be perfect and entire and wanting in nothing. The first essential is our personal progress towards the: nook for the prize of the high calling of God in Christ Jesus. This is the will of God concerning you, even your sanctification—Cast out first the Beam.

"How shall we gauge the whole, who can only guess a part?
How can we read the life when we cannot spell the heart?
How can measure another, we who can never know
From the jutting:, above the surface the depth of the vein below?

"Even our present way is known to ourselves alone—
Height and abyss and torrent, flower and thorn and stone;
But we gaze on another's path as a far off mountain scene,
Scanning the outlined hills, but never the vales between.

“How shall we judge their present, we who have never seen
That which is past for ever, that which might have been?
Measuring by ourselves, unwise indeed are we;
Measuring what we know, by what we can hardly see.”

THE SECRET.

I went to Hampton Court the other day, and saw the great vine which is such an attraction to visitors, and is certainly one of the largest and most fruitful in the world. bearing hundreds of bunches of splendid fruit. They say the roots of this vine go clown to the Thames nearly a quarter of a mile away.

A few years ago the gardeners cut the great vine back to its withered-looking trunk. Had you seen it then you would have said: “The vine is dead. That is the end of it.” The gardeners did not think this. They knew that the true vine is the root, that the branches are hut its manifestation, the bearers of its foliage and fruit. These are sustained ‘by the root, and without the root they would not even be there.

So Jesus, using this as an illustration of the hidden, secret source of life in the souls of men and women, the spiritual life which is “life indeed.” said: “A branch cannot bear fruit of itself, unless it abide in the vine.” No, unless it draw its sustenance, its being, from the Root, it not only fails to bear fruit but it actually withers and dies. The gardener cuts it off and throws it away. It has ceased to be “in the vine.” It is a dead branch. The vitality of the Root, the secret source of its life, has ceased to flow through it.

One could imagine the great Root saying to the branches: “Be of good cheer, the pruning knife will cut you, the cold of winter will try you, many blights and devouring pests will attack you—but be of good cheer, in Me you have all you need, and without Me you have nothing, least of all life.”

So, when you are discouraged, look up and say: “I will be of good cheer, for my life is hid with Christ in God.” It is the secret not only of life, but of everlasting life.”—”Home Chat.”

EXCERPT.

THE necessity for highly figurative language is shown in such expressions as the ‘sun rises,’ and the ‘sun sets,’ for how otherwise could we make our meaning clear to the young and ignorant who are not acquainted with the occult fact that it is our earth that moves and not the sun.

“And just in this way God has found it absolutely necessary in revealing His Divine infinite nature to our feeble finite minds, to use those anthropomorphic (that is, manlike) representations of His personality and power, which we find throughout His word, and to which the atheist has raised such foolish objection. When we read of ‘the eyes,’ ‘the ears,’ ‘the nostrils,’ ‘the arms,’ ‘the hands,’ ‘the loins,’ ‘the feet,’ not to speak of ‘the shadow,’ ‘the wings,’ ‘the feathers,’ and ‘the roar’ of the Most High, we perceive on reflection that God, the Almighty, could not speak to man in any other way than by representing His actions in such figurative terms. This also applies with equal force to such descriptions of God where He is said ‘to rest,’ ‘to sit,’ ‘to laugh,’ ‘to shout,’ ‘to wake,’ ‘to smell,’ etc., as well as to the terms ‘anger,’ ‘jealousy,’ ‘repentance,’ ‘hatred,’ ‘fury,’ ‘revenge,’ and ‘grief,’ when applied to the emotions of the Divine Mind. All that is meant by these and such expressions is that, in the Divine mind and conduct, there is something analogous to and resembling the sensible objects and human affections on which these metaphorical expressions are founded.”—J. NEIL, M.A., in “Strange Figures.”

It doesn’t take much of a man to be a Christian, but it takes all there is of him.—E.S.J.



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FOLLOW AFTER PEACE.

“Let us therefore follow after the things which make for peace.”—Rom. 14:19.

EVERY right-minded individual desires peace, rest, quietness, and concord. In the beginning of our Christian course “being justified by faith we have peace with God through our Lord Jesus Christ,” and the prophet says that God “will keep him in perfect peace whose mind is stayed on Him.”

To have come into a condition of peace with God means that one has become reconciled to God. This implies a former condition of alienation, of “enmity through wicked works.” Peace with God, then, means that this estrangement is a thing of the past, that the sinner has turned his back upon sin and is seeking to walk in the path of righteousness. We may rejoice with all who have come thus far.

The Apostle elsewhere refers to those who have come further into possession of the “peace of God, which passeth all understanding.” This peace can come only to those who have given themselves unreservedly to God; their time, talents, influence, 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. It is the peace of God, because it is a peace that only God can give, a peace which only His very own can know fully. What a precious legacy our 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.” This was truly a legacy of priceless value, and it is the inheritance of the entire Church throughout the Age.

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. The Lord does not bless His people with peace in an outward sense. The Apostles were buffeted, and so all

Christ’s followers have been. The Adversary does everything in his power to prevent peace and happiness. This is true of all who walk in Jesus’ footsteps. We have “fightings without and fears within.” We are to put forth our best efforts in fighting against the world, the flesh 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. We are not to be 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. He has promised us grace sufficient; He has promised that we shall not be overcome through having trials and difficulties that are too great for us. We are assured that we shall have the victory if we trust in His strength. This gives us a rest and peace in all our experiences: We are resting in all the Lord's promises, we are resting in His strength and in His ability to make good His promises; for we know that He who has called us is able to fulfil all His good Word.

This peace or rest is the special blessing of the Holy Spirit. Only in proportion as we receive the Holy Spirit can we have this peace fulfilled in us. As we grow in grace and in the knowledge of the Lord, in the knowledge of the truth, we shall have this to comfort and strengthen us; and we shall thus have more of the peace of God every day, and be able to abide in His love. It has been written for our instruction and comfort, "This is the victory that overcometh the world even our faith." "This faith is built upon the testimony of God's Word, a sure foundation. It is only through strong and unwavering faith that the peace of God will abide with His children. No good thing will He withhold from these. "All things shall work together for their good." He shall bear them up in His hands lest they dash their foot against a stone. "The eyes of the Lord are over the righteous, and His ears are open to their cry."

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, or death steals from us the treasures of our hearts. It is a peace which none of the changes or vicissitudes of this life can take from us, and which enemies are powerless to touch. How poor would be our inheritance to-day if we were without our anchorage in Christ; but with it we can endure all things which the Father's loving providence will permit. Then let us face the coming days with calmness and courage.

In order to enjoy this perfect peace we must unswervingly trust in our Father's love and abiding faithfulness. As we look out 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. But if we have the proper foundation for faith; if we learn to know our Father through His Word, 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 wisdom, justice, love and power, our minds and hearts have something reasonable and convincing to lay hold upon. This conviction deepens, and we can rejoice as we step out upon His promises and prove them for ourselves, thus learning their reality and realising their fulfilment.

We may rejoice that this loving God has called us to redemption through His Son, we may rejoice that He has offered us eternal life and has called us to a glorious joint-heirship with our Lord. We can also further rejoice in the knowledge of the wondrous provision for the whole world in the future. All these things form a firm basis for peace, joy and confidence in the Lord; But our peace is proportionate to our constancy, our staying qualities. No one can retain this peace of God whose mind is not stayed, fixed on God. It is not a peace of recklessness or sloth, but a peace begotten of God Himself through the promises, which we have made our own. It is dependent also upon our full obedience to the Lord. This peace and the faith that inspires it can look up through its tears with joyful expectancy for the glorious fruition of our hopes which God has promised, and of which our present peace and joy are but the foretaste.

Another way of keeping this peace and rest in the Lord is brought to our attention in the exhortation of the Apostle where he says, "Be careful for nothing"; but since our English word "careful" has lost its original meaning, there may be danger of error here with some. The word originally had the thought of being full of care, care-full, anxiety, trouble. The Apostle's words correspond exactly to our Lord's injunction: "Take no thought," and signify be not anxious, full of care, or Burdened. It is proper that the Lord's people should be careful in the meaning of the word as used to-day. We should not be careless, indifferent, lax in our conduct or words, but be circumspect. Anxiety and burdens are unavoidable to

those who are depending on themselves, their own wisdom, their own strength, their own skill;_ but the members of the Body of Christ accepted in the Beloved, adopted into the divine family, are assured over and over again in the Word, that if they abide faithful all things shall work together for their highest welfare. Why should they be burdened? Why should they feel anxious? He who guards their interests slumbers not. When Christians find themselves anxious, fearful, burdened, the evidence is that they have either never grown to the point of having the proper faith in the Lord, or that they have allowed “earth horn clouds” and cares of this life to come between them and the Lord, so that they no longer have confidence that they are abiding in His love and in His care. All in such condition should go at once to the throne of heavenly grace and to the divine promises, and obtaining mercy at the former and feeding upon the latter, they should grow strong in the Lord and in confidence in Him, and their corroding care will give place to faith, confidence, peace of heart, whatever the outward conditions. Such is the counsel of the Apostle that, instead of continuing in the anxious condition, we should lay all of our affairs before the Lord, supplicating His promised providential care, acknowledging our own lack of wisdom, and gladly accepting His wisdom and the provisions of His love, we should make every request in a spirit of thanksgiving.

This spirit of thanksgiving implies a recognition that the circumstances and conditions in which we are, have been supervised of the Lord, and that we are appreciative of His care, and trust it for the future. Thanksgiving for what we have and a full appreciation of the Lord’s leadings hitherto and now will preclude any anxiety for the future; for the thankful heart will conclude that He who favoured us and redeemed us while we were yet sinners, will much more favour and do for us now that we are His through the adoption that is in Christ Jesus. The question may arise, Why will not God give us the things which He sees us to need, without our making petition to Him and claiming His promises? Undoubtedly because we need previously to come into the proper attitude of heart to receive His favours and be advantaged by them. If we have the spirit of rejoicing and trust in the Lord, and make all our requests, so far as we able to discern, in harmony with His promise, and accept with gratitude and thanksgiving, whatever His providence may send us, then the Apostle assures us, “The peace of God which passeth all understanding shall guard your hearts and your minds in Christ Jesus.”

(To be continued).

THE LORD BLESS THEE AND KEEP THEE!

Numbers 6:24.

The Lord bless thee!
How shall He bless thee ?
With the gladness that knoweth no decay;
With the riches that cannot pass away;
With the sunshine that makes an endless day—
Thus may He bless thee!
And keep thee!
How shall He keep thee ?
With the all-covering shadow of His wings;
With the strong love that guards from evil things;
With the sure power that safe to glory brings
Thus may He keep thee!

Christ's Spirit of Comfort and His Second Presence.

THERE appears to be a difficulty with some to discern the difference between the Lord's being with His Church throughout the Gospel Age, and His presence as Lord of the Harvest at the end of the Age—His parousia—unseen by man and discerned only by the eye of faith, as the signs of His presence are observable.

The Lord Jesus has certainly been with His suffering saints ever since Pentecost. He has so closely identified Himself with the members of His Body that He said to the man who went "breathing out threatenings and slaughter against the disciples," "Saul, Saul, why persecutest thou Me? I am Jesus whom thou persecutest." "For by one spirit we are all baptised into one Body. All made to drink into one spirit" (1 Cor. 12) so that Christ is represented in His Body-members on earth, in whom the Holy Spirit operates. "He who received' you receiveth Me, and he who receiveth Me receiveth Him that sent Me." These have the privilege of suffering with Christ, of filling up the afflictions of Christ which are left over, so that we might be dead with Him and so might live with Him.

Our Lord is represented in Rev. 1:13. and 2:1, as "He that .walketh amidst the candlesticks" and as being thoroughly acquainted with the varied conditions and circumstances of His Church—"I know thy works." He is ever with His people in their trials, and renders aid by His Spirit, through the Word of God, and through His people, sending comfort and strength in time of need.

This was His promise when taking leave of the disciples—"I will not leave you comfortless. I will pray the Father and He shall give you another comforter that may abide with you for ever." "He dwelleth with you, and shall be in you." "Rut the Comforter—the Holy Spirit which the Father will send in My name—he shall teach you all things and 'bring all things to your remembrance, whatsoever I have said unto you." "But when the comforter is come, whom I will send unto you from the Father, he shall testify of Me."—John 14:16-18, 26; 15:26.

It is in this way that the Lord has been with His people, sustaining them in trial, adversity, persecution and distress, by bringing to their remembrance His love, His care, His interest in their progress, and the many exceeding great and precious promises of grace to help.

As the young nobleman in the parable, our Lord went to a far country, to the heavenly courts, to receive the Kingdom, and then to return, to come again and receive His Church unto Himself, that where He is there they may be also. Then He will take His great power and order righteousness and peace in the earth.

Before dealing with mankind generally, the Scriptures clearly show that the first work of Christ on His return is in connection with His Church, and for this purpose He must be present for a season, "as a thief in the night," unknown to the world. Gradually His presence would be made known to the watching saints—those who, when they hear the "knock" indicating His presence, open their hearts to welcome their Lord and He enters and sups with them, and they with Him (Rev, 3:20), Those who do not hear the knock and those who hear, but fail to open, are left in ignorance of the second presence of the Lord.

The discourse in Matt. 24 shows that there is the work of harvest to He first attended to, a gathering of the elect.

The Lord of the Harvest will say to the reapers, "Tie the tares in bundles, but gather the wheat into the garner." True Christians are to be separated from the false and gathered home into the antitypical ark, into Christ, beyond the veil, before the burning up of the bundles of tares takes place in the "time of trouble

such as never has been since there was a nation, nor ever shall be.”

The world will be in ignorance of the fact that Christ has returned until this preparatory work in connection with the Church and the closing of the Gospel Age has been accomplished. “As the days of Noah were, so shall also the days of the Son of Man be. For as in the days that were before the flood, they were eating, drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the presence of the Son of Man be” (Matt. 24:37-39). It would seem to be difficult to make it plainer that there would be “days of the Son of Man”—a time during which the Lord would be present, dealing with His people and preparing for their deliverance, but unrecognised by the world. He would come “as a thief,” unawares.

The parables in Matt. 25 illustrate the matters dealt with in the 24th chapter. The parable of the virgins shows that only the watchers would know of the Lord’s coming, and that even among them some should fail to be properly prepared. It shows a separating work, which is still in process. The varied experiences of the harvest period continue to separate the foolish virgins from the wise. When all the wise virgins are gathered the door will be shut.

The second parable shows the Lord dealing with His people respecting the use of opportunities and talents, and rewarding them accordingly. Not only are the living saints to be thus dealt with and rewarded on completing their course, but “the dead ill Christ are to rise first.” This all indicates that there will be quite a period similar to the “days that were -before the flood,” in the “days of the Son of Man,” His parousia, prior to His commencing His work with the world, indicated in the next parable.

All this preparatory work could not be accomplished if the old thought that Christ’s coming and going would be like a flash of lightning, if all living and dead saints were to be caught together at the moment of that coming. There is something more -beautiful and reasonable, more-Scripturally harmonious and more God-like, in the manner of our Lord’s return as presented by C. T. Russell in his book, “The Time is at Hand,” which we recommend all to read and study.

We see then that there is quite a difference between Christ being with the Church during the Age by the Holy Spirit in His people to comfort and sustain, and Ilia being present again in the earth in this day of His preparation. All the evidences of His “parousia” are with us to-day. He has surely come, and has prepared the promised feast of Luke 12:37. It is the blessedness promised to come at the end of the 1335 days (about 1874) of Daniel 12. Those who have experienced the joys of this feast, since the unfoldment of truth at that time, know that He has come. They have heard the “knock” and opened their hearts, and are feasting with their Lord (Rev. 3:20). The fact of seeing these things has refreshed the hearts of God’s people. They are strengthened against the scepticism and human philosophies, theories, delusions and deceptions of this sad day, by the clearer knowledge of the Divine plan of the Ages. They are thus enabled to stand the severe tests of faith in these “days of the Son of Man,” while those who fail to recognise the “knock” seem to prefer the dim light of the dark ages, or when the Church was just emerging from the gloom of Papal errors, to the bright shining of truth radiating from the rising Sun of righteousness. Let us “hold fast that which we have received.” “Continue in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.”-2 Tim. 3:14.

44 PEOPLE’S PAPER. Tune 1st, 1931

PEOPLES PAPER.

Published by the Berean Biblical Institute, at National Bank Chambers, 226 Glenferrie Rd., Hawthorn, Melbourne E1 2,
(Monthly) 2/6 per annum, post paid,

Another year of witness

THE end of the month of April brought to a close % another year for the Berean Biblical Institute, and we desire to present the Tract Fund Account as usual, showing the work just completed in co-operation with the dear friends who realise the privilege and joy of service for the Lord and His cause of truth.

- The year past with its many changes in the existing order of things, while the Lord is judging amongst His people preparatory to the establishment of His Kingdom, has no doubt brought its trials and difficulties to all who are walking in the narrow way. We trust, however, that each one has realised that even the hardest experiences for the cause of Christ are evidences of sonship, which having been permitted of the Lord, shall work together for our good, yielding the peaceable fruits of righteousness unto all that are exercised thereby.

While the work accomplished is not large, we render grateful thanks to our Heavenly Father for His blessings in connection therewith, and that under His providential care; through the sacrifices of the friends generally, the various sections of the work have been enabled to continue as in previous years.

One encouraging feature has been the many reports of appreciation of the truth message contained in the "People's Paper," and truly, those who have received the truth into good and honest hearts, find that it satisfies their longings as nothing else could do. There will be no desire for some new theory every now and again with such, but as they continue to grow in grace and in the knowledge of the -Lord. the deeper truths open up in all their beauty, in harmony with the foundation doctrines of -God's plan of the ages. While the subscriptions to the "People's Paper" have been maintained, there is a deficiency to be made up each year from the Tract Fund toward its cost, as most of our readers know. It would assist the work generally if this extra cost could be relieved as much as possible, and so that all may encourage others to take the "People's Paper" regularly, extra copies are provided free on application, for distribution among likely cases. We wish to express sincere appreciation of all the willing assistance given, both in the preparation and circulation of the "Paper" in the service of the truth; and to remind all our readers that its future work and scope depends mainly upon their co-operation with us in this way.

There has been an increased supply of tracts provided during the year, and this is good evidence of many realising their responsibility and privilege of endeavouring to give to other hearts, something of the gracious hope set before the sacrificing saints of this Gospel Age; and of the glad tidings of the Kingdom that shall be to all people in the Millennial Age. Together with the distribution of the tracts to the homes of the people, free literature coupons in the newspapers have brought many earnest inquiries for further reading matter; good has been done by this means. To every enquirer for literature the "People's Paper" is sent free for three months by way of encouraging the interest, after which it is expected that there will be some further word from those desiring its continuation and who wish to cooperate with us in the service of the Master.

While we recognise that our most important work is respecting our own building up and standing in Christ, and assisting our dear fellow-members in the Body in the same, there will no doubt be many further good opportunities of service to others as the clouds of trouble gather more thickly. Earnest people with failing hearts, on account of the things coming to pass. are now to be found enquiring for some message of comfort, which only the true understanding of God's Word can bring. What a privilege then may still be ours to tell the comforting story of God's love, as the Prophet Isaiah expresses it: "To give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

A good supply of tracts is on hand for all willing workers. Let the sickle of truth be used at every opportunity, and with the return to the cheaper rates of postage on printed matter and books full advantage should be taken of this, wherever it would not be possible to receive parcels by boat. One method of receiving a supply of literature regularly would -be to make request for some to 'be enclosed each month with your "People's Paper."

In addition to the work covered by the Tract Fund Account shown below. there was the printing of a Zulu tract in South Africa from the fund specially contributed for that purpose. account of which was shown in October's "People's Paper" of last year. We fully realise that the contributions to the funds of the Institute represent much of sacrifice and self-denial on the part of the friends generally, and while the expense for the year was not quite covered, we have endeavoured to fulfil our part faithfully in the cause of the truth. We are pleased to hear from all our readers regularly, and ask that we may have their prayers on our behalf in the days ahead, that all may be done to the glory of the Lord and for His cause in this corner of His harvest-field.

TRACT FUND ACCOUNT

To Balance Carried Forward . 33 17 9

., Donations Received .. 190 13 5

224 11 2

By				
	Pilgrim Work and Advertising Free			
	Literature	14	8	0
77	Postage ..	14	18	10
77	Free Tracts and Deficiency	92	18	11
'7		46	1	2
	"People's General Expense			
77	Personal and House	35	1	0
	Balance •••••	21	3	3
		.224	1	2

THE END OF THE ROAD.

THE friends in Gawler, particularly Sister Kennewell and daughters, have our sympathy in the great loss to their fellowship and home by the death of our Brother M. Kennewell, who, after a prolonged illness, passed away a few days ago. Our brother was not, may be, very widely known, but he was one loved best by those who knew him best, and he has been a faithful brother gladly using his talents in the service of the truth and as leader of the happy little class in Gawler. Is it not wonderful to think of these who seem to successfully run the Christian race being of that class of whom it is written: "Blessed are the dead who die in the Lord from henceforth, they rest from their labours but their works follow them." "Caught away to be for ever with the Lord"

Correspondence

South Australia. 8/3/31. Dear Christian Brother,

I'm enclosing postal note for the "People's Paper," which I should not like to be without. Please forward me two copies each month; also send them as usual to and

The extra money may be used for the Tract Fund. Yours faithfully,

N.J.A.

New South Wales,

April, 1931. Dear Brother in the Master's Service,

You can imagine the joy I received when I got your letter recently. I was wondering if the Bible Students' office was removed from Temple Court, and was waiting patiently for a reply.

You know, brother, I am here alone, a single man, and not a soul to talk to on the Bible. People here are just following the man-made religion, and nothing seems to shift them from it.

I received a "People's Pulpit" here years ago, which first drew my attention to our Lord, but I could not grasp things very well then; still I sent for more of them, and just then the little "People's Paper" you sent was started at Temple Court; so I got Pastor Russell's six volumes and a Bible, also "Foregleams," "Heralds," and several other booklets.

I gave some to friends and kept some, and really at that time there were other religious books and papers sold to me, and among the lot of them I got confused; understand, I am not a learned man, but when I left here in I went to Victoria and carried my Bible with me, but I did not understand it nor the books I carried. I then carried all these from Victoria to Queensland, as I could not part with them, hoping that offered a simple little prayer to our Father through our Lord Jesus, and, brother, really, when I read the "Divine Plan of the Ages" again I saw its beauty still better, and the Bible also. So I came to the conclusion that I had to have many trials of earth first, and to be tired of all sin altogether, so that when I did start to serve the Lord, by His help I may not wish to turn back; and when I offered my simple little prayer I cried like a little child as I felt so small when I did know God truly.

So now I have consecrated my all to Him. Certainly, it is not much, but, still, I yield all with pleasure, for look at His love for those that obey Him—and the promises. Yes, brother, I have read the Bible day and night since I wrote you, and I have discovered wonderful things in it concerning God's children. I have read the Acts, Romans, Corinthians, all the New Testament, the Psalms, and the 23rd Psalm appealed to me, and many others. It is all beautiful when one does understand something of it by the Lord's guidance.

I seem to have entered in the Master's service at the eleventh hour, so I must not delay, but press on. How happy one feels when we know we have the Holy Spirit within our hearts, if when we shed a tear it is a tear of joy. How good it is of our Heavenly Father to confer such an honour to His little flock. We surely feel that we cannot thank Him enough for the light given us through our Lord Jesus.

I am sending you with this, for you to use as best you know. Thanks, brother, for the "Papers," which are very helpful.

I remain, your brother in the Lord, J.B.

New South Wales. Dear Brethren,

Re Will Jesus Come Again in the Flesh?

Some seem to think that Christ will come again in the flesh, in human form. While I do not wish to force my views on any one, for all must be allowed full liberty of thought, to prove the Scriptures for themselves, still we must not teach others what we do not know.

Jesus said, "My flesh I give for the life of the world," and, therefore, it seems to me that to teach that Christ is to come again in the flesh would be accusing both the Father and Son of a mean action, such as few of the fallen human race would be guilty of; that is, take back a gift once given.

I am 75 years of age, and can only recall one case of a gift being taken back. A father had given his son a horse that he could do no good with, but when he saw how the horse turned out he took him back from his son. The horse was taken to Sydney and ran a record race. Someone offered 1600 guineas for him, which was refused. However, as the owner was leading him over some slippery cement the horse fell and broke a leg and so had to be destroyed. So if the Lord takes back His gift it destroys all hope of both the Church and the world.—Yours, etc.,

M.G.

Dear Brother,

He Faileth Not—Zeph. 3:5.

Of our lives I often wonder whose is the most isolated. Here the bush is ever changing and pulsing with life, and radiant in beauty, and a certain peace and sweetness pervades the air, which is lacking in the city. The "wee paper" is to hand, and I think everyone enjoyed the Adelaide Convention. There has been work on every hand, and everyone enjoyed doing something for the Master; and it is just wonderful the joy and happiness it gives the heart in just doing something for the Lord, and for a better understanding of the brethren whom we love so dearly. O, how we should love to serve our Heavenly Father Who has provided such a store of good things for them that love Him (Luke 10:

27). How He has provided for us far exceeding our hopes; glories which even the wise men of old and the holy angels diligently inquired into. (1 Pet. 1:12). For whom were all these great and precious promises of love and bounty being provided for?—2 Pet. 1:4. What zeal and fire these promises should lend our flagging energies; what love they should inspire in our hearts; what fear and dread lest sin should stain our garments; what tenderness and kindness we should show to the ones who are running in the same race; what a plea should ascend to the throne of grace that God will guard, guide and bless all the brethren everywhere.

To-day prophecy is fading away, melting in the light of day; and there seems to be, as it were, a hush, just as it is before a great storm, and all nature seems to be expecting and waiting for the revealment of the sons of God; when every man who will may drink of the water of life freely. (Rev. 22:17).

Let us stir again the love fires in our hearts and plead and exhort one another to . greater deeds of love, and "lift up our heads and rejoice for our redemption draweth nigh" (Luke 21:28); for God is not slack as men count slackness, but He is the rewarder of all those who seek Him (2 Pet. 3:9).

Convey my warmest Christian love to the brethren; remembering, I ask and need the prayers and co-

operation of the class at the throne of grace; “for the effectual fervent prayer of a righteous man availeth much” (James 5:16).

I have chosen this verse for the class (Job 36:7): “He withdraweth not His eyes from the righteous, but with kings are they on the throne for ever, and they are exalted.”

May God’s peace and blessing attend you all,

Yours in the one precious hope, O.C.
Scotland, 15/4/31.

Dear Brethren,

Many thanks for nice card received through Bro. —. Re subscriptions, we just meant anything over to go to the general fund, and which would amount to very little.

We do appreciate the little “Paper” very much, and also your kindness in sending the three. We will be very pleased for you to continue sending the three; they being passed round amongst the friends, then sent to someone whom we think will appreciate them.

We are looking forward to Bro. Hoskin’s visit on the 28th inst., and trust it may be a means of rich blessing to all.

Praying the Lord’s blessing upon you all in your labour of love. Your Bro. and Sister by His grace.

Convention Bible Study.

INTRODUCTION IN PHIL. 2:1-3.

THE Apostle is setting forth here, the unity of the Church and the conditions that promote it. His expressions contain loving affection. He poured out, as it were, his whole heart to them, whom, with all his heart he loved, and the object which he aimed at was union of spirit, of purpose, of principle and of love—movement toward the same goal—Phil. 1:27-30.

Verse 1 —“If there be therefore any consolation in Christ.” The thought seems to be, if there be such things as make Christian unity possible. The “if” is not an expression of doubt, but of strong affirmation. The Greek word for consolation has the two senses of “exhortation” and “consolation,” and is closely united to the word “Comforter” in John’s Gospel. Comforting, from two Latin words, means making strong together, and has in it the thought of invigorating, inspiring and filling the soul full of courage and strength: The Holy Spirit comforted the disciples after the death of Jesus by making frightened men bold as lions, by giving joy unspeakable When persecuted, imprisoned, tortured and scattered.

“If any comfort of love.” This is almost equivalent to the word consolation, but having a suggestion of tenderness involved. It springs from Christ’s love toward us, the Greek giving the thought that it is the incentive which love brings.

“If any fellowship of the Spirit.” The thought seems to be, communion of the Holy Spirit, which makes all Christians one, or, participation in the love, joy and peace which the Holy Spirit produces.

“If any bowels and mercies.” The thought is of “tender mercies and compassions”—warmth of love, mutual burden bearing and sympathy with one another in their various trials. The Apostle had suffered much to bring them into possession of these blessings, and it was his joy in seeing the Church he had founded and the Christians he loved fulfilling their mission, and so in verse 2 he urges them to complete his joy by being like minded with himself, having supreme love to God—His cause, and to himself, as he had to God, His cause, and to them —seeking at all times and especially in affliction to act so as to secure the highest possible happiness which their Saviour could impart to them.

“Being of one accord and one mind,” has the thought of being united together in the bond of union, zeal and humility always promoting the honour of their Lord and Master—2 Cor. 1:5; 2 Tim. 2:16, 17; Phil. 1:9, 10; 2 Cor. 13:14; 1 Cor. 3:16; Rom. 8:16; 12:16; 15:5, 6; 1 Cor. 12:4, 13, 14; Col. 3:12-17

On four occasions this Church helped to sustain the Apostle in his poverty and imprisonment—Phil. 4:16. Once at Corinth Paul was manacled in prison and could not support himself as he did in other places. The Philippian Church sent him gifts ‘by Epaphroditus.

Verse 3.—“Let nothing be done through strife or vainglory,” Calvin says, “Always in discord the door is open to Satan for spreading unholy teachings, for the repelling of which the chief defence is unity. Never act from separate interests. One of the greatest enemies of Christian unity or the mind of Christ is the party spirit, the spirit of contention—not amicable discussion which is wise and helpful, but personal parties and divisions. Let every member fear and labour for the welfare of the whole—do nothing so as to promote your own reputation. —Gal. 5:25, 26; Rom. 12:16; Phil. 1:1-17; James 3:14. Vainglory—personal advantage, wishing to be prominent rather than for the good of Christ’s cause. The victory comes by a character exactly opposite to the destroyer, ill lowliness of mind, not seeking personal honour, but only the cause.

FEAR NOT, LITTLE FLOCK.

(Convention Address). Luke 12:32.

WHAT endearing words, so sweet, so simple, so full of meaning and what comfort they bring to the heart in this day of fear! They remind us of a mother who hearing a cry in the night, rises swiftly to tend the one she loves. 'Faking the trembling one in her arms and telling it to fear not, while she rocks it to sleep on her breast.

How many times we are told in the Scriptures to fear not, and our Saviour must have realised the great power fear would have over the human mind when He told His little hand of faithful followers so many times to fear not

From whence comes fear, and what makes one fear? The first intimation we have of fear in the Bible is where Adam and his wife hid themselves in the Garden of Eden. So we see that fear comes from a knowledge of sin. Once sin enters the heart we fear. John, in ch. 11:14, 15, says: "Put iniquity away . . . and thou shalt not fear." When iniquity leaves the heart fear departs with it.

What a persistent and formidable foe fear is. It attacks from every direction. It is the imp and progeny of sin, and where it hides the child of God may he sure that the Adversary is working very hard to stumble the unsuspecting one: Nevertheless, a godly fear is necessary in the composition of a true Christian character, for the child of God must fear to do evil, to wound the feelings of a 'brother, and should reverence and fear God. Fear makes a splendid watchdog, which should warn if any evil approaches the heart, but it should never repose in the heart.

How strange that in a day of full and plenty, with garner of wheat overflowing, fat cattle and sheep by the million, fruit weighing the branches to the ground, grapes in abundance in a land flowing with milk and honey, and everything that should gladden the heart of man, that fear grips the heart, leaving a dreadful feeling of unrest and insecurity.

Never in our lives do we need faith and perfect trust in God more than we need it to-day. Men seem to have lost faith in God, and evil and vice abound. What a vivid picture St. Paul paints of the men of to-day, when he declares that they would wax worse and worse; that in the last days trying times should come, for men would be lovers of self, money-lovers, boasters, haughty, blasphemers, disobedient to parents, ungrateful, unholy, without natural affection, implacable, accusers, without self-control, ferocious, rash, self-conceited, lovers of pleasure rather than God, having a form of piety but denying the power thereof; and from all such he exhorts us to turn away.

O the blessedness and peace that reigns in the heart of the children of God, who look to the Father with the faith of a little child, never doubting that the Divine hand that has supplied the wants of to-day, will also provide the needs of to-morrow ! As the mother runs to the aid of her sick child, even so, God will come quickly to the aid of those who call upon Him, and His best gifts are to those who have perfect faith and implicit trust in Him. Our Saviour teaches this lesson. When He Was with His disciples on the lake of Galilee, a storm arose, lashing the waves to fury; and in the midst of the tempest the boat had sprung a leak and the disciples were in great peril. In fear and dismay they ran to our Saviour and found Him sleeping peacefully. 'n' 114 awakened Him, saying, "Master, Master, we perish." Then, arising, He rebuked the wind and the raging of the water, and there was a great calm. And He said unto them, "Where is your faith?" In this case the disciples' fear was caused by a want of faith. Had they had perfect faith in their Master, they, too, could have slept peacefully and would have known no fear.

The Psalmist gives us a splendid pen picture of that storm in the words, "They that go down to the sea in

ships and occupy their business in great waters; these see the works of the Lord and His wonders in the deep. For He commandeth and raiseth the stormy wind which lifteth up the waves thereof; They mount up to the heaven, they go down again to the depths. They reel and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble and He delivers them out of their distress. He maketh the storm a calm so that the waves thereof are still" (Psa. 107:23-29). It may be that our Saviour had previously been discussing these powerful words of the Psalmist, and to try the effect of His teachings and to test their faith had permitted the raising of the storm. Even so it is today, amid all the gathering gloom and the banking of the storm clouds, when men stagger and reel under the power of the Divine hand.

Although the storms are of a different character, they are purposely sent by God to try our faith, and to see if we have perfect faith and implicit trust in Him. O, if we could only have that sweet love and trust in God, which even little children teach us every day by their confiding faith in us.

We see many instances where our Lord tested His disciples and gave them warnings. After Peter had made his avowal of love, our Lord had warned him that he would deny Him, and we all know the result. Jesus, revealing Himself to St. Paul on the road to Damascus, told him plainly that he would suffer many things for His Name's sake. And as we follow the Apostle Paul in all his wanderings, we see him buffeted from pillar to post, and treated by some as the scum of the earth. We follow him to prison, and in depths oft, five times he received forty stripes save one, thrice he was beaten with rods, once stoned, thrice shipwrecked, in perils often, in perils among false brethren, in weariness and painfulness, in hunger and thirst, in cold and nakedness, and yet, in spite of all this formidable list of fears and sufferings he counts them all as light afflictions. So real was his faith, so great his love and loyalty to his Master, that fear could find no place in that noble heart. We realise that the many things he suffered acted as the chisel of persecution that shaped that noble character into a gem of loveliness, which has so endeared him to all believers.

As we look back over the mist of years and recall the wondrous words of the Apostle which have shed a halo of glory around the cross of Christ, reaching numberless hearts, stimulating and comforting, and leaving an impression which is the reflex of Christ's glorious character, let us step forward bravely and courageously into the future, and "fear not."

He Giveth Quietness.

When He giveth quietness, who then can make trouble? And who but He, the ‘God of all comfort,’ can give quietness in the midst of tumults which rise upon the soul like sudden storms upon the sea? like ocean mariners in peril, we cry unto Him, and He bringeth us to the desired haven—blessed haven— of quietness and peace in God.

“What is the cry Which brings this answer of peace? It is not a prayer that all occasion for disturbance shall 1:” remove,, for it is not always the divine will to bring peace to the human spirit in that way; it is not always the best way. But there is a cry which never fails to bring the quietness in which none can ‘make trouble.’ It is a prover for sweet, trustful, loving acquiescence in the will of God.

“‘May thy will, not mine, be done;
May thy will and mine be one;
Peace I ask—but peace must lie,
Lord, in being one with Thee.’

“What is it which disturbs my spirit? Is it anxiety about my work, my finances, my reputation, my friends? Suppose my Father in heaven should hear my prayer and remove every apparent cause for unrest in regard to one or all of these matters to-day. That would not give settled peace, for in a life so full of uncertainties as this, new occasions of anxiety would probably arise to-morrow.

“But if I say, ‘Lord, let each one of these matters which concern my peace of mind so closely fie under Thy control; order all entirely according to Thy will. for “Thou art my Father and my Friend; Thy will is that Thy children should have the very best in all things; and Thou knowest what is best for me,’ what a place of rest is that ! How the sense of too heavy responsibility rolls off; how the distracting care is shifted from the heart too weak to bear it to the strong shoulder upon which the government of all things rightfully and easily rests.

“If this experience of a meek and quiet spirit, which is in the sight of God of great price, is not realised at once, we must not be discouraged. It is not only of a great price as to value, but it often costs a great price to gain it.

“It follows successive battles. often repeated self-surrender. and multiplied trials in which the unfailing care and love of God have been clearly manifested. We were Watching the sea waters under the north-east wind; how disturbed and dark they were! Suddenly, with a fierceness that seemed cruel, the rain fell in torrents, and the unresisting waters grew perfectly calm as under an overwhelming surprises When the storm had passed, the setting sun shone gloriously, and the quieted waters were beautiful ill colors of rose and gold.

“Nature has its spiritual correspondences. Surprise comes upon surprise, sudden, overwhelming. The spirit which once tossed restlessly in chafing winds of lesser trials sinks in sweet submission under heavier griefs. We learn that even in the storm God was, and at last His conscious love. His abiding presence, His unvarying peace—the beauty of Godlikeness—glorify the character and life.”—Selected.

Hitherto the Lord hath blessed us,
Guiding all the way.
Henceforth let us trust Him fully,
Trust Him all the (lay.

Hitherto the Lord hath loved us,
Caring for His own;
Henceforth let us love Him better,
Live for Him alone.

Hitherto the Lord hath blessed us,
Crowning all our days.
Henceforth let us live to bless Him,
Live to show His praise.

FR.H.

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CONSIDER HIM LEST YE BE WEARY.

“Consider Him that endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds.”—(Heb. 12:3.)

THERE is a natural tendency amongst people to tire of a thing When the novelty wears off. Even the hearing of the truth, strange as it may seem, causes weariness to some after a time. It is the same way with the soldier. It is easy for him to enlist and march forward when the drums are beating and the hands are playing, and enthusiasm runs high; but when the damp, cold weather comes, when ice forms in the trenches, and there is no martial music, he is liable to grow weary, and army life does not seem to be nearly so attractive as it appeared at first. This is true in our spiritual warfare—in fighting the good fight of faith. There are times when all around seem joyous, when the Christian soldiers are marching, and all are stimulated and encouraged; whereas there are times when the clouds hang low and are dark, chilliness surrounds us, ardour abates, and we are liable to get discouraged. It is partly for this reason that the Lord has directed us to “consider Him,” that thereby we might be stimulated and encouraged to press on and to inspire others. He knew just what we would need.

“Lest ye be wearied and faint in your minds.”

The Apostle Paul exhorts us not to forget the assembling of ourselves together, and so much the more as we see the day approaching. Why so? Because “this day” has its peculiar trials, its difficulties, its attractions in various directions, and the story of the Cross will likely seem old, not as new as some things, and consequently we shall need to bear each other up. Because there is danger of becoming lukewarm spiritually, it is generally recommended that the Lord’s people meet together, for to do so is stimulating. In proportion as we seek to stir up others in the Way by putting them in remembrance, we are thereby reviving our Own minds. we can, therefore, see a wisdom in all of God’s arrangements with respect to the truth. In every congregation there- is danger of growing weary in well-doing. Well-doing costs something. It means sacrificing. If you are serving the Lord’s cause you are denying yourself in someway. Unless we have some special love for the Lord and for the truth we might say, “This is a very tedious work; I am pressed in many directions.” So many things come to you and to us all, that we might consequently lie retarded, and slacken our efforts. The world, the flesh, and the adversary are pressing hard to draw us, not exactly from the prize, but from the narrow way that leads to the prize. They would slacken our zeal and heat our courage down; they would make us faint, and cause us to say, “O, I am so tired; I cannot do any more!” Doubtless we all have had such experiences. If we get faint in body we can rest ourselves, but if we get faint in mind it is more difficult to become refreshed.

WHAT SHALT, WE CONSIDER ABOUT HIM?

What then shall we do in case we get weary and faint in our minds? The Apostle tells, “Consider Him.” Whom? We all know that he is referring to our Lord Jesus, the one great “Him” in all the whole world. We are to consider how much He endured without getting faint or weary, without giving up the work which He undertook to do. He undertook

to do a certain work, and so have we! In some respects we have undertaken to do the same work that Jesus did. Let us consider Him, lest we get weary and faint in following in His footsteps.

Of course, the world is not exhorted in this text, but merely those who have come into the Lord’s family, and have taken up their cross to follow Him; those who have consecrated themselves to Him; those who have made a covenant with the Lord by sacrifice, declaring that they will give all to Him. and His service—that they will follow Him at any cost. These are to consider what He endured without fainting in carrying out the Father’s will—what He endured in the way of contradiction of sinners against Himself. This is the very kind of difficulty which we have in our endeavour to carry out the Father’s will. If there were no devil, no sinners, and no trials, this would be a very pleasant world to go through. It is because we have to swim upstream, against the current, when almost everything is going in the opposite direction, that we have such a difficult work. Watch the swimmer: He must battle upstream against the down flowing current; a moment’s relaxation and the current carries him downward. With us there is a natural tendency, as well as in the currents of thought and activity about us in the world, to pull us back in the opposite direction to which we are trying to go.

OUR LORD’S LOYALTY AND OBEDIENCE.

Let us consider His example, His words, or else we may become faint. There are many reasons why we might become so. One of them is that we might consider that the opposition against us is too great. Jesus had the opposition of all those of national influence in His day. He was continually misrepresented, until finally the slanders culminated in His being called a profane person, one who had spoken blasphemies against God, who had said that He was like God, and was as great as God. This was a part of the charge against Him. Although the accusation was not true, nevertheless He endured it, even though He had power to stop it. If He could cast out demons and open the eyes of the blind, then surely He could have done something to change things in His own case. Why, then, did He not do it? Because He was doing the Father’s will, and it was the Father’s will that He should bear witness to the truth, and demonstrate His loyalty in connection with it. Is it not the same with us? But why does the Father care about our loyalty? Because He is seeking a certain class for a certain purpose. In Jesus’ case, He was seeking one to be the Head of the Church. In our case, He is selecting those who will be members of the Body. He has a great plan which contemplates the overthrow of sin and the blessing of all the families of the earth; and He is now looking for those who are in sympathy with all His plans and arrangements. He is seeking for those who would rather suffer death than violate His word or shrink from doing His will.

This is our glorious position, and we are considering One who never made a mistake in carrying out the Father’s will. Yet He suffered as though He had made a great many serious mistakes. He suffered as a disloyal person, although He had always been most loyal. The Jews declared that He had no patriotism at all, yet He was loyal to His own nation in every respect. As Jesus said, “They hated Me without a cause.”

HIS TEMPTATIONS SUBTLE.

Turn these things over in your mind! Consider Him ! This kind of suffering is necessary, for the Father would not be wise in exalting to such a high position anyone who was not thoroughly loyal. He could not

give even His own Son the divine nature without a thorough testing. Our Lord, as a new creature, was tempted in all points like as we are, yet without sin. He was not tempted as a fallen man. The temptations which come to the new creature are different from those which come to the sinner.

Jesus was tempted to grow weary and faint in His mind. This was one of the ways through which special temptations from Satan were placed before Him. Satan told our Lord that He would get rid of these difficulties if He would cooperate with him, and would avoid those things which would necessarily come to Him if He should continue in the way marked out by Jehovah. Our Lord's answer was, "Get thee behind me, Satan!" Another temptation was to show what great power He had received as a spirit-begotten son, to use this power either to gratify His own natural appetite or to make a display before the people. So it is with those of us who may wish to do things in a showy way; instead of in the humble way marked out for us. We may expect to have the same temptations that our Lord had. Therefore we should be on guard that we may prove loyal to the Father.

CHRIST CALLED TO SACRIFICE—"THE BODY" ALSO TO SACRIFICE.

"If we suffer with Him we shall also reign with Him." The reason why the Father is so careful in making the selection of the Church Class is that they are to reign. He could not take hypocrites or any disloyal ones, or even careless ones, to be rulers and teachers of the people in the coming kingdom. He would not select those who had not resisted sin. He must select those who had first learned humility before He could use them to teach humility to others. God desires such a company of priests and judges to be associated with His Son for a thousand years, in ruling and blessing the world, as will prove faithful under all circumstances—those in whom He can place absolute confidence, who have been tested and found faithful. This is the reason that He tests and proves, during this Gospel Age, everyone whom He will receive for that future work.

The call of this Gospel Age is therefore one to sacrifice. God does not hide this fact from us. He does not call us to simply stand up and say that we wish to be followers of Jesus. No! Our Lord says, "If any man will be My disciple, let him deny himself, and take up his cross and follow Me." There is no deception about the matter. If we have been deceived it is our own fault. The Old Testament says the same thing: "Gather My saints together unto Me; those who have made a covenant with Me by sacrifice." Whoever would follow Jesus must prove his faithfulness by his willingness to sacrifice.

In the past false doctrines confused us, but now "we see Jesus," we see what He accomplished, and how He endured without growing weary or giving up. It makes our course plain when we consider Him. We sometimes say that we have not been careful enough in this or that matter, and have consequently made some mistakes. We can often find some fault in ourselves, thus demonstrating that we are partly to blame for our sufferings. In our Lord's case it was different. He received the slanders, the misrepresentations, and everything else that came against Him, without having any fault in Him at all. "He was holy, harmless, undefiled, and separate from sinners"; still, He endured. We, though following in His footsteps, have not as much to endure as had the Master.

THE OUTCOME OF OUR FAITHFUL ENDURANCE.

We are also to consider the outcome. While the Father let Jesus die on the cross as a malefactor, yet He did not let our Lord go permanently, but kept His promise to raise Him from the dead. We have the promise that, as the Father raised up Jesus from the dead, so also will He raise those up who are found worthy by being found faithful unto death. In raising up Jesus, the Father has given us a testimony to His faithfulness. In the case of Jesus, no one had set Him an example. It was all by faith with Him; none had gone before. With us it is different. Besides, we have not so much to lose as had our Lord. However, if we trust God, He is faithful to keep us and to do what He has promised—to raise us up with our Head.

Consider what great things God has done for His Son. Consider also that He has promised us a share in our Lord's glory if we be found faithful. It is amazing, almost beyond conception! Unless God had made it plain we would not have been able to receive it. It has, however, been stated over and over again in so many different ways, that there is no room for doubt. How wonderful it all is!

Consider Him! Consider that God has highly exalted Him! Consider what a great privilege has been afforded us of walking in His footsteps, especially as our lives are so imperfect, so unsatisfactory, even to ourselves, and as life is all that we have to give. What a thought that God will count our little sacrifice as a part of that which Jesus gave! We are to be heirs of God and joint-heirs with Jesus Christ, "to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed at the last time." "Then to think that we are in the last time now ! We 'are right at the close of the Age. The evidences of our day denote this, although the world in general does not understand these signs of changing dispensation. "None of the wicked shall understand, but the wise shall understand" (Dan. 12:10).

How carefully the people of God, therefore, should weigh their thoughts and deeds. "Seeing that these things are to be dissolved, what manner of persons ought we to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God? . . . According to His promise we look for a new heaven and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found of Him in peace, without spot and blameless in His sight. Ye, therefore, beloved, knowing these things beforehand, beware lest being carried away by the error of the wicked ye fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To Him be the glory, both now and for ever. Amen." (2 Pet. 3:11-18.)

In view of what we see ahead of us as sharers with Jesus of His glory, honour, and immortality, we should be leading holy lives. We should be, living in the future rather than in the past. Do not think too much of the past. Let us not live in the past and dwell upon our mistakes and shortcomings, and thus be cast down, but let us believe that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). And we should have such an appreciation of these mercies and blessings of forgiveness as to show it forth in our conduct.

Let us give heed more and more to the suggestion of our text, and consider Him whom the Father has so highly exalted. Let us remember that He has called us with the same high and heavenly calling, and has promised to help us all the way through. If we remember this we shall cease to be weary and faint, and shall become strong in the Lord and the power of His might; we shall go on from grace to grace, from glory to glory; we shall be transformed by the renewing of our minds, more and more proving what is that good and acceptable and perfect will of God. Then, finally, we shall attain unto the glorious things which He has in reservation for those who love Him more than parents, or children, or self, or any other person or thing.

"Hold on thy way with hope unchilled,
By faith and not by sight;
And thou shalt own His word fulfilled—
At eve it shall be light."

KNOWING.

I know the crimson stain of sin,
Defiling all without, within;
But now rejoicingly I know

That He has washed me white as snow.
I praise Him for the cleansing tide,
Because I know that Jesus died.
I know the helpless, hopeless plaint,

“The whole head sick, the whole heart faint”;
But now I trust His touch of grace
That meets so perfectly my case,

So tenderly, so truly deals;
Because I know that Jesus heals.
I know the pang of forfeit breath,

When life in sin was life in death;
But now I know His life is mine,
And nothing shall that cord untwine,

Rejoicing in the life He gives
Because I know that Jesus lives.
I know how anxious thought can press,

I know the weight of carefulness;
But now I know the sweet reward
Of casting all upon the Lord,

No longer bearing what He bears,
Because I know that Jesus cares.
I know the sorrow that is known

To the tear burdened heart alone;
But now I know its full relief
Through Him who was acquaint with grief,

And peace through every trial flows
Because I know that Jesus knows.
I know the gloom amid the mirth,

The longing for the love of earth;
But now I know the Lord that fills,
That gladdens, blesses, crowns and stills,

That nothing mars and nothing moves—
I know, I know that Jesus loves.
I know the shrinking and the fear,

When all seems wrong and nothing clear;
But now I gaze upon His throne,
And faith sees all His foes o'erthrown,

And I can wait till He explains,
Because I know that Jesus reigns.

F. R. H.

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

Times of perplexity

TIMES of perplexity prevail practically all over the world and the Scripture is being fulfilled which says, "Men's hearts failing them for what is coming on the earth." Those, however, who have respect to the Divine instructions and- warnings through the Lord, the prophets and the apostles, are not taken unawares, nor need they be afraid nor alarmed. Not that God's people are to be untouched by the troublous times. There is no promise that we are to escape all trouble or sorrow or pain; rather on the contrary we know that we must needs have tribulation, persecution, etc., so that our characters may be developed and established. Some of the Apostles and other Christians have "suffered the loss of all things," have been in shipwrecks and gone hungry and without proper clothing and yet have been able to rejoice in the

Lord and in the end have received more than recompense, so that, as the Apostle has said of his trials, they also can say: "These light afflictions, which are but for a moment, will work out a far more exceeding and eternal weight of glory."

If, then, we like others find the times hard and suffer loss through no fault of our own, let us remember that "all things shall work together for our (eternal) good." Our times, ourselves, our all are in our Father's care, and nothing can happen to us unless be permitted by Him. He can lift our load, and lighten our burden; He can provide all that we need, if we will trust Him and just seek to keep ourselves at rest and peace in His will. Surely those who understand the present truth and who not only are forewarned concerning the coming storms, but who can see the silver lining in the, clouds, and who know that He in whom they trust "neither slumbers nor sleeps," but will guard His people; and that "there is nothing too hard for Him," can beyond others courageously face the coming troubles in confidence and peace.

Men may still be able for a little while to patch up the crumbling systems, and it is good to see that there are some leading men who are seeking righteousness and equity in the necessary readjustment of conditions in this country.

The financial position has been brought about by improvidence and gross extravagance on the part of the governments and people generally. It was foretold that this would be a sign of the end of the age—Matt. 24:37-39, Luke 17:26-30 and 2 Tim. 3:1-5. Though it may seem unjust that those who have lived carefully should have to suffer with those who have brought about the trouble, yet, we should be glad to bear our share uncomplainingly. As the time of trouble prophesied by Daniel 12:1 and our Lord in Matt. 24 develops, those whose hearts are not set on the holding of or attaining earthly wealth will not feel the stress as others must, and such may find many opportunities of encouraging hope concerning the better day, so soon to follow the dark night preceding the rising of the sun of righteousness which will dispel the ignorance and superstition and false views of the Divine purpose and cause the light of truth to bring joy and gladness. Then Satan's dominion will be overthrown and Christ and His saints shall take the dominion and establish righteousness and peace in the earth. What good reasons we have as God's people, full of hope for humanity, and with the exceeding great and precious promises for ourselves, for rejoicing that the day of deliverance of the Church is so near and that it will be followed by the deliverance of all the poor groaning creation from the bondage of corruption into the glorious liberty of the children of God.—Romans 8:19-22.

PALESTINE MANDATE.

JEWS' CLAIM TO CANAAN.

Mr. Lloyd George, whose name has been given to -a colony in Palestine in gratitude for his services to Zionism, was the guest of the Zionist Federation in Great Britain at the Savoy Hotel.

In referring to the mandate, Mr. Lloyd George declared it must be carried out not seriously or apologetically, but firmly and fearlessly as a policy in which they genuinely believed. The first duty of the Government was to protect the lives and properties of all citizens without respect to race or creed. The Jews had a special claim to Canaan, as they were -the only people who had made a success of it during the past 3000 years. Since the Jews had been enriched through contact with every civilisation on the earth, he was entitled to expect great things from the Palestine experiment, the progress of which since the mandate had been issued had been incredible. The people who had faced an age-long persecution would not turn back on account of a single squalid, cowardly riot.

Sir Herbert Samuel declared that if the Jews appreciated the Arab standpoint, the Arabs would in time appreciate the Jewish claims. In the meanwhile the Government must maintain peace and order, and proceed with the economic and educational development—Melbourne “Age.” -

BE OF GOOD COURAGE.

“To work fearlessly, to follow earnestly after truth, to rest with a child-like confidence in God’s guidance, to leave one’s lot willingly and heartily to Him—this is my sermon to myself. If we could live more within sight of heaven, we should care less for the turmoil of earth.” —J. R. Green.

A SOLDIER OF THE CROSS.

“I have fought the good fight, I have finished my course, I have kept the faith.”-2 Tim. 4:7.

WAS there ever a nobler soldier of the Cross than St. Paul—the Redeemer alone excepted? Soldiers of fortune and patriots have indeed left their marks in the world and on the pages of history, but not one of them has left so indelible a mark as St. Paul. The motive power influencing others has generally been selfishness, but the motive power of the Christian is the reverse—love. Others hazarded and laid down their lives in self-interest, or in the interest of their kin or tongue. St. Paul, copying his Master, laid down his life for Jew and Gentile, bond and free, male and female, to assist in gathering the “elect” to be the Bride of Christ—that ultimately through the glorified King and His glorified Bride, all the families of the earth may receive the blessings which God waits to give through Abraham’s Seed.—Gal. 3:29.

St. Paul’s courageous life reminds us of the words of the poet

“Be not like dumb, driven cattle,
Be a hero in the strife.”

God is seeking only for heroes now. By and by He -will deal with the remainder, helpfully. The “elect” must all be courageous, “conformed to the image of His Son”—heroes. Hence the promise to the Church is “to him that overcometh.” And let us remember that scripturally considered this character Which the Lord seeks may be developed in very humble stations; no matter how low, all may develop the overcoming qualities which the Lord will reward. (1 Cor. 1:26-29.)

When writing the words of our study St. Paul realised that the close of his career was near—his course was finished.

He recognised as a Christian that he had certain lessons to learn in the School of Christ and this was a part of his course of preparation for joint-heirship with Christ in the glories of the Messianic Kingdom. The course included not merely theory, hut also practice. He not only theoretically learned about Christ, but experimentally. He became a partaker with Him in the sufferings of this present time. And sympathetically he was permitted to enter into a large degree of knowledge of the “mystery” of the Divine Plan hidden from the world.

Not only had his own course of instruction been a thorough one, but he had been given a post-graduate course as an ambassador for his Lord and Redeemer and as an apostle for the brethren, the Church. Moreover, he recognised the fact that all such as become members of the Body of Christ are so directly under the Divine supervision and regulations that their times are in God’s hand—all of their affairs of life, temporal and spiritual. As the Master’s death could not occur “until His hour was come,” so likewise it is with His consecrated members. •

He had kept the faith and the faith had kept him. Many do not realise how important are knowledge and a correct faith. ‘My people perish for lack of know-ledge’ is the Lord’s testimony. And their faith can keep pace only with their knowledge, for faith must have a basis. A correct life depends greatly upon a correct faith. Why did our forefathers burn one another at the stakes in a diabolical manner? Because they were governed by error. False doctrines, styled by the Apostle “doctrines of devils,” had been presented to them and they had believed them. And the legitimate outcome of the wrong belief, the wrong faith, was wrong doing. Believing that God purposed the torture of His creatures for centuries in purgatory or for countless millions of years in eternal torment, they copied the misconception of the Almighty in their

lives, to our horror.

But St. Paul had kept the faith—the true faith once delivered unto the saints—faith in the Redeemer's sacrifice; faith in its application on our 'behalf faith in our justification by the Father on that account; faith in the glorious promises of God's Word; faith in the Lord and faith in the brethren. Surely it meant something to keep the faith especially when we realise that our great adversary, Satan, is on the alert continually to take it from us or turn or twist it to our loss or injury.

The crown mentioned, the Apostle had seen for many years, with the eye of his faith, as a part of the Lord's promise. He had absolute confidence in the Lord and in the promise he had received from Him. That crown had been his cause of rejoicing for many years, not because of pride or ambition, but because of love and benevolence. he would love to receive that crown because it would be the mark of Divine appreciation and love for him; and a mark of his faithfulness. He esteemed it because it would afford him untold opportunity Of blessing his fellowmen in association with his Lord and the brethren on the plane of glory during the Millennium.

He hoped for this crown, but did not hope to receive it at death, He knew the Bible teaching on the subject of the resurrection—that this was his God's provision for the communication of His blessing, first for the Church, and subsequently for the world. He knew and taught that there would be "a resurrection of the dead, both of the just and the unjust." (Acts 24:15.) he desired to have a share with his Redeemer in all of His glorious Kingdom work, and he knew that it could not begin until the completion of this Gospel Age, When all the elect Church, as members of the Bride of Christ, would share in "His resurrection," to glory, honour, immortality and glorious Kingdom privileges.— Phil. 3:10;11.

It was for this reason that he proceeded to declare that the crown was laid up for him—awaiting him—not at death, but at the time of his resurrection. That crown the Lord would give to him and to all others in the attitude of heart to appreciate His revelation at the Second Advent—"that day." True, not many - at the present time love His appearing. The majority, not only of the world, but also of Christians, seeking but not finding in pleasures, riches and honours of men, have certain ambitions along these lines which they would like to satisfy first, and then possibly they might be willing for the Lord to establish His Kingdom. But, no! by the time their lives have been spent in such pursuits they are usually thoroughly disappointed and bewildered and generally further than ever from seeking the Kingdom.

None but the faithful will receive this crown. Thank God, the remainder will not be tortured, but, on the contrary, will be blessed 'by their crowned brethren, from whom, as the Christ of God, will go the blessings of restitution through the agency of the Messianic Kingdom.. Eventually all the blind eyes of understanding will be opened— eventually all will see the great Messiah, though -invisible to the natural sight. Then every knee shall bow and every tongue confess to the glory of God.

St. Paul closes his exhortation by reciting that in his trial before Nero some in whom lie had full confidence had forsaken him, and he concludes that the Lord, nevertheless, stood with him and strengthened him, and that lie had every confidence in His care to the end of the way.

Am I a soldier of the Cross,
A follower of the Lamb ?
And shall I fear to own His cause,
Or blush to speak His name ?
Sure I must fight if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy Word.

BAD TEMPER IN THE HOME.

“Bad-tempered people are always a nuisance,” writes Rev. G. D. Rosenthal in “The Saint in the Street.” “On committees, and boards of management, and church councils, they make business difficult to do, waste valuable time by unnecessary bickering, and impart a bitter flavour to the most ordinary differences of opinion. In clubs and offices and workshops they create an atmosphere of unpleasantness and discomfort, sow the seeds of discord, and ruin free and healthy social intercourse.”

“But,” he continues, “it is in the home that they usually hit their hardest, and do most injury, inflicting wounds on those who are nearest and dearest to them, for which occasional gifts and bursts of good nature do little to atone. No one whose lot it has been to live for a while with a thoroughly ill-tempered person would, I fancy, willingly repeat the experience. No other form of vice, not worldliness, nor avarice, nor lust, nor drunkenness does more to make life utterly intolerable than bad temper. For embittering existence, for breaking up friendships, for devastating homes, for withering up men and women, for taking the bloom off children, the sin of anger stands alone.”—’Christian World.”

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Question Box.

Question.—To what time would the Sabbath 'Day refer in Matthew 24:20?

Answer.—First of all it would seem clear that this passage could not refer to the typical Sabbath, because the distress referred to is to come not upon the nations of Israel, so much as upon the nominal Christian world, and the Law Covenant with its commandments, the fourth of which relates to the Sabbath, has never been made binding upon any other people than Israel. It would make no difference to those not under the Law, Whether they fled on the Sabbath or not: it would be no more hardship to flee on that day than on any other. The passage had a preliminary instruction referring to the days of trouble and ultimate fall of Jerusalem in A.D. 70, but there was no limitation to a Sabbath for the inhabitants of Jerusalem to make good their escape. The Roman Army was simply withdrawn for a time and Christians, having respect to our Lord's instruction, took the opportunity to get out, so that Josephus remarks upon the matter and claims that no Christian perished in the utter destruction of the city or its terrible experiences during the renewed siege.

It is quite clear that the real fulfilment of this great prophecy is yet to be, and refers to the overthrow of Christendom in the time of trouble spoken of by Daniel 12:1 to take place at the second presence of Christ. The whole passage is in highly figurative language, in which it was customary for our Lord to speak. Were we to endeavour to take the passage in a literal way, how could they flee from Judea into the mountains, if they were not to come down from the housetops (vide verses 16 and 17)? But each expression has its own instruction to those who have "ears to hear."

So it is in the 20th verse, the Lord is not referring to the literal winter time nor the typical Jewish Sabbath. Day. The reference appears to be to the gathering out from the condemned systems, those who are truly the Lord's people.

When the Harvest is complete, the four winds of trouble will be let loose (Rev. 7:1) and those still clinging to the old associations of nominal Christendom will partake in her plagues in the winter time of trouble. Immediately following upon the great time of trouble, the great antitypical Sabbath will commence. A day when the poor groaning creation, which has been travailing in pain together for six one-thousand-year days of labour and sweat of face to earn a living, will cease from its heavy labour, and find that by complying with the righteous rule of Christ and His saints (Satan and the wicked spirits having been bound or restrained), all labouring under heavy burdens, under the bondage of sin, Satan and death, pain and sorrow, will cease. Rom. 8:19, 22.

The Church of Christ have by faith already entered into this rest in God's will, the rest of faith. Heb. 4:1-4.

The thought contained in our Lord's words of verse 20 seems to be, that some may delay coming away from the systems of error which have been "spued out" (Rev. 3:16) and be like the foolish virgins in the parable following.

They will be too late to enter the marriage chamber of the Bridegroom and Bride, for it will then be proclaimed "the marriage of the Lamb has come, and the Bride has made herself ready."

How necessary it is for those who come to a knowledge of present truth and of the second presence of Christ to take a positive stand against the grave errors that are being taught and to enter into the work of the harvest. The Lord being present, is surely controlling matters among His people and judging

respecting the use of their talents and exercise in service, which is to “gather the elect from the four winds of heaven,” from the four quarters of Christendom. “Take heed that no man take thy crown.” “Take heed that thy flight be not on the Sabbath,” when the door will be found to have been shut.

The fact of the exhortation to avoid the winter time and the Sabbath for flight indicates the possibility of avoiding both. If, as some imagine, that Christ was coining and would accomplish the judgment all in twenty-four hours, then, however any might watch or “take heed,” they could not alter whatever day it might be, but as we are already living in “the days of the son of man” and the gathering of the elect is proceeding, the exhortation is most appropriate.

Question.—In Acts 3:19 Peter says that times of refreshing might come from the presence of the Lord. Does he refer to the second presence of Christ?

Answer.—The word rendered “presence” by the Authorised Version, in this text, is apt to mislead in the connection. It is not the Greek word “parousia,” meaning presence, but “prosopon,” which signifies “face” or “countenance.” The Lord hides His face, withdraws His favour from the disobedient or wicked, but lifts up the light of His countenance and grants His blessing of peace to the broken and contrite heart.

Peter boldly told the people that they had crucified the Lord of Glory—the long-promised Messiah. They could not have a continuation of Divine favour under such circumstances.

He says, however, that it was no doubt through ignorance they did it, as also did their rulers. Therefore, if they truly turned from their wickedness and repented, the Lord would blot out their sins and they would have some refreshing times of Divine favours, and Jehovah would send again their Messiah, the same Jesus who had been preached unto

them, whom they had slain, but whom God had raised from the dead, who had ascended to heaven to wait until He would come again and bring about the “restitution” of all things which God had promised by the mouth of all the holy prophets since the world began!

The times of refreshing, however, were what might be immediately enjoyed by the repentants, their sins being forgiven through the blood of Jesus Christ, and would come from Jehovah who would send Jesus again in due time.

FOLLOW AFTER PEACE.

(Continued from June issue.)

WE may by nature be more or less indisposed to peace, restless, dissatisfied, discontented, fearful, foreboding or quarrelsome, but following the course outlined, we learn to trust God in all our affairs, and it is the peace of God which comes to us from the realisation of God's power and goodness and willingness to guard us, which will keep us from worry and anxiety. It keeps the Christian's mind so that he at heart has peace with the Lord, fellowships communion; and it guards his mind also, instructing and assuring him respecting the Divine power, wisdom and love. But it does not assure him of anything respecting his own perfection or worthiness of acceptance before God. This proper peace merely assures us of our standing in Divine favour through Jesus Christ.

The Apostle points out that, the will having been consecrated to the Lord, faith having been exercised in rejoicing and thanksgiving in all of the Lord's providences, the peace of trust having come in, the further steps in the development of character will be through guarding the thoughts; and this means also the guarding of words and acts, because it is out of the abundance of the heart the mouth speaketh and that the whole course of life is directed. What,

then, should be the trend of the Christian's thoughts after he has reached the development already outlined by the Apostle? It should be towards things that are true, having no sympathy with anything that is false or exaggerated. 'Whoever sympathises with falsehood or exaggeration is more or less defiling himself. Nor is it sufficient that we are sure of the truth of anything; we must test them, further and discern to what extent they are honourable, for although the Lord has accepted us and has covered the unworthy features of our characters, and purposes to cover them to the end with the merit of Christ, nevertheless we cannot be in sympathy with the unworthy features of our fallen condition, but on the contrary must desire true nobility and the highest standard of honour in our hearts and in all our dealings. The thing might be true, but is it honourable to think about it, or to tell about it?

If we would think on good things, we must of necessity lift our mental vision to as high a point as possible, and as nearly as we are able, to discern the perfect character of our Lord and Saviour, and proportionately the loveliness manifested in one or another of the followers of Jesus, who walk closely in His footsteps. The mind that frequently calls up the lovely perfections of the Lord and the truth, and is well filled by these, is guarded greatly against intrusions of unlovely and unholy things contrary to the spirit of the Lord. How few can say what the Apostle says, "The things which ye both learned and received and heard and saw in me these things do." This should be the standard of all Christians because they each and all are representatives of the Lord. ambassadors for Him; hence, so far as lieth in them, their conduct and words should be such as would be living epistles read by the brethren and by the world to profit. No wonder the Apostle adds that doing this "the peace of God shall be with you."

The Apostle further says, "I rejoice in the Lord greatly, that now at length, ye have revived your thought for me." These words seem, to imply that their thoughtfulness for the Apostle and earnestness to improve opportunities to serve him, had to some extent relaxed for a time and then revived. Then, as though fearful that his words might be understood as a reproof, he adds, "ye did indeed take thought, but ye lacked opportunity." How careful he was not to unnecessarily wound the feelings of the brethren, and how careful we should all likewise be to let the love of God extend, not only to the degree of giving us liberal sentiments toward the brethren, but also to the extent of influencing our tongues and pens not to wound unnecessarily even the least of them. The Apostle points out that he is not complaining of want. He had learned to put into practice himself, the lesson which he was just communicating to them, to cast

aside anxious thought and to approach the Lord in prayer and supplication, in thanksgiving, and he possessed the resultant peace. In this condition of heart, however many may have been his necessities, he was not in want, for he was satisfied that the Father would provide the things which he really needed, and more he did not want; for, as he explains, he had learned the lesson, "In whatsoever state I am, therewith to be content." We are not to be contented after the manner of the indolent and shiftless, who would prefer to live at the expense of others who "labour with their hands." We are not to be content to allow opportunities and talents, and privileges which the Lord has given us, to lie idly by, unused; but, while using these talents and Opportunities to the best of our ability and intelligence, and while seeking in prayer and thanksgiving to use them all as would please the Lord, we should be content with the result of such efforts. We should at all times conclude that our Heavenly Father is quite able to supply our needs in the manner and to the degree that would be for our highest welfare. "Be content with such things as ye have," does not ignore talents and opportunities, for these are part of the things which we have, the things which as stewards we are bound to use to the Best of our judgments.

Surely the Lord was fitting the Apostle for a grand place in the heavenly kingdom when He gave him such a variety of experiences. Surely as the Lord was touched with the feeling of our infirmities that He might be a faithful High Priest, so the Apostle by his experiences evidently was being fitted and prepared for a very honourable and prominent place in the Royal Priesthood of the same kingdom. And so with us: if we find our experiences in life very checkered, we may conclude that the Lord sees that we need both the heights and depths of prosperity and adversity properly to instruct us, and qualify us for the position He designs for us in the future. Let us, then, as the Apostle did, learn how to abound, not allowing the abundance of earthly good things to swerve us from our consecration vows; and learn also how to be in want and yet not want anything beyond what the Lord's wisdom and providences sees best to give. The secret of the Apostle's success is stated in Phil. 4:13. It was his close relationship to the Lord, his intimate union with Him, his reliance upon Him; he was abiding as a branch in the Vine, and was strengthened by the same spirit, and thus enabled to do all these things, to pass through all these experiences with gratitude, with thankfulness, rejoicing, and with that peace that passeth all understanding. Let us also learn from his example.

It is also written in Psa. 119:165, "Great peace have they that love Thy law and nothing shall offend them" — nothing shall cause them to stumble. It remains that there is only one sure, safe course to pursue for those who would gain the prize of our high calling, and that is a course of fidelity and loyalty to the truth, with a full determination to be obedient unto the true gospel, and not to give heed to any seducing spirits which might try to attract our attention and service away from the truth. The understanding here is that they that love the law have great peace. The Lord has been graciously leading into the knowledge of the deep things of His wisdom and grace. It is right that the prospective joint-heirs with Christ should be fully tested before the establishment of His kingdom, and consequently the Lord has permitted and will permit our great adversary to test severely all accounted worthy of the light of present truth. Strong delusions are being brought against the awakened children of God. Certain elements of truth are united with error in various forms to lead away such as do not truly love His law; and these delusions will, according to Scripture, become so strong that if it were possible the very elect would be deceived. God knoweth them that are His, who meekly abide under the wedding garment of Christ's imputed righteousness, and who are daily seeking to be more conformed to the image of our Lord. For such as go astray let us remember that a preparation for, thus leaving the foundation and getting ready for the deception is laid beforehand always. Instead of truth leading such to humble service, it leads to pride or to carelessness and worldliness. Let us remember the Master's words to the apostles, "Let not your hearts be troubled." (John 14:1.)

While still sharers in the trials we have the consolation of God's Holy Spirit, and the Word of "Truth to offset these troubles and to make them "light afflictions." As the Apostle says, so it should be with us all. "None of these things move me," none of these experiences in life cause anxious thought, "because the

love of God is shed abroad in our hearts.” “Thou shalt keep him in perfect peace whose mind is stayed on Thee,. because he trusteth in Thee.”

(Concluded.)

Happy and strong and brave shall we be, able to endure all things—if we believe that every clay every hour, every moment of our life is in His hands.—H.V.D.

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THE HARVEST HOME.

“And I heard a voice from, heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” (Rev. 14:13).

“We, the living, who are left over to the coming (Greek—parousia—presence) of the Lord, will by no means precede those who fell asleep. Because the Lord. Himself will come down from Heaven with a shout, with an Archangel’s voice, and with God’s Trumpet and the dead in Christ will be raised first; then the living who are ‘left over,’ shall at the same time (during His parousia) with them. be caught away in clouds, for a meeting of the Lord in the air; and so we shall be always with the Lord” (1 Thess. 4:1 5-1 7 Diaglott).

THE climax of the natural harvest is reached only when all the fruitage of the season’s labours having been safely gathered, both Husbandman and reapers, unite in celebrating the “harvest home.” It is the happiest and most joyful moment of the entire season, not only for the Master, but also for the servants, or reapers, as well. Strenuous labours and anxious care having come to an end, with the bringing home of the last sheaf, place is now given to unalloyed pleasure with sounds of merriment and joy.

All this is a very fitting figure of the Great Home-gathering beyond the veil, when, the last member of the overcoming Christ class having passed safely within, the “mystery of God” will be finished, in so far as the work of this Age is concerned (Rev. 10:7). Then, will be heard the great Hallelujah chorus, which will resound throughout the universe and myriads of Angelic beings will acclaim honour, glory and praise to Him that sitteth upon the throne, and unto the Lamb for ever and ever (Rev. 5:13).

OUR GATHERING UNTO HIM.

Reference has been made, repeatedly, to the fact that the gathering-time of the Church is during the Harvest period. and that this work of gathering beyond the veil began with the return of our Lord, or what is generally termed His “parousia.” Attention has also been called to the Scriptural signs of His presence, both in the world and amongst the Lord’s followers, which would be recognised by those who would be watching; further, that these signs are clearly evident to-day and have been so, for a considerable number of years. In this connection, it is much more important, we believe, for the Child of God to be able to recognise these signs and thus to know that He has come, rather than to attempt to discover, or define, the

exact day and hour of the Master's arrival.

Since the Scriptures point out that the first work of our Lord, at His second presence, would be the raising out of death and gathering unto Himself of the sleeping saints, we must, therefore, conclude that this is an accomplished fact, since the beginning of the Harvest period—a matter now some years in the past (1 /less. 4:16; 1 Cor. 15:52). Nor need the fact that none of the risen Saints is visible to human sight, be any hindrance to faith, any more than that the Lord Himself, now a spirit being, cannot be seen by the natural eye. Some, through lack of spiritual understanding, do not appreciate the fact that spiritual and human natures are quite separate and distinct, and are not prepared therefore, to appreciate the full meaning of the Master's words when, in this connection, He declared, "That which is born of the flesh 'is flesh'; and that which is born of the Spirit 'is spirit' " (John 3:6).

Zion, as represented by the risen Saints joined with their Lord and Head, is now being established in spiritual control, and this accounts for the peculiar troubles coming upon the world to-day, together with the undermining and shaking of the present controlling powers (Matt. 24:30; Psalm 1:5). When the last members of the Body have finished their course and been gathered home, Zion will be complete. In authority and power it will then take control of all the world's affairs and thus the Millennial rule Will begin. Incidentally, this change of earth's rulership will mean a time of trouble such as never was since there was a nation (Matt. 24:21).

WE SHALL BE CHANGED.

The period, between the resurrection of the sleeping saints and the passing beyond the veil of the last members of the Body, still alive upon the earth during the "parousia," is the most momentous, but at the same time, the most

blessed of all the experiences of the Church in the flesh (Dan. 12:12). To those who are walking in the light, it is a time of great joy and blessing, in that they are privileged to co-operate with the Chief Reaper, in the work of the Harvest-time. On the other hand, it is a time of severe testing of faith so searching that only the elect, overcoming class, will be able to escape the snares and deceptions of the Adversary (Matt. 24:24).

It is clear, from the general teaching of the Scriptures, that every member of Christ must complete his sacrifice in death. Our consecration, as prefigured in the consecration of Israel's priesthood is unto death the giving up entirely of the human nature in sacrifice in order that we might receive, beyond the veil, the heavenly, Divine nature. Failure to appreciate this fact, and also the part which the members of Christ—the Lord's goat class—play in the world's atonement, has led many to suppose that the members of Christ living at the time of the Lord's second advent, would not require to die at all. These, misled by false ideas regarding the manner of the Lord's second coming, and misunderstanding the Apostle's teaching regarding this matter, in his letters to the Thessalonians and Corinthians, believe that the Lord will appear in a body of flesh and that all the living saints will be momentarily caught up, without dying, in their natural bodies. This, of course, is all wrong, very crude, and quite out of harmony with the true conception of spiritual things, as well as the Scriptural teaching on this matter.

John, the Revelator, gives us the correct setting of this glorious truth, when, recording the angel's words, he writes "Blessed are the dead (consecrated ones') which die in the Lord from henceforth"—from the time of the Lord's presence (Rev. 14:13). The thought, of course, would not be that death in itself would be a blessing, but that "from henceforth" it would not be the lot of those who died in the Lord, to sleep in death as those who died previous to the Lord's Second Coming. Blessed rather, would be their change at death, from the present mortal condition to that of immortality "That they may rest from their labours (this side, the veil); and their works do follow them."

Those who look for the Lord to appear again, in a body of flesh, and expect to be caught up without, dying, at the moment of His arrival, rely mainly upon the Apostle's words to the Thessalonians, as given in the authorised version -of our Bible (1 Thess. 4:17). From this, they gather that there will be a sudden and simultaneous "rapture" of the entire Church, living and dead, at the moment of the Lord's return. A little consideration, however, should reveal that this conception of the matter is quite out of harmony with the Apostle's teachings in the context. In verse 16, he tells us that when the Lord descends from Heaven, the "dead" in Christ will rise "first." Now, it is obvious that if the dead ones only, are taken to be with the Lord "first," then the living ones cannot "also" be taken "first," but must be taken "afterwards." Indeed, the Apostle then proceeds to tell us, in the following verse, that the being ones "remain" or, as the Diaglott renders it, "are left over."

The expressions "rise first" and "remain" are clearly placed in antithesis in the context—the one relating to the dead in Christ and the other to the living in Christ. So far as those alive are concerned, they are left over, or remain, but as regards the dead they do "not remain" any longer in death, but rise at once. Thus, the dead in Christ are gathered home first, while the living ones are gathered later in the Harvest-time.

It should be mentioned here, that some obscurity has gathered around the meaning of the Apostle's words in this verse, 'by a poor translation as given in the authorised version of our Bible, but the Diaglott translation of verse 17, is much clearer and more correct. The Greek word, "hama," which occurs in the original text of this verse, is improperly translated "together"- in the sense of "in contact with" each other. Professor Young tells us that this word has no reference to locality, but is purely an adverb of time, and it is, therefore, more correctly rendered in the Diaglott—"at the same time." The time period here referred to, is the "parousia" and the sense, as already indicated, is that while the dead saints are raised at the "commencement" of the "parousia" period, the living ones will be caught away "later during the same time" of His presence—for blessed are the dead who die in the Lord "from henceforth."

THE BRIDE HATH MADE HERSELF READY.

The marriage, or union, of the Bride and Bridegroom', takes place at the close of the Harvest-time. The figure illustrates the gathering and uniting of the members of the Body with their Head. This gathering began with the raising of the sleeping saints and will be complete when the last member of Christ has passed within, and the door has been shut (Matt. 25:10).

The marriage feast follows immediately after the completion of the marriage ceremony and symbolises the joy and gladness that will fill the universe when the Church is glorified in the Kingdom. Harvest home and the marriage Feast, both speak to us of the same glorious truth, that soon, when the sufferings of Christ in the flesh are over, and this mortal shall have put on immortality, then not only will the Heavenly Courts resound with songs of triumph and victory to God and the Lamb, but the earth itself will begin to be filled with the glory of God, and eventually all tears shall be wiped away (Rev. 21:1-4).

THE HOUR OF TEMPTATION.

It is our hope, that very soon the last faithful over-comers will 'be joined with the Lord beyond the veil. Meantime, it behoves all true followers of the Master, to walk soberly, meekly and humbly—yet confidently—in the midst of present circumstances. Let us not lose faith nor be stumbled, as we realise that but few of all who profess to be following the Master in these latter days, give evidence of even discerning—far less overcoming—the snares and deceptions of the Adversary, now working in our midst (Psalm 91:7). Let us not be dismayed, if even like the Master Himself, it should be the portion of the last faithful remnant, in drinking of His cup, to be esteemed by professing fellow Christians as He was—"stricken, smitten of God, and afflicted"—as though He was really the sinner (Isa. 53:4).

Our Lord, in faithfully bearing witness to the truth, was put to death by God's professing people as a blasphemer, and surely "the disciple is not above his Master, nor the servant above his Lord" (Matt. 10:24).

—"The Old Paths."

KEPT IN PERFECT PEACE.

"Thou wilt keep him in perfect peace, whose mind is stayed in Thee" (Isa. 26:3).

This thought is very precious to us as New Creatures. "The peace of God, which passeth all understanding," is to rule and keep our minds and hearts (Phil. 4:7). We are to count the things of the present life as not worthy of comparison with the glories of eternity. And so the Apostle says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:17-18). When our minds are stayed on the Lord, and we take the proper view of our experiences, we can sing with the poet:

"No storm can shake my inmost calm,
While to this Refuge clinging."

We have peace, no matter what the outward conditions may be. The trials and difficulties of life come to the Lord's people commingled with joys—the rain and storm, then the sunshine. They enjoy all righteous pleasures that are in harmony with their consecration. They learn to cultivate patience in trial, knowing that patience works out experience, and experience works out more and more that hope which maketh not ashamed (Rom. 5:3-5).

So, then, it is to the Christian that our text brings the assurance that when God gives quietness, none can make trouble. They_ "shall say all manner of evil against you falsely for My sake," said the Muster, but then we are to "rejoice and be exceeding glad." "Let not your heart be troubled" (Matt. 5:11; John 14:1).

TROUBLE NECESSARY TO OUR PROVING.

Our Heavenly Father designs that various kinds of trouble shall come upon us, that these may develop and prove our characters. It is a part of the Divine Plan to permit us to have experiences of affliction (Psalm 119:67, 71, 75; 34:19-20). So when we see God's people in trouble or trial to-day we are not to say that God is against them. We are each to demonstrate our willingness to suffer according to His will, and often to suffer unjustly. Our Lord set us an example of cheerful, patient, submission to God's will. We are to walk in His footsteps. We have the examples of the Apostles, when trials and difficulties and persecutions came upon them; and the example of other saints all down the Age.

Trouble is not necessarily a sign of the disfavor of God. On the contrary, we know that "many are the afflictions of the righteous," and that "All that will live godly in Christ Jesus shall suffer persecution." The truth will cost them something. Faithfulness to the Lord will cost them much. As the Apostle says, "If ye be without chastisement (discipline, training), then are ye bastards and not sons" (HO). 12:8). If God gives peace of heart, who can upset the one who is thus in harmony with God, in whom this peace of heart is ruling? This, then, is the greatest blessing of all. And He grants this peace to those who are faithfully striving to walk in the footsteps of Jesus. We have a Refuge, which none but His own can

know. No harm can reach us within this shelter; no storm can shake us from our moorings, for we are securely anchored to the Rock of Ages. "And we know that all things work together for good to those who love God, to the called according to His purpose" (Rom. 8:28).

"What though my joys and comfort die!
The Lord, my Saviour, liveth;
What though the darkness gather round!
Songs in the night He giveth.

No storm can shake my inmost calm,
While to that Refuge clinging;
Since Christ is Lord of Heaven and earth,
How can I keep from singing?"

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.

Falling Away from Faith.

When the Son of Man cometh shall lie find faith on the earth.”
The following is clipped from the “Christian World”:

ST. PAUL AND THE FALL.

“St. Paul,” said Dr. Barnes, Bishop of Birmingham, in his Lloyd Roberts lecture before the Manchester University Medical School, “imagined that evil and death resulted from Adam’s fall. We have learned, on the contrary, that evil and good are equally likely to arise at every stage of the evolutionary process.” “The notion that evil is due to a fall, to some act of spiritual rebellion against God, must be abandoned,” he said. “We need not grieve over the loss of such a theory, as it cannot really relieve God of ultimate responsibility for His Creation.”

Dr. Barnes has been prominently before the Christian world, particularly in opposing the Anglo-Catholic movement in England; and while one could admire his noble stand for Christian liberty in opposing the encroachment of Rome, it seems to make it all the more deplorable to note his remarks about St. Paul. The evolution theory, of course, will not fit in with the Bible teaching of the fall and how’ death passed upon all through one man’s sin, and so the Bishop loses his faith in the Bible as God’s inspired Word, and in Paul as an inspired writer. He says Paul only “imagined” that sin and death resulted from Adam’s fall. Certainly Paul was no evolutionist; he did teach with no uncertain sound, that by one man, sin entered and death by sin, and so death passed upon all men. This not “imagination,” but is Bible teaching from Genesis to Revelation. Only because all were representatively condemned in Adam, being included in sin, could all be ransomed from the condemnation by the one 110111 Christ, the second Adam (Rom:5:12, 17-21). Thus; it is that, “As all in Adam die so all in Christ shall be made alive again” (1 Cor. 15:21-22).

The first three chapters of Genesis show the “Fall” and how sin and death passed upon all Adam’s posterity. The teaching runs throughout the Bible, and that the only way of salvation is by a ransom being paid, a man’s life for man’s life. So Jesus became flesh that He might “give His life a ransom for many.” The matter was prearranged, as the fall was fore-known to God, and thus we read of “the Lamb of God slain from the foundation of the world.” “The Lamb of God that taketh away the sin of the world.” Peter says, “He bore our sins on the tree”; and Isaiah speaks of Him as “Pouring out His soul unto death”— “bearing the sins of many”—“the iniquity of us all.” -Without the shedding of blood there is no remission of sin.

Because the ransom has been paid there is to be a resurrection of all, and opportunity of gaining life during the “times of restitution of all things which God has spoken by the mouths of all the holy prophets since the world began” (Acts 3:20-21). So Paul was not the only inspired writer who taught the doctrine of original sin and its remedy.

It is preposterous for one professing to be a minister of Christ to belittle the Apostle, who was more used than any other to propound the Gospel, and to whom we owe nearly all the New Testament. If St. Paul only “imagined” the wonderful philosophy of his epistles, particularly the one to the Romans, also the Hebrews, then surely what Moses and all the prophets have written was, also, only imaginations. Such would be an absurdity in view of the fact that the writings by different men cover a period of about 1500 years, and yet are so wonderfully in accord, and so much has had actual fulfilment. Attacks, from without, upon the Bible by infidels are much less likely to undermine faith in God’s Word written “by holy men of old as they were moved by the Holy Spirit.” than such statements from within, made by prominent leaders as ministers of the Gospel.

THE WAY TO ACCEPT A FAVOUR.

A young woman who was private secretary to the head of a college, when returning to her lodgings, slipped on the steps and sprained her ankle. She managed to reach her room, but was quite unable to go out and get something for her supper, and was delighted when the girl who had the room next to hers came in to see what she could do.

“Please let me go out and get you something to eat,” she begged.

“That is most kind of you,” said the secretary. “My purse is on the table.”

“No,” said her neighbour; “I want to get the things myself and come in and have supper with you here!”

“How delightful!” cried the secretary, “We will have a real party!”

So, instead of protesting, she let her friend give the “party.” She praised the food and thanked her for the jelly supper.

A few days later there was an afternoon tea at the college, to which the secretary invited her new friend. She explained why she came with a crutch, and told of the oilier girl’s kindness to her, and of the impromptu supper-party and how she had enjoyed it.

We should accept favours, not grudgingly, not awkwardly, but graciously and appreciatively; then watch for the first opportunity to bless the giver in return, with gratitude and love.

Question Box.

Question:—In what Way does the fourth watch in Mark. 6:48 typify the early dawn of the Millennial day, as per “Dawn Studies Comment,” by C. J. Woodworth?

Answer:—With reference to the comments on Mark 6:48, it seems that the event of Christ coming to the disciples in the fourth watch on the sea, was taken by Bro. Russell as a picture of Christ’s Second Advent (His Second Presence) , delivering His Church from the waves of trouble at the end of this Gospel Age, and bringing them safely to shore—to our heavenly shore.

This, we believe, is a beautiful picture, but our thoughts differ on the point of this taking place at the beginning of the Millennial Age. It will be remembered that Bro. Russell thought of the Millennial Age commencing about 1874, and that there was an overlapping period for the events closing one age and opening up another. No doubt most of the friends in the truth have seen for many years that the Millennial Age in no sense can begin until all the Lord’s people are gathered home, and the time of trouble over; then will be ushered in the glad day of restitution, the 1000 years of blessing and healing, and restoring, which is shown later on in the same chapter, where, when Jesus and His disciples reached the shore (the Church complete with Him), He healed the sick in all the villages and country round about (verses, 53-56).

The fourth watch, according to the Roman division of the night, which the Jews had adopted, would be from 3 a.m. to 6 a.m., and would fitly represent in the picture the closing period of this dark night of storm and trouble, sin and death, during which our Lord has come, and soon, with all His faithful saints, to arise as the morning light, at the end of the fourth watch—the Sun of righteousness with healing in His beams. Still there is yet a period of darkness for the world to go through, which will make the morning all the more beautiful, and appreciated by all when delivered from this present evil world (Psalm 30:5).

Question:—For what reason does God, the Father, give His only begotten Son, Jesus Christ, the right to become our everlasting Father?

Answer:—The Scripture referring to Christ being the “Everlasting Father, the Prince of Peace,” etc., as mentioned by the prophet (Isaiah 9:6-7); seems to apply to our Lord in connection with His Millennial Kingdom reign, when “the government shall be upon His shoulders,” when He shall reign, “whose right it is” (Ezek. 21:27; Dan. 2:44). Our Lord said that His kingdom was not- of this world (age) (John 18:36); but soon He is to bind Satan and establish His kingdom of righteousness for the blessing of the poor groaning creation. That will be the glad time when He will be the “Everlasting Father” (life-giver), in the fullest sense to all man-kind, both living ,and dead; for during that 1000 year day, all in the death condition will be awakened, and the obedient uplifted and restored to the condition of human perfection, from which father Adam fell, (Acts 3:20-21; Isa. 35th ch.; Micah. 4:1-5).

Our Lord, however, is not referred to in the Scriptures as the Father of His faithful disciples of this Gospel Age, but rather that they are recognised as sons of God, on account of the merit of Christ’s sacrifice (I John 3:1); Eph. 1:3-6). It is from this standpoint of being accepted in Christ, branches in the vine, members of His Body, and partakers of His glory and honor (Rom. 8:16-17), that the Apostle could say in Heb. 2:11, “for both He that sanctifieth (Jesus), and they that are sanctified (the Church), are all of one, for which cause He is not ashamed to call them brethren.”

Correspondence

Dear Brother,

Yours of the 4th inst. duly to hand, and we can rejoice in the privilege of service for the Lord and His truth. Surely the Lord has richly blessed us in revealing to us something of His wonderful plan of salvation for the Church in this age, and for all mankind in the age to come. The evidences are many which go to show that we are living in the harvest time of the age—the end of the age. True to His promise the Lord has come forth to serve His people; and blessed indeed are those servants whom the Lord has found watching and maintaining the attitude of humble servants (Luke 12:37). How we need to heed the Master's words—"Hold fast that which thou hast, that no man take thy crown." (Rev. 3:11.)

We surely need very much the wisdom from above to guide us aright, that our conduct toward others may be such as will be helpful. The prayer of the Psalmist is appropriate for all: "Let the words of my mouth, and the mediation of my heart, be acceptable in Thy sight, O. Lord, my strength, and my redeemer." (Psa. 19:14.)

As you say, it is indeed a privilege to meet with others of like precious faith; we need surely to remind each other of the truths pertaining to our salvation; we need to exhort and encourage each other.

I would be glad to have a few extra copies of the "P.P." each month, about five or six would, I think, be enough, as we have a good supply of various issues of the "Voice."

With Christian love,
Yours in the service of Christ, Mg.R.

New South Wales,
5th July, 1931. Dear Brother,—

I have just received yesterday and read to-day the July "People's Paper" and notice a cross on the wrapper which reminded me my sub. is overdue, so herewith please. find , which will keep it going and the balance to be used

as your wisdom dictates. I am sorry I cannot afford to make it more at the present.

The articles in these papers are good and very much appreciated, the convention paper, "Fear Not, Little Flock," being especially appropriate and opportune at this time.

In this state the trend of events are brought more forcibly to our attention by those who have control of state affairs, showing and impressing upon our hearts the truth of dear Bro. Russell's faithful expositions of the Scriptures. Truly are men's hearts failing them, for those things they see coming on the earth. With Christian love to all the dear brethren of the Melbourne Ecclesia and yourself, Yours in Him,

M.J.

When Thou Wast Little in Thine Own Sight.

I Sam. 15:17

THE history of Saul, the son of Kish, who was selected to be king over Israel, is one of the extremely sad stories of the Bible. He is introduced to us as a noble young man, choice and goodly and tall, a head above all his fellows. He was honourable, upright, and possessed of noble qualities and abilities, and was of humble disposition. When Samuel announced to him that the Lord had indicated that he should be the king of Israel, he seemed unable to believe it. He said, "Am not I a Benjamite, of the smallest of the tribes of Israel, and my family the least of all the families of the tribe of Benjamin, wherefore, then, speakest thou so to me." Then when Samuel came to present Saul as king, Saul had hid himself in modesty.

How strange that such a character could so soon lose his virtue and become a despot and a gruesome murderer of innocent men. Not all at once, however, for sin generally has its small beginnings.

His first mistake was to presume to offer the sacrifice to God instead of waiting in trust and patience for the coining of Samuel to do so. For this he had his own excuse, "Because I saw that the people were scattered from me and that thou (Samuel) came not within the days appointed, and that the Philistines gathered together at Michmash. Therefore,

I said the Philistines will come down upon me and I have not made supplication to the Lord. I forced myself, therefore, and offered a burnt offering."

What a change had already taken place; where was the modesty that would hide from being made king? Now he assumes an office for which he had no authority. How plausible seemed the excuse, the emergency called for it, then it was an offering unto the Lord. He no doubt persuaded himself that as king he could officiate, and that he was doing the right thing. How easy it is to err, to take a wrong course if we trust to our own judgment—"a man's ways seem right in his own eyes"—but it is better to trust in the Lord and wait upon Him. He will never fail those who trust in Him. He will "not slumber or sleep" but guard His people, even though sometimes He sees it good to test their patience and faithfulness to principle and truth. "Wait on the Lord and keep His way."

King Saul had evidently lost some of the beauty of his character, and had become a sorrowful example of such as go before the Lord instead of, as the Psalmist expresses it, "My soul wait thou only upon God for my expectation is from Him (Psa. 62:5). He only is my rock and my salvation, He is my defence, I shall not be moved."

Then a little later, and a more serious fault occurs, a further disobedience against clear definite instructions. Samuel giving the message said, "Now hearken thou unto the voice of the words of the Lord . . . go and smite Amalek and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox, sheep, camel and ass." Samuel seemed to know that it was necessary to emphasise, "Hearken to the voice of the message."

It was very plain, and there could be no misunderstanding and no excuse. Nevertheless, Saul leaned again to his own understanding and spared king Agag, and the best of the sheep and oxen, etc. He seemed to 'have persuaded himself that he had done better, perhaps more mercifully than what the Lord had commanded. He met Samuel with, the words, "Blessed be thou of the Lord, I have performed the commandment of the Lord." And Samuel said, "What meaneth then the bleating of sheep and lowing of oxen which I hear." Saul had satisfied his own mind by the thought of sacrificing these animals to the Lord. In both cases he erred respecting worship. As though something he could do would be pleasing to God. "To obey is better than sacrifice and to hearken than the fat of rams." It is a sad condition to get into,

and yet probably many who ought to know the truth have, like Saul, taken their own way, trusted to their own understanding instead of seeking to know the Divine will and way, and such will—as surely as Saul did, lose God's favour and lose the spirit of the truth.

How serious is the lesson in this connection. God can do without our aid; it is but a privilege He may grant if we can serve Him, but anything we do, must be done rightly, must be done in His way and in His spirit. Let us never think we can improve on Divine instructions. Let us be careful of the Word of God as it stands, and not think to add to or take from it. What God requires of us is simple, earnest faith, implicit obedience, and then such sacrifice that a grateful heart may offer. Surely it was a great privilege God had granted Saul when he was little in his own eyes, to make him king of Israel, and it is a greater privilege He has granted us, to anoint us as kings and priests unto our God, joint heirs with Christ in His kingdom. Let us keep small in our own sight.

The spirit of the Lord departed from Saul, and an evil spirit troubled him, and so he went from bad to worse until all honour was lost. and he became a jealous murderer and inquired of evil spirits. His action in slaying Ahimelek and eighty priests, because Ahimelek had given David bread, although the priest did so under the impression that David was on the king's errand, showed that he had no sense of honour or justice, and to what degradation he had fallen; and so it is with those who have known the truth, if they fall away after having tasted of the good things of the Age to come, and having been partakers of the Holy Spirit. How terrible is their condition, and one is surprised at the things they do, still thinking they do God service.

Samuel's words give the reason for the fall. It was the same reason. that brought about the fall of the great Adversary—he was no longer, “little in his own sight.” “Pride was found in thee.” That a foolish thing pride is; in fact, it is a feature of insanity; the inmates of the asylums seem, mostly to imagine they are some very important personage.

The important lesson of our text is the preserving of an humble mind and heart. “Every one that is proud in heart is an abomination to the Lord” (Prov. 16:5); and so St. Peter exhorts, “Yea, all of you be subject one to another, for God resisteth the proud but giveth grace to the humble” (1 Pet. 5:5). It is so easy to be puffed up if we have any little ability, and to think more highly of ourselves than we ought to. It is even possible to have an outward appearance of humility and yet to have a proud heart, and some seem to deceive themselves as well as others. How important it is to keep “little in our own sight.” The greatest characters have always been founded on humility, and no character will stand the fiery trials which a Christian must go through, if it has not a strong ground work of humility.

The histories of Saul and of Satan are similar in many respects. Satan, like Saul; had been given a high position; He had evidently been appointed to rule or guide the human family, and by the aid of angels to instruct them. Both were beautiful in their early days, “until pride was found in thee.” Then Christ was to be the prince of righteousness and peace, to reign over, to instruct and lift up mankind, and David was anointed to be the king of Israel. As Satan has ever fought against the truth and sought to slay Christ, and all who are chosen in Him to be joint-heirs with Him in the kingdom, so Saul inherited a jealous hatred of David and sought to kill him.

As Saul could not kill David, neither could the Adversary kill Christ or His followers. While Satan appeared to have succeeded in killing our Lord, he had no power but such as was permitted of God, and what seemed a success of Satan was really but carrying out a feature of the Divine plan, and Christ arose triumphant over death. The purpose of His having been made flesh was accomplished. He had laid down the price of sin, and had now the right to make application of the ransom-price as He wished, as He declared, He had the right “to give life to whomsoever He would.”

In Satan we have exemplified, "He that exalteth himself be abased"; and in Christ we have the opposite, "He that humbleth himself shall be exalted."

Saul seemed so beautiful as a young man, and some have been inclined to sympathise with him in the penalty he incurred by his failures, and wonder how it was that David did not receive similar punishment for his misdeeds. We may, however, rest assured that "The judge of all the earth will do right." Saul's errors were different from David's. David was ever loyal to the Lord in his heart; his sin was terrible, but it was not deliberate disobedience; he was deceived by the deceitfulness of sin, his mind had evidently become befogged by his lust and he did not realise the awfulness of his crime. Then there was no attempt to justify himself, but a contrite heart sought forgiveness. He was punished and restored to Divine favor.

With Saul there was the high mind, which assumed to know better than the Divine commands and deliberate disobedience which lost him the continuation of the crown for his family. Then, instead of a broken and contrite heart seeking for pardon, he took on a terrible, jealous, murderous spirit, and would kill David, whom he knew the Lord intended should be king after him. He stands as a terrible example of how it is possible for a noble character to fall, and fall so low. "Let him that thinketh he standeth take heed lest he fall."

Knowing, as Saul did, that God had appointed David to succeed him as king, his action in seeking to slay David was deliberate rebellion against God, and an attempt to frustrate His purpose. How clearly Saul's course illustrates the course of Satan, and shows from what heights and to what depths one may fall who once loses the spirit of humble loyal faithfulness to God.

The way God dealt with David shows that He looked upon the heart, and, while the heart is true, He is ready to restore to His favor even though serious mistakes may be made through misjudgment, or because of the frailty of human nature and present environments.

The important lesson then for us all is to preserve the earnest desire to do God's will, to thus keep ourselves in God's love. The power to enable us to do so is our love for God. Our love for God will be preserved and strengthened by considering His love for us, "What great things He hath done," and what wonderful purposes He has revealed in His Word, not only for the Church, but for all the willing and obedient in due time. When we consider His mighty works and His acts of wisdom, justice and love, in dealing with Israel of old, we shall find our love for God is a reverential love. We recognise how little we are, how great He is, and our wonder is, that He is mindful of us. If we thus keep ourselves in such attitude of humble faithfulness to God there will not be much danger of "thinking of ourselves more highly than we ought to think." One may have a little more intellect than another, one may occupy a little better social position, another have had better advantages of home education, etc., but what is the shade of difference in the Divine sight? Besides, though we may be a shade better in some respects than some one else, we may be some shades worse in others. What is it that the Lord requires of us; is it, education, money, social influence, intellect, or such things? Is it clever people that the Lord is to-day selecting? On the contrary we read (1 Cor. 1:26-28) (Diaglott), "Behold your invitation brethren that not many wise ones according to the flesh, not many strong ones, not many well born, but God selected the foolish things of the world, that He may shame the wise, and God selected the weak things of the world that He may shame the powerful, and the ignoble things of the world with things that are despised God selected, and things not existing that He may bring to nought the existing things, so no flesh may boast in His presence."

The Lord uses the weak things that His strength may be the more apparent. When He would deliver Israel under Gideon, He chose only 300 men and sent the thousands to their homes so that Israel might know that it was not by their own might that the Midianites were discomfited.

The Lord will not use the proud to do His work. Moses, the meekest man on earth, was most wonderfully used to deliver Israel and lead them forty years, and to mediate the Law Covenant. Saul was chosen to be king of Israel “when he was little in his own sight”; but he was rejected when he lost that disposition. “Come unto Me all ye that are weary and I will give you rest, for I am meek and lowly of heart” (Matt. 11:29). So says the Apostle, “Let this mind be in you, which was also in Christ Jesus, who, though being in the form of God, did not meditate an usurpation to be like God, but took on Himself the form of a servant, having been made in the likeness of man, humbled Himself and became obedient unto death, even the death of the cross. Therefore, God hath highly exalted Him and given Him a name above every name, that at the name of Jesus every knee should bow.”

If we will know the riches of Divine grace we must learn to be humble, keep little in our own sight. Selfishness and pride are twins, and they are at the bottom of all sin and wickedness and troubles, and how often are these seeds of evil seen even among God’s people. We are all born in sin and inherit some taint of these abominable things, but we have received the mind of Christ and the power of the Holy Spirit, which can overcome the natural disposition. This is not done without a struggle; the flesh warreth against the spirit and the spirit against the flesh. We could not of ourselves win the fight, but it is God that will give us strength to do so, and will also work in us to will and do His good pleasure even our sanctification.

What dangers we shall avoid, what errors we shall escape, if we will keep “little in our own sight.” It will keep us from selfishly wanting our own ways. It will keep us from being self-opinionated. It will help us to rely only on God’s Word, and not trust to our own understanding. It will help us to tread the way appointed instead of wandering in search of “new light,” or something by way of a change. It will help us to give patient hearing to the earnest expressions of others’ thoughts, even though feebly expressed. It will prevent us from being critical of others, from judging, from being censorious and interfering, or trying to arrange others’ concerns. It will help us to put the best constructions on the actions of others, and to be sympathetic with the weak. It will help us to be like the Master, ready to wash one another’s feet, willing to serve in any possible way so long as it is the Lord’s way.

Had the Church as a whole preserved the disposition, “little in thine own sight,” the servants of the Church, called elders, deacons, or bishops, would never have assumed these designations of service as titles; and such things as Lord Bishops and Reverends, or holy Popes and Fathers, would have never been heard. There would have simply been a band of true followers of the meek and lowly One who said, “Be ye not called Rabbi, for one is your Master, even Christ, and all ye are brethren.” And, “he that is greatest among you let him be your servant” (Matt. 23:8, 11).

How much depends upon keeping “little in our own sight.” It means success or failure in our Christian course. Only if we humble ourselves under the mighty hand of God will we be exalted in due time, to reign with Christ.

Oh, what am I that Thou should’st think
To offer me a throne,
So graciously to make me drink
Of truth and love, Thine own.

Oh, may I ever feel
The favour Thou dost grant,
In lifting me from miry clay
And on the Rock to plant.

I know if Thou dost call
To grace so wondrous kind,
I need not fear my being small,
My lack in Christ, Thou'lt find.

'Tis only if I still remain
In mine own eyes so small,
That I God's favour may retain
And thus make sure my call.

By grace I would keep little, Lord,
Faithful and meek and true,
Ever love Thy will and work,
Do humbly what I do.

Sermons We See.

I'd rather see a sermon than hear one any day,
I'd rather one walk with me, than merely show the way.
The eye is a better pupil and more willing than the ear,
Good counsel is confusing but examples always clear.

And the best of all the preachers are the men who live their creeds,
To see good put in action is what everybody needs.
I can soon learn how to do it if you'll let me see it done,
I can see your hands in action; your tongue too fast may run.

And lectures you deliver may be very wise and true,
But I'd rather get my lectures by observing what you do.
For I may misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live.

When I see a deed of kindness I am eager to be kind,
When a weaker brother stumbles a strong man stays behind;
Just to see if he can help him, and a wish grows strong in me
To be as big and thoughtful as I know that friend to be.

And all travellers can witness that the best of guides to-day
Is not the one that tells them but the one that shows the way.
One good man teaches many, they believe what they behold;
One deed of kindness done is worth forty that are told.

Who stands with men of honour learns to hold his honour dear,
For right living speaks a language that to everyone is clear.
Though an able speaker charms with his eloquence,
I say I'd rather see a sermon than hear one any day.

It may be thou art entered into the cloud which will bring a gentle shower to refresh thy sorrows. —J.T.

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IF YE DO THESE THINGS.

“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.”-2 Pet. 1:10, 11.

THIS statement of the Apostle Peter is suggestive of several important thoughts. It indicates the possibility to the class addressed, of “an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.” This is the prize of the high calling of the overcoming saints of the Gospel Age. True, when we consider its exceeding glory, faith is prone to stagger at the promise that, poor and imperfect though we be, God proposes in the ages to come to how the exceeding riches of His grace in His kindness toward us through Christ Jesus. (Eph. 2:7.) Nevertheless, such is the case: “unto us are given the exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust”—through the worldly desires, “the lust of the flesh, the lust of the eyes, and the pride of life.” (2 Pet. 1:4; 1 John 2:16).

These exceeding great and precious promises contemplate the adoption of these called ones by the great Sovereign of the whole universe as His sons and heirs; as joint-heirs with His only begotten Son, the heir of all things; they shall be with Him where He is, and behold His glory; and they shall put off this mortality, and, like Him, who is “the express image of the Father’s person,” they shall be clothed with immortality. So shall they be forever with the Lord, and see Him as He is; for they shall be like Him. Having overcome the world, they shall sit with Him in His throne, even as He overcame and sat down with the Father in His throne (Rev. 3:21).

“Fear not, little flock,” says the prospective Bridegroom of the church, “for it is your Father’s good pleasure to give you the kingdom” (Luke 12:32), “for the Father Himself loveth you, ‘because ye have loved Me and have believed that I came out from God.’” Nor will He give the kingdom to His beloved grudgingly, for Peter says, “an entrance shall be ministered unto you abundantly”; there will be a glorious welcome, a joyous greeting, and a coronation jubilee among all the heavenly hosts when the laurels of victory are placed upon the heads of all the overcoming soldiers of the cross—the heroes who nobly fought the good fight of faith—who kept the faith, fought the fight against the world, the flesh and the devil, and finished their course in faithfulness even unto death.

All this abundance of grace and glory is the possible inheritance of even the weakest saint, who, trusting not to his own ability to make his calling and election sure, humbly looks to God for strength from day to

day to endure hardness as a good soldier. If any man attempts to do this in his own strength, he must surely fail; for the fiery trial that is to try everyone will prove too much for the mind of the flesh; but God who worketh in the consecrated to will and to do His good pleasure, will so fortify and equip those who depend upon His grace, that, with the Psalmist, they can say, "It is

God that girdeth me with strength . . . By Thee I have run through a troop, and by my God have I leaped over a wall"; and with Paul, "I can do all things through Christ, who strengtheneth me." (Psa. 18:32, 29; Phil. 4:13.)

Let us not fear, then, to lay hold upon the exceeding great and precious promises when we are so fully assured that He who has begun the good work in us will finish it, if we let Him. (Phil. 1:6.) "This is the victory that overcometh the world, even your faith" (1 John 5:4); not faith in ourselves; for we can have no confidence in the flesh. The poor, weak and faltering flesh does not warrant us in reposing confidence in its ability to fulfil the great responsibilities of soldiers of the cross. We must draw our supplies of wisdom and strength from above: they are not within us except as implanted there by the Spirit of God.

We next notice that while Peter's words encouragingly indicate the possibility of the glorious inheritance to all who are called, there is also the implied possibility of failure to enter into it. There an "if," a contingency, upon which the scales of Divine Judgment as to our worthiness or unworthiness of the inheritance, must turn. And it is in view of this contingency that Paul urges all the called ones to great sobriety of mind and carefulness of conduct, saying, "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12), and again, "Let us, therefore, fear lest, a promise being left us of entering into His rest, any of you should seem to come short of it" (Heb. 4:1). It is not enough, therefore, that we have consecrated ourselves to God as living sacrifices; that we have covenanted to follow in the footsteps of Jesus; for the consecration, the covenant, the promise, will avail nothing if we prove unfaithful to it, except to rise up in judgment against us. "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay" (Eccl. 5:4, 5). See also (Deut. 23:21, 23; Prov. 20:25; Heb. 10:38, 39; Psa. 15; Luke 9:62).

Our attention is next drawn to what is implied in this expressed contingency, "If ye do these things." What things? The reference is to the things mentioned in the preceding verses, viz., that with all diligence, we add to our faith, fortitude; and to fortitude, knowledge; and to knowledge, self-control; and to self-control, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love.

It is important to observe here, that while all of these virtues are essential requirements of those who would be esteemed of God as faithful, they are only of value as they are added to, or built upon a foundation of faith—"Giving all diligence, add to your faith"—your "precious faith," as described in verse 1. This faith is our abiding confidence in the Divine Plan of Salvation, which centres in the redemption accomplished through the precious blood of Christ, who freely gave Himself a ransom. for all. No righteousness of our own, without this foundation of faith, can avail anything to commend us to God. All our works of righteousness must be built upon this faith.

But is not faith in Christ sufficient unto salvation without the subsequent doing of anything? To this, the Scriptures plainly answer that a faith that Christ will save us in our sins, while we still love sin and do the works of sin, is a misplaced faith; for Christ never proposed to save us in our sins, but from our sins.

God is faithful to forgive sins and to cleanse from all unrighteousness those who come unto Him by Christ, through faith in His shed blood (sacrificed life), as the propitiation or satisfaction for our sins, and in His cleansing power.

“He that saith, I know Him (Christ, as my Lord and Saviour), and keepeth not His commandments (to do the works of righteousness, and to bring forth the fruits of repentance from sins), is a liar,” says the Apostle John, “and the truth is not in him.” (1 John 2:4.) Therefore, the Apostle Paul also exhorts believers, saying: “Beloved, work out your own salvation with fear and trembling; for it is God who worketh in you both to will and do of His good pleasure” (Phil. 2:12, 13).

It was God that provided for us the redemption that is in Christ Jesus, and it is God who has drawn us unto Himself, and who has promised us all needed grace to walk in the paths of righteousness; end more, even to follow in the footprints of Jesus in the way of self-sacrifice. While, therefore, with fear and trembling—with great carefulness—we endeavour to work out our salvation, it is our privilege always to realise the promised grace to help in every time of need, and to be confident that our best efforts toward righteousness are acceptable to God when presented through the merit of the righteousness of Christ, imputed to us by faith.

Having this foundation, then, and "having escaped the corruption that is in the world through lust"—through the desires of the flesh—and having by faith - - bold also on the "exceeding great and precious promises" of being made partakers of the divine nature and joint-heirs with Christ in His kingdom and glorified being anxious to make our "calling and election sure" let us consider these additions to our faith, which, possessed and continuously cultivated, are the assurance that we shall never fall, and that an abundant entrance into the kingdom shall be granted to us.

The first addition (virtue) is fortitude or strength of character in righteousness. This implies the cultivation of the strictest integrity in our dealings, both with God and our fellow men, scrupulous honesty, justice, and truth being the only standard. The Psalmist clearly defines it thus, saying, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour; in whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not (i.e., who will not violate a contract found to be unfavourable to himself), He that putteth not out his money to usury (taking unjust advantage of the necessities of others), nor taketh reward against the innocent, He that doeth these things shall never be moved." (Psa. 15.) Such a one is a virtuous man, a man of fortified or strong character.

The second addition is knowledge—the knowledge of God and of His righteous will concerning us, revealed through His Word, by the Holy Spirit. Neglect of this divinely appointed means of knowledge is equivalent to setting up our own imperfect standard of righteousness and ignoring the divine standard. It is, therefore, important that we give all diligence to the study of the divine oracles that we may be fortified in faith and works accordingly.

The third addition, self-control, is one of the most important elements of good character. "He that ruleth his own spirit is greater than he that taketh a city." is the counsel of the wise man; and many a victorious general has yet to learn to conquer and control himself. Self-control has to do with all our sentiments, thoughts, tastes, appetites, labours, pleasures, sorrows, and hopes. Its cultivation, therefore, means a high order of character development. Self-control, accompanied by faith, fortitude, knowledge from on high, implies increased zeal and activity in divine things, and increased moderation in earthly things, in judgment, in conduct, in the regulation of temporal affairs, etc. "Let your moderation be known unto all men." (Phil. 4:5.)

The fourth addition is patience. Time is a very necessary element in the process of perfecting every good thing.

The fruit too soon plucked is the unripe, hard, bitter fruit. Time, as well as pruning and fertilising and

cultivating, and shower and sunshine, is necessary to develop the ripe and luscious fruitage that delights the taste. So it is also with the development of plans and purposes, of education and of grace. God's deep designs work out slowly, not only in His great universal government, but also in the hearts and minds of His intelligent creatures. God is operating all things according to His own will, along the- lines of the fixed principles of His wise and righteous laws—physical, moral and intellectual. To be impatient in any case is foolishly to insist upon having the unripe, bitter fruitage, which, if the Lord grant it, will prove a sickening penalty for the impatience that demanded it. "Let patience have her perfect work" (James 1:4). "Rest in the Lord, and wait patiently for Him" (Psa. 37:7). Wait the Lord's time and way and the indications of His will in every case, both with regard to ourselves and others, and "they that put their trust in Him shall never be confounded."

Faith, fortitude and knowledge prepare God's people to have patience with every effort toward good, however weak—patience with the poor blinded world, with the "babes in Christ," with the slow and stupid, with the excitable and blundering, with the over-confident Peters and the skeptical Thomases. But to have patience or fellowship with the "unfruitful works of darkness" and sin, is a perversion of this grace; for these, wherever found, should be promptly and sharply reprov'd, and rebuked according to their evil intent, with patience, nevertheless, toward the repentant prodigals, and always with meekness.

It is noticeable that the Lord seems to forewarn His people of the great need of patience in the "harvest" or end of this age, patience toward fellow-men, and patience in the warfare against evil, and in waiting for the Lord's time and method of setting right the wrongs of "the present world." The poor world, lacking faith, fortitude, -knowledge of the Divine Plan, and patience, will fall a ready prey to unrest and anarchy in the near future. The Word of the Lord to His people is, "Ye have need of patience" (Heb. 10:36).

The fifth addition is godliness, god-likeness, piety—that devout, controlling reverence for God which yields a hearty, cheerful, loving conformity to His will—fervency of spirit in serving the Lord. This is a later development and a vital element in the Christian character. Piety, godliness, springs spontaneously from appreciative and grateful hearts, whose delight is in the law of the Lord, in meditation upon His precepts and promises, and in secret communion with God in prayer and praise. Loving, cheerful activity must result from such an inner life for "out of the abundance of the heart the mouth speaketh," and the whole being is quickened to new life. Only those who have a living faith in God, and who are fortifying their characters against evil, and growing in knowledge and self-control and patience, are prepared to appreciate the grandeur of the divine character; and only such are really energised by a desire for God-likeness.

The sixth addition is brotherly kindness which, of necessity, grows out of godliness. As god-likeness presupposes the other graces mentioned, so its development implies an appreciation of divine justice and beneficence and will broaden and deepen our sentiments toward all the well-disposed, however imperfect, and especially will it enlarge our hearts to all who are of the household of faith—"the brethren."

The seventh addition is charity, love—the bond of perfectness which unites all the other graces, and, as a name, stands for them all.

Love to God alone is not the full manifestation of this grace; nor can there be, according to the teachings of God's Word, a sincere love for God, without a corresponding love to man: "If a man say, I love God," says the Apostle John, "and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 Jno. 4:20). And Jesus said, "By this shall all men know that ye are My disciples, if ye have love one for another" (John 13:35).

It is the abounding of these graces of character added to our faith in Christ as our Redeemer and Saviour that insures the soul against the possibility of falling: "If ye do these things, ye shall never fall." The

contingency is not in the doing of these things perfectly, and regardless of the righteousness of Christ to cover our transgressions and compensate for our daily shortcomings; but if, added to our faith in the imputed righteousness of Christ, we have cultivated all these graces to the extent of our ability, we shall not fall. When we have done all that we can do, we are still unprofitable servants, not daring to trust in our own righteousness, but in the ample robe which is ours by faith in Christ, while, with consistent "diligence," we work out our own salvation with fear and trembling, knowing that the righteousness of Christ is only applied to such as desire to forsake sin and to pursue that "holiness without which no man shall see the Lord" (Heb. 12:14) .

A PRAYER OF FAITH AND LOVE,

Father, I lay my hand in Thine to-clay,
Thou knowest all my need.
Thy power will keep me through the unknown way,
Thy loving hand will lead,

And there is One beside me when I pray
Who lives to intercede.
Father, I bring my work for Thee to bless,
My thoughts for Thee to guide,

Trusting Thy love and
Thy great tenderness,
Whatever may betide,
Fearing no longer loss or loneliness

Since Thou art by my side.
Father, I dedicate my life to Thee,
Cleanse it from every ill,
Help me to be what

Thou would'st have me be,
Teach me to do Thy will,
And in love's confidence, from sin set free,
To trust Thee, and be still.
A.R.G.

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 "sed, either in the correspondence or in the sermons reported.

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

SHAKING THE HEAVENS.

WHILE there is undoubtedly a general shaking of the religious systems that has been in progress for many years, there is just as certainly a general testing of those who have learned the present truth. "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire."

It is evidently possible to build upon the true foundation, Jesus Christ, wood, hay, and stubble; wrong teachings and wrong methods. but only if our faith structure be the gold, silver and precious stones, will it stand the fire (1 Cor. 3. 10-14).

Some are apt to think we take too narrow a view in respect of our privilege of knowledge of the present truth. They perceive that there are many good people still associated with the churches of Christendom, and seem to long after old fellowship and so be willing to compromise the truth.

It would seem that many forget the joy which the present truth brought them.; also the responsibility of holding forth the word of life, and preserving the pureness of doctrine.

When we heard the "knock" (Rev. 3:20) of our Lord's presence, how glad we were; when we tasted of the feast to which He invited us (Luke 12:37), how sweet it was. No wonder we are admonished to "buy the truth and sell it not."

The church of God is to be the pillar and ground of the truth, the preserver of the light. What kind of a light keeper would he be who did not keep the lens clear, so that the light should shine in all its power and beauty to guide the mariner on the ocean and guard from dangerous reefs?

There are, no doubt, many good people still bound in church associations, and even in such delusions as Christian Science or Theosophy, etc. There were many good living Pharisees in our Lord's day connected with the Synagogues, but those who clung to the "old bottles" could not enjoy the "new wine." The "wheat" had to come away or else be 'burned up with the "chaff."

Those who prefer to remain with Christendom, compromising (the Laodicean spirit) truth and principle, are to be taken as partaking in her sins and to receive of her plagues (Rev. 18:4).

It is not for us to judge who is who, or to decide whether or not there are true Christians here or there. If we have heard the call to "come out of her my people." we should come out and stay out and "Be ye separate." If the Lord says, "come out," it means that He is out, and we wish to be where He is—though "despised and rejected."

If He has "spued out Christendom" (Rev. 3:16), which, we may say, daily shows evidence of having been "cast off," are we going to be like Lot's wife, looking back and longing for old associations?

No, let us flee to the mountain (kingdom), for He who is with us, is able to direct us and care for us "though all the world forsake."

Some who have "let slip the things we have heard," have been 'busy spreading errors, and besides having reached the position of those who say, "the Lord delayeth His coming"—denying the parousia or presence of Christ, prior to His manifestation—they teach that He is to come again in human form, to be visible to all the world, though Jesus said, "The world seeth Me no more." They also deny that there is ally personal devil, and teach the anti-ransom and anti-Christian theory _of Universalism.

This condition seems to illustrate the statement, "If the light that is in thee become darkness, how great is that darkness."

While some let slip the things we have received, the truth remains as clear and beautiful as ever. One cannot add anything to the Divine Plan to make it any better, or take anything from it to make it more beautiful.

The circumstances of our day portend the coming climax. Soon the number of God's elect will be complete. The Bride will be made ready, the wise virgins will have entered the feast chamber and the door will be shut. The question is, shall we be inside or outside among these who had no reserve of "oil" !! Whose light had gone out—to whom the light of truth respecting the Bridegroom's coming had dimmed.

Let us realise our responsibility of preserving the present truth in its purity and beauty, in all wisdom, gentleness, patience and sympathy, seeking to assist all who may be feeling after the "old paths."

SUBMISSION.

"O! teach me, Lord, the art
With Wisdom to remove
The errors that deceive the heart
And Truth to clearly prove.

"O! arm me with the mind,
Meek Lamb, that was in Thee;
And let my fervent zeal be joined
With grace and charity."

When loneliness steals o'er you
"a coldness chills the air, "
"Aloof" seem friends and "distant,"
"I'm forsaken" you declare:—

Then clasp that Friend the closer,
the faithful saving friend,
To everyone who's trusting
He loves them to the end.

John 13:1. Psalm 125:1, 2.

The Love of Christ.

It is difficult to define the love of Christ. How different is love, as interpreted and practised by man, to the love in the life and sacrifice of Christ. There was no selfish thought of personal gain mingling in the love that led our Lord to leave the glory which He had with the Father to come and suffer and die, or, as the Apostle has beautifully stated the matter, "He who was rich for our sakes became poor, that we, through His poverty, might be made rich." His was a loving interest in mankind, and a thorough devotion to the Father's will. He sought nothing in return, and His love and kindness were ever supreme under all circumstances.

In 1 Cor. 13, the Apostle describes love, and states how essential it is; without it whatever good works might be done would be of no account. "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." Again, in Gal. 5:22, he shows that the spirit of love has the fruitage of joy, peace, longsuffering, gentleness, goodness and faith. So, "love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things—love never faileth." Love is the fulfilling of the Law, and so the Psalmist represents Christ as saying, "I delight to do Thy will O my God, Thy Law is written in My heart." The Poet has beautifully said,

"As every lovely hue is light
So every grace is love."

Our Lord's life certainly exemplified the graces of the spirit.

In early life, we read of Him being seated with Doctors of the Law, listening to their discussions and asking them questions. Apparently, He would have been pleased to have found something in the Law that would justify Him entering upon His Father's business at that time; not finding anything, He returned with His parents to Nazareth, and was subject to them, and increased in wisdom and stature, and in favour with God and man.

At the age of thirty, He was baptised in Jordan and received the holy spirit which appeared upon Him in the form of a dove, and a voice from heaven said, "Thou art My beloved Son in whom I am well pleased."

From His knowledge of the Law and prophecy, He knew the Father's will concerning Himself. He said, "I came down from heaven not to do My own will but the will of Him that sent Me." "Therefore (loth My Father love Me because I lay down My life that I might take it again. No man taketh it from Me, I lay it down of Myself." His was a voluntary laying down of His life. He needed not to be admonished or ex-ported respecting the meaning of His consecration covenant. Within His heart there burned such a fire of consuming love that the sweet incense of His devotion ascended continually as a sweet perfume to God. He knew that He was the good Shepherd that was to lay down His life for the sheep. He knew, also, all the conditions. if faithful in His mission, He would be raised from the dead by Divine power and be received again in the heavenly courts, to a station still more glorious, even than the glory which He had "with the Father before the world was." All this, as well as the salvation of mankind, depended upon His perfectly fulfilling the Law and laying down His life according to the pattern in the typical sacrifice of the Day of Atonement. What a stupendous task it was, even for a perfect man, yet He said, "For this cause came I into the world." "He who was rich for our sakes became poor." His wealth consisted of heavenly glory, and, subsequently, of human perfection and every good possession. Could He lay it all down and be wounded for the transgressions of the whole world as "The Lamb of God that taketh away the sin of

the world?" (John 1:29). He knew that the flesh, however perfect, was unequal to the task without Divine aid, and, therefore, we read that "He offered up prayers and supplications with strong cryings and tears unto Him who was able to save Him out of death, and was heard in that He feared." "Though He were a Son yet learned He obedience by the things which He suffered." He who was the author and finisher of our faith, and who was the perfect pattern, lifted up to die for all men, was "tempted in all points like as we are, yet without sin." "For the joy that was set before Him, He endured the cross despising the shame." It was the Father's will that by His suffering He should be made perfect.

Truly, God's ways are not as our ways. Christ suffered in the flesh, showing that affliction is a purifying furnace, a means of disciplining, of strength and ennoblement of character, and such is the heritage of all who will walk in Christ's steps (1 Pet. 4:1).

In our Lord's case, He suffered not for His own sins, but for the sin of the whole human race. Yet though He was tempted in all points, like as we are, He remained sinless, He was touched with a feeling of our infirmities. "He bore our griefs and carried our sorrows." His quick sympathy was with man in his anguish, which sin had brought on all.

He saw how the weak were oppressed, heard the cry of little children, sighed over the deaf and dumb, had compassion on the lepers, and wept at the graveside. He felt keenly the rejection by His own people whom He "would have gathered as a hen Both gather her chickens, but they would not." His love and consideration were so often met by abuse and insult. These elements of grief and pain were not to be compared with that more awful sorrow which He experienced as He took the place of sinful man and paid the sacrifice of human guilt. "He tasted death for every man," was so identified with sin, its shame, suffering and penalty, that He felt Himself forsaken by God.

By that one act of the cross He suffered "the just for the unjust," and could wipe out the guilt and lay the foundation of a redemption which includes the whole family of mankind. With and for us He died; for us He has met the demands of a broken law.

Why, then, we ask, did men gather around Him with unbounded devotion and look to Him as their legislator and their judge? Was it because of the miracles which He performed, or was it because of the beauty and divinity of the great law of love which He manifested? Certainly, that great law of love deserved that all men should accept it, but it was neither His miracles nor for the beauty of His doctrines that Christ was worshipped so much as the fact of having such power and greatness and denying Himself the use of that power for selfish purposes. He walked among men as though one with them, relieved them in distress, taught them to love one another, and bore with undisturbed patience all the vile accusations. When His enemies grew fiercer He still endured in silence, until in astonishment they saw Him arrested and put to the cruel death of the cross, steadfastly refusing to use, on His own behalf, the power He had so beautifully demonstrated for the benefit of others. It was a combination of greatness and self-sacrifice that won their hearts. The mighty power held under mighty control—the unspeakable condescension, the cross of Christ. The cross is the heavenly prism that enables us to distinguish the constituents of the Divine character. There, all may learn for themselves the power of Divine love, which could stoop to such humiliation and suffering. There, we will recognise the victory of the Son of God over all the malice and power of the enemy. Who is he that condemneth? It is Christ that died who is even at the right hand of God, who also maketh intercession for us.

The enemies accused our Lord of being the friend of publicans and sinners. God has justified Him by showing that if He associated with such it was to lift them up and make them martyrs and saints. They said He was mad. God has justified Him by making His teaching the illumination of the noblest and wisest of the race. They said He had a devil. God has justified Him by giving Him power to cast out the devil and bind him with a mighty chain. They said that He blasphemed when He said He was the Son of

God. God has justified Him by raising Him to the right hand of power and His second presence is to be in power and great glory. God's wisdom is shown to us in allowing His dear Son to suffer for the sin of the world, and in first saving and selecting the Church. This is spoken of as a great mystery, ordained before the world unto our glory, which none of the princes of this world knew, for "had they known they would not have crucified the Lord of glory."

'The Apostle has pointed out that all the things which God hath prepared for them that love Him, have been revealed to them by His Spirit. It is this class that are exhorted by Peter not to think it strange concerning the fiery trials that are to try them, but to rejoice in as much as they are made partakers of Christ's sufferings, that when His glory shall be revealed, they may be glad also with exceeding joy.

There is no promise of an easy way to glory. Thorns and thistles aptly represent a pathway of sorrow and trial, but it is the way the Master went. The sign of the curse became on the cross of our Saviour the insignia of Royalty. The lesson to the follower of Jesus is just this. The trials and experiences of life which are trying us so, and often are so hard to bear, are really the chipping and polishing of our characters. If we are exercised thereby, and with patience and fortitude, endure suffering for Christ's sake, we have the words of hope and comfort of the Apostle Paul. (Rom.

8:17, 18), "If we suffer with Him, we shall also reign with Him, and the sufferings of this present time are not to be compared with the glory which shall be revealed in us."

The life of Christ is the perfect pattern to which we are to compare ourselves, lest we become weary and faint in our minds. Greater love hath no man than that he lay down his life for his friends, but while we were yet sinners, Christ died for us.

At the present time, "the love of Jesus, what it is, none but His loved ones know," but we rejoice in the knowledge that the time draweth near when, at the name of Jesus, every knee shall bow, of things in heaven, and things on the earth, and things under the earth, and that every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

Correspondence,

West Australia,

Dear Brethren,—

I am enclosing herewith p.n. . Will you kindly forward my “Herald” subscription and put balance to “People’s Paper.” I am not sure how I stand in regard to the latter; would you kindly let me know.

I appreciate the “People’s Paper” very much and find it very nice to pass on to others. May God bless the work you are doing in His name.

Yours in Christ,
H.E.G.

Berean Biblical Institute.
New South Wales, Dear Brother,—

who are seeking to know the truth as it is in Jesus. also a balance for the Tract Fund which, I believe, is a good help to those who love the truth, and also some

I am enclosing my subscription for “People’s Paper,”

I was pleased with the answer given in last “Paper” referring to Matt. 24:20; have often thought on the passage. Hoping my small subscription will reach you safely and that you will ever be blessed in publishing the truth. I am glad to say I have faith in our Heavenly Father’s great wisdom and power to accomplish His glorious plan. Scripture is being fulfilled every day.

Your brother in the faith of Jesus Christ,
TC.

Dear Brethren,

Victoria, on to others that they might know the good things in them.

Paper” for 12 months, including July and August, as I have them. I like them very much, and will pass them I am sending you postal note for 2/0 for the “People’s

With Christian love,

M. J.H.

N. S.W., 17/8/31. Dear Sir,

I have just read your little paper, “The Voice,” and note you are prepared to forward copies of free literature. I am deeply interested in such works and would be delighted if you would forward a copy of those mentioned in “The Voice.”

Yours in the Master's service, M.S.W.

Berean Biblical Institute,

Enclosed is postal note for 2/6; subscription for the "People's Paper," now being posted to me. I may say I like the "Paper" very much, and if my health improves may later get some of the other publications. At present I am unable to see to read for long.

Yours faithfully, W.J.S.

Dear Brethren,

I am enclosing 5/- for renewal of my subscription to "People's Paper," and would like what you can spare of "The Voice" (Humanity's Only Hope), to distribute. I have not done any tracting for some time, as the I.B.S.A. are continually doing the town and the people seem to confound one with the other. After the "Indictments" were put round, they were thrown out of letter-boxes into the street, and I thought it best to wait till the people got over their annoyance. As time goes on, and the trouble deepens, the people may be glad to read any solution offering.

Yours in the blessed Hope, FJ.A.

[The above reference serves to impress the necessity of wisdom in this, as in all other methods' of service for the cause of the truth. Many of the friends find that it is more profitable and carries more respect and influence to not

place tracts in the letter-boxes, which often contain so much of advertising matter, but to either place them under the doors, or knock at the homes of the people and ask if they would like to accept the paper on the Scriptural teachings with a kindly word of encouragement to read.

All interested in the Lord's work will be pleased to know that good results are in evidence from tract distribution, and also from coupons in the newspapers. Those desiring to co-operate in this work are invited to communicate with us.]

Question Box.

• Question.—Under what covenant is the Church being called?

Answer.—Peter, in Act 3:25, says, “Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, ‘And in thy seed shall all the kindreds of the earth be blessed.’” Paul also gives the same instruction (Gal. 3:16, 17). “To Abraham and his seed were the promises made. He saith not and to seeds as of many; but as of one, and to thy seed which is Christ. •And this I say that the covenant which was confirmed of God in Christ, the Law which was 430 years after, cannot disannul, that it should make the promise of none effect.” See also verses 26-29. “For ye are all children of God by faith in Jesus Christ, and if ye be Christ’s then are ye Abraham’s seed and heirs according to the promise,” not according to either the works of the old Law Covenant or of the works of the New Covenant, which will come into force after this age has ended; for Romans 11:25-27 tells us that it is specially for the natural seed of Abraham, after the full number has been selected from the nations, to compose the Church of the first born. This is very plain, and a reference to Jer. 31:27-34, where the New Covenant is first and most particularly spoken of, will thoroughly confirm this statement. The promise is to those whose fathers had been brought up out of Egypt, and with whom the old Law Covenant had been made. Jeremiah is foretelling the long punishment of the Jewish people because of their failure to keep their covenant, and then comforts them with the wonderful promise that the Lord will make a new covenant, which will accomplish what the old Law Covenant had failed to do. It will write God’s Laws in their hearts and in their minds, so that they will love righteousness and hate iniquity. We would notice that there is no promise of a heavenly inheritance, nor of any spiritual life or blessing, but the promises are like they were under the Law Covenant, all concerning earthly blessings. How different this is to the operation of God’s grace during this Gospel Age, when all the promises are spiritual—nothing of an earthly nature is promised, no earthly inheritance, all the hopes of the Church are heavenly. Again, under the New Covenant, they will be rewarded according to their works, under the Gospel Age arrangement, it is according to your faith. When the New Covenant operates then all shall know the Lord from the least to the greatest. No one will need any more to preach or say to his neighbour know the Lord, for all shall know Him.

So then the Church are not under the New Covenant, but are chosen as the “seed of Abraham under the Abrahamic covenant, which is an everlasting unconditional covenant which Heb. 6:13-19 states is our hope sure and steadfast, and which entereth into that within the veil.” That great covenant existed 430 years before the Law Covenant. The apostle says the Law Covenant did not disannul the original Abrahamic Covenant, so that when Christ made an end of the Law Covenant, nailing it to the cross, it was simply taken out of the way and left the original glorious promise to Abraham still there, and it is under this promise concerning the selection of the seed that we are being chosen, and are thus privileged to become joint-heirs with Christ—the bride of Christ, just as Rebekah became joint heir with Isaac by becoming his bride, and so shared in the Abrahamic inheritance.

It is so that the apostle explains the matter in the allegory of Galatians 4, Sarah represents the Abrahamic covenant. Hagar, the bondwoman, is the Law Covenant, and “the brethren as Isaac was, are the children of promise.” The apostle makes no mention of the New Covenant here at all, for it has no operation until the Abrahamic seed is complete, then, as already stated (Rom. 11:25-27) all Israel shall be saved, for this is my covenant with them. See also Ezek. 37:24-28; Acts 15:14-17.

(A full explanation of the covenants, their purpose and operations throughout the various ages past, present and future, is contained in the booklet, “God’s Covenants,” which is recommended to all the interested. The price is just 8d., post paid.)

Holding Fast at the Mark.

There is no doubt that in the divine schooling there is a mark or standard of fitness for graduation to the Church in glory. When first we surrendered our wills to the Lord it was necessary that the consecration should be a whole or perfect sacrifice of our wills to the Lord's will; but our wills were not at the mark or standard of perfect love.

And if our experiences could be imagined as cut short in death immediately after our consecration, we could not think of ourselves as "fit for the Kingdom," because the rewards are not promised to consecrators, but to "him that overcometh." Thus in the case of the Master Himself, our forerunner, it was necessary that He should suffer and thus be proven worthy of entering into His glory. In a word, as the child cannot be graduated the day he enters school, no more can we who enter the school of Christ.

The rapidity of progress in learning the lessons depends greatly on our temperament and our zeal. Some evidently make as much progress in one year as others do in twenty, and very many never graduate at all—never reach the mark or standard which God demands, perfect love. The Word of God, our text book, informs us that "Love is the fulfilling of the law," (Rom. 13:10) that "the end or purpose of the divine commandment is love out of a pure heart and a good conscience" (1 Tim. 1:5). "As many, therefore, as be perfect [willed, at the mark of perfect love] should be of this mind." (Phil. 3:15-17.)

Those who have "thus learned Christ" He has taught the meaning of (1) perfected love toward God, which would prompt them to do and _to dare anything in his service; (2) of perfected love for the "brethren," which would prompt the laying down of life itself in their service; (3) of perfected love for the world, yea, even for enemies, which would lead to do good to them that hate us and despitefully use us, and say all manner of evil against us falsely.

Alas! we cannot suppose that many of the consecrated have reached this standard or mark, hence we must expect that few have graduated as "fit for the Kingdom"; hence also the intimation of Scripture that the left-overs—nongraduates—will be "a great company" as compared with the Little Flock of overcomers who do attain to the mark, the fixed standard. Here, however, it is well to remember that this "mark" or standard of love is not of the flesh, but of the mind or heart. As the Apostle says, "We cannot do the things that we would." Our blemishes of the flesh sometimes momentarily stumble us into an unloving word or act, which if repented of will not be reckoned against us nor put us away from the mark and the loving acceptableness of our Lord, which the mark represents.

"LET NO MAN TAKE THY CROWN."

"Hold fast that which thou hast; let no man take thy crown," seems logically to refer specially to those who have reached the mark or standard of perfect love, and not merely to those who have taken the first step of consecration, entrance into the school of Christ. The words "Hold fast that which thou hast" implies a previous effort and attainment, and that the attainment has had something to do with the right to the crown; and that the position attained must be held if the crown would be ultimately possessed. The intimation is also clear that the holding fast will be at the cost of a severe struggle.

This may be a new and somewhat startling thought to some who have erroneously supposed either that consecration alone was necessary, or that to attain the mark or standard of perfect love would end the struggle. Apparently, the severest struggles, tests, temptations assail those who are at that mark, and this is in accord with our Master's promise that we shall "not be tempted above that we are able to bear." The stalwarts at the mark should be able to bear most and they will be most severely tried. Mark the exhortations to these: "Watch ye, stand fast, quit you like men." No longer "babes in Christ," "no longer

children,” their special test is as men, strong in the Lord and panoplied in the whole armour of God. Harken again to the Word, “Having done all, stand!” These words do not fit one entering the school or entering the race; they are most appropriate to those who have reached the standard of perfect love. Those who have “done all,” who have attained the mark of character and “put on the whole armour” are the ones who are cautioned, warned to “hold fast” and “stand fast” and “fight a good fight.”

“WHO SHALL BE ABLE TO STAND?”

“These fundamental truths have been true and applicable to the Lord’s people throughout this Gospel Age, and hence the narrowness of the way and the few there be who have found and walked therein—in all a little flock. But now, more ‘particularly than ever before, this warning applies, and probably to a larger number of the Lord’s people than ever at any time in the past. It is doubtless for this reason that so many Scriptures seem to specify our time in connection with these warnings. For instance, we read; “Take unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all to stand.” (Eph. 6:13.)

The logic of this situation implies that during the last years of the Gospel Age will come the severest of trials and the most subtle tests of our love. (1) For God as represented by our love for His Truth and the honor of His name;

(2) our love for the Lord’s brethren; (3) our love for our enemies. And whenever the “brethren (of whom so much might be expected) become our enemies, the test of our love will be the severer. In view of these things, “what manner of person ought we to be, in all holy living and God-likeness?” In view of the solemnity of the situation, how “circumspect” we all should be! How we should scrutinise our every act and word and thought! And our thoughts require our special care, because by the thoughts and intents of the heart we are being judged. And words and acts proceed therefrom. How often ambition hides its envious desires under the cloak of duty. How many of the fires of the “Holy Inquisition” were lighted by the torch of “duty”! Let us each be on guard. Ourselves or others we might deceive, but not God, Who says, “Be not deceived. God is not mocked; he that doeth unrighteousness is unrighteous”—not merely he who professes. He whose acts and words are loving, gentle, kind, considerate under trying conditions give evidence of being begotten of the God of love and of having developed much Christ-likeness. Consider our Lord’s love for His enemies and His forbearance for them when railed at, “Come down from the cross!” Consider how, when reviled and slandered, he reviled and slandered not in return! Consider how gentle was His reproof of the perfidious Judas, and how He merely hinted a reproof to Peter, who denied Him with cursings! In his case surely Love was ready to cover a multitude of faults. Let us not be easily offended nor of implacable spirit. Let us with generous and forgiving spirit say with the Apostle, “None of these things move me” from my stand at perfect love; it shall grow more rooted and grounded in proportion as it is tested. Let us be on guard against the spirit which is envious of the honours, privileges and blessings granted to another. Contrariwise, let us have so much of the spirit of love that we will rejoice with all who rejoice in the Lord and will mourn with all in distress. To feel even a coolness of sentiment in connection with the prosperity of a brother or a lack of interest in His welfare is a sign of serious danger—that we have slipped from the mark. This should alarm us and lead us to fresh energy.

As St. Paul says, “Ye were called to liberty, but use not that liberty for an occasion to the flesh.” Our real liberty which brings us blessing and Divine favour and peace of soul is a liberty from error and superstition, and a liberty from the bondage of selfishness—a liberty to sacrifice, to serve, to lay down our lives for the brethren and for all men as we have opportunity—and particularly the liberty or privilege of showing to those of earthly relationship that we are copies of the Master and have His Spirit of self-denial, love, sympathy, good fruits.

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COMMUNION WITH THE LORD.

THE privilege of prayer which God has provided for His people is one of the greatest boons imaginable. "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." (Heb. 4:16.)

The mercy has been provided by God in the great sacrifice of Christ, sufficient to cover all "the sins that are past, through the forbearance of God"; but we must by faith approach the throne of grace in order to obtain this mercy. So, also, with all of our necessities as new creatures in Christ; grace to help for every time of need lies waiting for us to claim it—at the throne of grace. Although our heavenly Father knoweth what we need, and has made so abundant a provision for us, yet He will be inquired of, solicited, by His people for these mercies which He assures us He is far more pleased to give than are earthly parents to do good unto their children.

God's appointment that His people should approach Him in prayer is, therefore, not for the purpose of informing Him of our needs, for these He knows far better than we do, but for our spiritual profit, that we may be kept in close touch with Him, that we may continually realise His love and care and grace toward all who have come into the divine family through Christ. For this reason, while sending rain and sunshine upon the world in general, God holds in His hand many favours, great and small, for "His people," which He will 'bestow only in answer to their faith and prayers.

Prayer is not a privilege merely, but also a necessity —commanded as indispensable to our Christian growth. (Rom. 12:9-13; 1 Thes. 5:17.) Whoever loses the desire to thank and worship and commune with the Father of mercies may rest assured that he is losing the very spirit of sonship, and should promptly seek and remove the barrier the world, the flesh, or the devil. Every additional evidence of the Lord's confidence in us by the revealing to us of His character and plan, so far from diminishing our worship and prayers, should multiply them. If our hearts are good soil they will bring forth the more abundantly.

THE MODEL PRAYER.

All of our Lord's recorded prayers are beautiful in their simplicity, trustfulness and unselfishness; but the one usually termed "The Lord's Prayer," 'given as an. example of a proper prayer, is certainly in every way a model, which we do well to follow closely in all our petitions. (Luke 11:2-4; Matt. 6:9-13.)

(1) Its opening address is full of filial reverence and trust--"Our Father which art in heaven, hallowed be Thy name!" What could be more sweet and childlike? What could be more reverent than this bold

approach, direct to the throne of the heavenly grace?

(2) It does not proceed hastily to the lesser things of a personal character, but, recognising that God takes knowledge of all of earth's affairs, and has a gracious and sufficient remedy already provided, the model prayer acknowledges this, and thus expresses faith and interest in God's plan as revealed in His Word, saying: "Thy Kingdom come, Thy will be done on earth as it is done in heaven." Yes, indeed, it is not only fitting that all who approach God in prayer should previously have searched to know something of what He has revealed concerning His will and plan, but also that after learning of it they should thus confess faith in God, that His plan, when fully executed, will 'more than meet all the necessities of our case. This is not a petition that God would bring in His Kingdom before His appointed time, nor an expression of an impatient longing for it, but an expression of hope and trust and patient waiting for that which we know will more than meet all proper expectations, and fulfil all the promises of God's Word. It also signifies our allegiance to the Kingdom and its laws and spirit, and hence implies that so far as we are concerned, we will do all in our power to conform our lives to its precepts even now.

(3) Then, coming to personal desires, it requests only the necessities—the "bread and water," which God assures us shall be sure to all who are truly His. It asks, "Give us this day our daily bread." The request is not for wealth, nor luxuries, nor overplus, nor dainties and delicacies. It is simply an acknowledgment of God as the great Provider, and of our reliance upon Him and His promises, leaving quantity and quality and everything else to divine wisdom and love, to be ordered to our highest good.

(4) Although our sins have been forgiven, and we have been received into the family of God as sons before we have any right to pray "Our Father," yet we are very humbly to feel that we stand as "sons" by grace in Christ, and not in merit of our own. We therefore appropriately acknowledge that we are trespassers, daily, who do not and cannot do the will of God perfectly, praying, "Forgive us our trespasses," our shortcomings.

(5) Next we acknowledge a principle of God's justice, that mercy will be extended through Christ only in proportion as we realise the spirit of divine mercy, and are willing to exercise it toward others who come short of perfection in their dealings with us; hence we add, "as we forgive those who trespass against us." This is equivalent to a bargain with God, that we accept His terms of mercy, and will expect none, except as we ourselves exercise it toward others. What a thought ! If fully appreciated, how it would influence all of God's sons to be kind and generous toward each other and toward all men in thought as well as in word and deed. —See Matt. 5:24; 6:15.

(6) "And lead us not into temptation"; or, rather, since chastisements and temptations (or trials) are necessary to our discipline and preparation for the Kingdom (James 1:2-12) , we must understand this as the "Emphatic Diaglott" renders it, "Abandon us not to trial." Since the trial of our faith worketh patience, experience and hope (I Pet. 4:12; Rom. 5:3-5) , and is needful for our perfecting in holiness (I Pet. 1:6, 7), the Father will not hinder us from having temptations, even though He Himself tempteth no man. (James 1:13.) A man is tempted when he is led astray and enticed by his own selfish, fallen desires; he sins when he yields to those desires. (James 1:14.) But in the hour of trial, temptation, who could come off conqueror without the promised "grace sufficient for every time of need," which will succour us and not permit us to be tempted above what we are able to bear, but will with the temptation provide also a way of escape?—1 Cor. 10:13.

(7) "But deliver us from evil," or, as some prefer it, "Deliver us from the Evil One."* The great Adversary is as much on the alert to entrap us through the weaknesses of the flesh as our Lord is ready to deliver us and give us victory. We are not sufficient of ourselves for such a contest against the powers of darkness, and hence have need frequently of this petition to the throne of grace, for, as the Apostle declares, "our sufficiency is of God."—2 Cor. 3:5.

[*The remaining sentence with which this prayer is usually closed is spurious--not found in the ancient Greek MSS. It would appear to have been added at the time when an earthly exaltation of the Church had led some to believe that the Papal glory was the glory of God's Kingdom.]

ASK IN FAITH, NOTHING DOUBTING.

Our prayers are not to be "vain repetitions," formal requests for what we do not expect. We are to "ask in faith, nothing wavering." (James 1:6.) And whatsoever things ye ask "believe that ye (shall) receive them," for whatsoever is not of faith is sin, hypocrisy.— Mark 1 1:24; Rom. 14:23.

The child of God must, therefore, be a close student of his Father's Word; because he is expected to ask that he may receive, that his joy may be full; and he is cautioned to ask only for such things as his Father has expressed a willingness to grant; and he must ask in faith or not at all.

There can be no doubt that in this matter of prayer, as in other matters, our heavenly Father designs to cultivate faith in His people. He tells us that "without faith it is impossible to please God," and that "this is the victory that overcometh the world, even your faith." Hence, only those who exercise faith and ask in prayer for the promised favours, are really ready to receive them according to God's judgment and arrangement. This being the case, it should be the prayer of God's people to-day, as amongst the Apostles, "Lord, increase our faith." And thus praying, and labouring to this end, each would be more and more helped in overcoming the world and its faithless influences.

True faith is not credulity. It is critical, and believes only upon good evidence. It criticises closely and distinguishes clearly between the teachings of men and the substantiated Word of God. But, having found the Word of God, it trusts it implicitly, knowing that its Author cannot lie, and that all His purposes and promises will be accomplished.

True, faith, then, makes sure of its ground by giving careful heed to the Lord's Word; and then, asking according to the Word, it has confidence in the results, and waits and prays and watches, perseveringly and patiently. "Watch and pray," and "believe that ye shall receive," were our Lord's frequent injunctions. He spake a parable about an unjust judge, who was moved by the importunities of a poor widow to do her justice, and then inquired whether God, the true Judge, would not in due time hear His elect Church, and avenge their cause justly, though He wait a long time—until His own "due time." And we are told that He uttered this parable to the purport that God's people ought to pray continuously, and "not to faint (yield)." (Luke 18:1.) So all who are thus in close communion with their dear Lord, continually looking unto Jesus, realise His grace and strength sufficient for every time of need, whatever be the way, and, resting in His providential care. can pray

"I thank Thee more that all our joy
Is touched with pain ;
That shadows fall on brightest hours,
That thorns remain;
So that earth's bliss may be our guide,
And not our chain."

(To be continued.)

Question Box.

Question.—Does God forgive our wilful sins, and does the forgiveness of our sins depend upon our forgiving those who may injure or offend us?

Answer.—While the Scriptures abound in many beautiful expressions of God's readiness to pardon, yet "these is a sin which is unto death."

When the Lord passed by Moses and declared His name, it was a God of love that was revealed. (Exod. 34:5-7.) "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, and by no means clearing the guilty"; or, as Dr. Young has translated the last phrase, "and not entirely acquiting." So God's love and mercy cannot operate aside from the principle of justice. Love and justice are directed by wisdom.

In Numbers 15 we find instructions respecting the typical atonement for sins of ignorance, and verses 30 and 31 conclude the matter, saving, "But the soul that doeth ought presumptuously . . . the same reproacheth the Lord and that soul shall be cut off from among his people." The earnest prayer of the Psalmist was: • "Keep back thy servant from presumptuous sins; let them not have dominion over me, then shall I be upright and I shall be innocent from the great transgression." (Psa. 19:13.)

Presumptuous sin would appear to be the same to which the Lord referred as "sin against the holy spirit," which is not forgiveable either in this age, or in the next. Such would be sin against clear understanding and ability to avoid, so that there would be no excuse as to environment or inherited weaknesses.

There is no doubt a great deal of sin which, though not intentionally defiant of the Divine will or law, yet has some measure of wilfulness in it. On account of such sins we believe the Lord will permit some punishment to 'be inflicted and will restore the penitent heart. "A broken and a contrite heart, 'O God, thou wilt not despise."

The fact that we find someone in true penitent sorrow for sin and desiring reconciliation to God would assuredly indicate that such an one had not altogether contracted the "sin unto death," for Hebrews 6:4-6, and 10:26, 27, declare that it would be impossible to renew unto repentance those who had deliberately, wilfully sinned • against full knowledge. after having been made partaker of the holy spirit.

How ready the Lord is to pardon. "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God and He will abundantly pardon." (Isa. 55:7.) Again, in Isaiah 1 is shown how God waits to pardon and restore even those so steeped in sin, represented as being polluted from head to foot: "Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson they shall be as wool." In the parable, too, of the prodigal son, the other is shown as freely forgiving and restoring the son who had so grossly sinned against him and wasted his goods. There must, however, be a godly sorrow working repentance, a "broken and a contrite heart," in order to have the Divine forgiveness.

There must also be on our part a readiness to freely forgive those who may have done us wrong. Our Lord showed this in the parable of the two debtors. One owed a great sum and was freely forgiven the debt. He then seized another man who owed him a small amount and had him cast into gaol. Then the man who had forgiven him the large sum, hearing of his action, withdrew his mercy and had the debtor who showed no mercy put into prison. If we act unmercifully with others, we need not look 'for mercy from the Lord. "Blessed are the merciful for they shall obtain mercy." "With whatsoever measure yet mete, it

shall be measured; to you again.”

The answer to the latter part of the question is. in Mark 11:25, 26, “If ye do not forgive neither will your Heavenly Father forgive you ;” also Luke 17:3, 4, and Matt. 18:21, 22. Here the Lord tells us that even if our brother sin against us seventy times a day and repents we must forgive. How dare we do otherwise as we realise how much we need Divine forgiveness and pray “forgive us our trespasses as we forgive those who trespass against us.”

The Lord thy God led thee . . . in the wilderness to humble thee and to prove thee. Deut. 8, 2.

Question.—How is it possible to harmonise verses 20 and 22, in Numbers 22nd chapter?

Answer.—As the matter of Balaam is related in Numbers, the sin of Balaam is not very plainly shown. There was no doubt that he would have liked to curse Israel, yet he said that no reward would induce him to say anything but what God had told him. He seemed willing not to go to Balak, but the Lord gave him permission, maybe because He saw that Balaam in heart longed to go. Then the angel of the Lord intercepted him in the way, not to turn him back, but to warn him against doing what God foresaw he would do, i.e., giving wicked advice to Balak as to how to bring trouble on Israel. The angel did not find fault with him for going, but said, “I went out to withstand thee because thy way (which your heart is longing for and your mind probably planning how to gain) is perverse before me.” He came to warn him against what he was about to do, and that he was to say nothing but what he was divinely instructed to say. “Only the word that I shall speak unto thee shalt thou speak.” Balaam evidently failed to be guided by the admonition, but gave his own wicked advice to Balak for the sake of reward, and died fighting against the Lord’s people.

In the incident of Balaam we find the lesson that we must faithfully speak the Lord’s Word, and avoid speaking anything of our own which may conflict with the Divine Word: as well as the lesson that we must serve the Lord with a pure motive, a single eye to His glory and without respect to any earthly reward. “Not for filthy lucre,” as the Apostle Peter says, “but with a ready, willing mind.” (1 Pet. 5:2.)

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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.

Present social order, is being shaken

THE whole world is to-day in a trying time. The nations seem to be before the judgment and are found wanting. The various theories of government by different parties have proved to be failures where tried. It is becoming more and more evident that man of his own efforts, however good the intentions may be, cannot bring in any system of economy that can approach the “perfect day.” The only hope for humanity is in the coming of the “Desire of all nations.” Only by the setting up of Messiah’s Kingdom, which will mean the dethronement of the present “Prince of this world,” will “justice be laid to the line and righteousness to the plummet,” and peace and goodwill prevail. Only when the spirit of the great Adversary of mankind, which is exhibited in all malice, envy, strife, selfishness, ambition and lust, has been destroyed and the spirit of Christ, the spirit of love, gentleness, kindness and consideration takes its place, can there be peace and goodwill towards all, or the Golden Age of prophecy be ushered in.

The earth, the present social order, is being shaken and must be removed to make way for the new earth. the new arrangement under Messiah, when the Jewish nation will once more represent God’s Kingdom.

The “heavens,” the religious systems, are also to be shaken and taken out of the way, and the “new heavens” controlled by Christ and the Church will restrain Satan and his wicked spirits (Ephes. 6:12) and all false systems, and bring about the promised blessing of all the families of the earth. The shaking of; the “heavens” has been progressing for some time. The great Papal system has received severe shocks even lately in her strongholds of Italy, Spain and Mexico. The Church of England, too, is all but torn asunder striving about things which neither side properly understands—what they call the Sacrament. The one side claims the foolish Roman belief that the bread and wine actually become the flesh and blood of Christ, and fall down and worship these elements just as the Pagan falls down and worships the wood and stone.

The following newspaper reference comes to us under the heading, “Reservation of the Sacrament,” London, 22nd July:—

“The Bishop of Birmingham (Dr. Barnes), in replying to the statement by the Archbishop of Canterbury regarding the reservation of the Sacrament, said it was the most seriously disquieting of any statement made by an Archbishop of Canterbury since the Reformation.

“Bishop Barnes continues:—The assertion that a priest by the act of consecration can cause Christ to come and dwell within the bread and wine, which is the so-called miracle of the mass, was the crucial issue of the Reformation.

It is exactly analogous to the belief held by the Hindu that his priest can by consecration cause God to dwell within an image. The cultured Hindu protests that he does not worship the image, but the God within. if that fact be granted, the worship of the consecrated elements can be justified. The true Anglican doctrine of Holy Communion surely is that the bread and wine are, so to speak, the miraculous vehicles or channels of spiritual grace, and that through their use Christ comes to devout worshippers. I beg your Grace to withdraw the dangerous implication in your statement, or the people of England will not heed us when we proclaim the gospel, for they will deem us disloyal to the truth.’ “

Further, it would seem that all sects and parties have their difficulties. What is termed the “Liberal School” has undermined faith in the Bible to a great extent, so that apparently there are few ministers to-day who recognise the authority of the Bible as God’s inspired Word. One wonders how many of them can still profess to ‘be ministers of the Gospel while disbelieving in original sin, or the necessity of Christ’s death

as a ransom price for that sin; denying that the tomb of Christ was left empty by His resurrection on the third day, denying the virgin birth, also the miracles of our Lord.

Ernest H. Jeffs, in his introduction to “Princes of the Modern Pulpit,” says:—“If a student of preaching were to visit, say, twelve churches of each of the chief British denominations during the coming year, I doubt whether he would hear more than once or twice any more orthodox doctrine of the Cross than this: That it is the supreme revelation of the sacrificial nature of love, a sort of parable or drama of love, loving to the uttermost. The old ‘plan of salvation’ is scarcely known by name to the occupants of the modern pew. Thirty years ago this gospel would scarcely have been considered a gospel at all.”

He says. “There is a difficulty in speaking of the Cross. The central emphasis is laid on the life and teachings of Jesus, where for centuries it had been placed on His atoning death.”

So they “deny the Lord that bought them.” not by His example which He left us “that we should walk in His steps,” “but with the precious blood of Christ as of a lamb without blemish” (1 Pet. 1:19); “Who His own self bare our sins in His body on the tree.” (1 Pet, 2:24.) “The Lamb of God who taketh away the sins of the world,” “Who gave Himself a ransom for all.” But such Bible truths do not fit in with the theories of evolution. etc., and so faith is lost in the “only name under heaven given among men whereby we must be saved.”

Serve Him with all thine heart.

“Only fear the Lord and serve Him in truth with all thine heart; for consider *ho* great things He hath done for you.”-1 Sam. 12:24.

THESE are the words of the prophet Samuel. who had served the Lord and His people Israel all his days, even from childhood. The people had asked that they might have a king like other nations, and the faithful Samuel was much grieved. He not only felt that the people were making a great mistake and showing a lack of appreciation of the Lord’s favour and arrangement for them, but also that they failed to appreciate his services. It was no doubt hard for him, yet the people did appreciate him, but they feared the time when he should die and they should have trouble with his sons, who did not walk as Samuel did in the fear of the Lord. They evidently thought that if they had a king he would guard them against these wicked men.

However. while the Lord said, “They have not rejected thee, but they have rejected Me, that I should reign over them,” yet He hearkened to the petition and told Samuel to arrange the matter; at the same time that he should protest against their action and intimate to them what their experience with these kings would be.

The life of Samuel is a beautiful one. It seems strange that such a man should have such wicked sons; also that if Samuel was to ‘blame in the training of his children, that he had not learned the lesson of the necessity of discipline, by the sad experience of Eli, whose sons had turned out so wickedlv.

Samuel now realised that the sin was deeper than he had at first thought. He had thought only that the king would supplant him as judge ill Israel, but the Lord showed him that it was a rejection of Himself as their King as well as Samuel as their judge.

ONLY FEAR THE LORD.

It was on account of this lack of reverence of the Lord on the part of Samuel's sons, that the elders in Israel desired a king. No doubt Samuel was greatly grieved at his sons' conduct, and would impress the needed lesson for all God's people.

"Only fear the Lord": "The reverence of the Lord is the beginning of wisdom." Those who deal lightly, carelessly, indifferently in the things of God can never retain the blessings of Divine favour nor prosper in the things that matter most.

God is the fountain of life; in Him we live and move and have our being. God is so wise and good and just. He has manifested His love and benevolent purpose in regard to man in the sacrifice of Christ and in His Word by which His gracious purpose is revealed. To know God and understand His will is certain to have the effect in every reasonable heart and mind of leading to a true, loving reverence, to "worship Him in spirit and in truth." No lesson is more needed to-day, not only in the world, but among Christian people, even among those who have come to some knowledge of present truth than this "only fear the Lord."

"Is the general influence around us to-day is against reverence for anything. Even reverence for parents and for the parental home is lacking. Men and women are wanton and seem to care for nothing but selfish gratification, and it behoves us to guard our own hearts, that we do not drift with the tide but maintain a true, holy, reverence for God and for everything at all connected with His service, His people.

We should seek so to live that others, anyway all in Christ, may recognise that we are striving to be holy, and to be transformed into the likeness of God's dear Son, by daily building up a character like Christ. Let us seek so to walk amongst each other that others may have no difficulty in recognising our heart's desires, and so hold us in holy loving reverence as sons of God, Let us look for the fruits of the Holy Spirit in others, with a loving heart, overlooking humanly inherited weaknesses and quick to see the real heart's desires, that we may hold our brethren in Christ in holy, loving reverence, 'because they are "sons of God." "The reverence of the Lord is the beginning of wisdom."

Only fear the Lord and we shall not be fault-finders, grumblers at the faults and weaknesses of our brethren, or at their endeavours to serve and follow Christ. We shall be content with Apostolic arrangements. If we have a proper reverence for the Lord, it will pain us to listen to, let alone to speak of our brethren, God's children, in an evil way, slanderous way, or to hold up their faults to view. Love covereth a multitude of sins.

SERVE HIM IN TRUTH.

That would mean true service, not lip service, not service to be seen and to have its reward by men, but to serve God because we love Him and desire to please Him and demonstrate to Him how much we love Him. It will not matter at all what others think; they may think our action all wrong; they may think we are hindering God's cause, but if God who reads the heart can see that our intentions are simply to serve Him with a single eye, then "your Father which seeth in secret shall reward you openly."

HIM ONLY SHALT THOU SERVE.

How can we serve the Lord and Him only? Most of God's people are so situated that they have to work for masters and mistresses. Does this conflict with those words of the Lord, "Him only shalt thou serve?" No, our lives, our all, are devoted to God, yielded to Him, and He is able to arrange our course. If He opens the way to relieve us from the necessity of working for an earthly master, well and good; but if He

sees it wiser and better for us to still continue in that condition then our work can be done “as unto Him,” and true Christians will therefore be the ‘best of servants. Also, if a Christian be a master, he will no longer reckon his ‘business as his own, for his own selfish gain and pleasure, but the Lord’s, to whom he has consecrated his life and his all. He will then conduct his business for the Lord and in the spirit of the Lord as a servant of the Lord, serving Him in truth. Let us then serve the Lord in all things, day by day, in the home, in business and in the church, in the service of the truth, with all our heart. How few there are who have wholeheartedly yielded themselves to God. Few, even churchgoers, give evidence of having given their hearts in any degree to the Lord, and the Lord will not accept any division of our hearts’ affections: it must be the whole or nothing. A luke-warm, half-hearted condition is not acceptable, and on this account we find the Laodicean church is cast off, or, as stated in Rev. 3. “spewed out.”

When the Lord had inclined us to seek righteousness and led us to justification by faith through our Lord Jesus ‘Christ; when thus we had been brought nigh, and came to be at peace with God, it ‘vas then that the Lord invited us in the words of the Scripture. “My son, give Me thine heart.” The heart represents the will, the affections, and so if we give our hearts, it means our all, all our strength, our minds, our being. That means all our time, all we have and all we hope for.

If we would follow Christ we must be willing to leave all and follow Him. “He who loveth father or mother more than Me, is not worthy of Me.” In Christ we are called to be sons of God, His Church, or the Bride of Christ. While all are called to be members in that “little flock to whom the Father will give the Kingdom,” yet how many fail, because their hearts, their desires, their affections, are attracted by things of the world or the flesh. They offered themselves to the Lord, but to some extent have failed to keep their hearts pure. They would like to lay hold of the Lord with one hand and still cling to the things of earth with the other. The Lord permits afflictions, tribulations which may help them to let go the world or the flesh so that ultimately they yield the heart wholly to Him, and finally become overcomers, ‘but have failed to make their calling and election sure as joint-heirs with Christ in His throne. They serve before the throne. Rev. 7.

The heart is deceitful above all things. The tongue and lips may be called deceitful; they may speak evil and tell lies, but it is the heart that directs. “Keep thine heart with all diligence for out of it is the issue of life.” It is the condition of our hearts that will decide our destiny. But the heart may deceive itself, so some are described as being deceived themselves and then deceiving others. How easy it may ‘be that the heart begins to long for something which is aside from the narrow way of sacrifice and the Divine will, and almost unconsciously at first we may find ourselves approaching the coveted way or desired thing and excuses may be suggested as to there being no sin, no wrong and the thing is pleasant, and maybe that we are too strict and that there is no harm in perhaps allowing this or that. It is only a little permitting of the heart’s selfish desire, but we had said, self should be dead. We had probably symbolised our death, death of our wills, and that henceforth for me to live would be Christ. It is just, maybe, a slight thing. but where will it end? The heart is deceitful: the more it wins the more it desires; and if we will win the prize of the high-calling of God in Christ Jesus, we must cling to the way the Master went. If we judge ourselves and correct our steps it is well; if not, then God will judge us. We promised Him our hearts, our wills, and He has accepted them, and we cannot take them back. Because we consecrated ourselves to God, He gave us the holy spirit, a new life, a spiritual life, and we have no right to desire to take back what we have given up to God.

Our service, our sacrifice, must ‘be with all our heart and mind, soul .and strength. After all, it is the happiest condition possible to have thus yielded all earth’s gilded toys, all life’s hopes and ambitions to the Divine Will and to rest peacefully, trustfully, happy and content in the realisation of our Heavenly Father’s love and care.

“FOR CONSIDER WHAT GREAT THINGS HE HATH DONE FOR YOU.”

The Lord had indeed done great things for Israel. The great Passover deliverance from Egyptian bondage, the overthrow of Pharaoh in the Red Sea, the safe landing of Israel. about a million people, on the Canaan side, the ‘providing and protecting them during forty years, during which time He proved to them His mercy and long- suffering. Then there was the crossing of the Jordan, the overthrow of Jericho, and the victories through Joshua and the judges, of which Samuel was the last. Yet how easily Israel forgot, how often they failed and were led into heathen religions, yet the Lord speaks through the prophet, “Can a woman forget her babe”—why, yes, maybe there are cases of such—”yet will I not forget thee. I have loved thee with an everlasting love,” etc.

Maybe we have often wondered at the waywardness of Israel with such a history of Divine providence and pondered at the Divine love and mercy displayed, but how has it been in our own cases? Have we not had many demonstrations of Divine love, care, protection and providence notwithstanding our many failures? “Consider how great things He hath done for thee.”

“God so loved the world that He gave His only Son to suffer and die that whosoever believeth in Him might not perish but have everlasting life.” “While we were Yet sinners Christ died for the ungodly”; that the “world through Him might have life.” That is surely reason sufficient that all should love God with all their hearts, minds, souls and strength, but “behold what manner of love the Father hath bestowed on us that we should be invited to be joint-heirs with Christ. to sit with Him in His throne, and with Him rule in righteousness to bless all the families of the earth. So He has given us the exceeding great and precious promises, that by these we might be made partakers of the Divine nature, to receive spiritual nature and a heavenly inheritance. “We know not what we shall be like but we know that when we shall see Him (Christ) we shall be like Him.”

Consider then our experiences, lifted from the miry clay. we set our feet upon the Rock and has been permitting experiences, sometimes so happy and joyful and again so hard and full of sorrow and pain, in order that by these we may be schooled and trained, that our characters may be developed and strengthened, transformed into the image of God’s dear Son and thus to reign with Christ. Thus God is working in us. to will and do His good pleasure. Surely if we continually realised this, we should never be discouraged by adversity. Though ,possibly sometimes “cast down,” we would not be in despair.

It would seem that it is in the days of joy and prosperity, when our table overflows with the abundance of things necessary, that the heart is often deflected, and the first-love is left. The affections are not only for the Lord any more—the heart is divided. Our Lord’s words, Luke 21:34, seem specially for us of this day—the end of the Age. It is of this time the Lord was speaking. He knew that it would be then that the Laodicean condition of the Church would prevail, and how many would lose their crowns through being “rich and increased in goods,” having need of nothing as far as this world’s good things go, and so this warning from His own lips: “Take heed to yourselves lest at any time your hearts ‘be overcharged with surfeiting and drunkenness and the cares of this life.”

Flow strange it seems that there should be such danger of us losing our wholehearted love for the Lord, that such vigilant watchfulness of our hearts should be necessary. It is because the human heart naturally likes human things. It is against nature for us to become “dead to the world” and all it can offer so that when earth’s good things are thrown in our way the natural inclinations may be aroused and the heart be found still clinging to the things of earth.

It requires diligence to make our calling and election sure. Some who have seemed so self-confident of winning the prize, some who have denounced others for falling, have at last fallen out of the race themselves. He that thinketh he standeth let him take heed lest he fall.

Our trust is not in self but in the Lord, and we do well to earnestly pray the prayer of David, “Search me ‘Oh God, and know my heart and see if there be any evil way in me and lead me in the way everlasting.” (Psalm 139:23-24)

The heart is deceitful above all things, but it cannot deceive the Lord: it may deceive ourselves. We may be led to think because we do some good works, something that others speak of as good works, some works of charity or of zeal in the service of the truth, that our hearts are true to the Lord. The Apostle seems to see the possibility of “though I give my body to be burned, though I have faith to remove mountains, though I have all knowledge and have not love (love to God and His creatures) I am nothing.”

The Lord has said, “Many shall come to Him in that day and say, we have done many wonderful works in Thy name. and He shall say, depart from Me ye workers of iniquity I never knew you.”

The safe way is to continually remind ourselves what great things the Lord has done for us and that will keep our hearts true to the Lord. It will keep our faith strong and our hope securely anchored, and the things of earth will be kept in their proper place and relationship, and the things of our eternal hope will be seen in their true value, and that the light afflictions which are but for a moment are but working out a far more exceeding and eternal weight of glory.

Consider what great things the Lord hath done for us, and it will be the easier for us to fear the Lord and serve Him in truth with all our hearts. They that worship God must worship Him in spirit and in truth.

INCREASE OUR FAITH.

“Lord, increase our faith,” Luke 17:5.

Increase our faith, beloved Lord,
For Thou alone canst give
The faith that takes
Thee at Thy Word,

The faith by which we live.
Increase our faith! So weak are we,
That we both may and must
Commit our very faith to Thee,

Entrust to Thee our trust.
Increase our faith, for there is yet
Much land to be possessed;
And by no other strength we get

Our heritage of rest.
Increase our faith! On this broad shield
All fiery darts be caught;
We must be victors in the field

Where Thou for us hast fought.
Increase our faith that we may claim
Each starry promise sure,
And always triumph in Thy name,

And to the end endure.
Increase our faith, O Lord, we pray,
That we may not depart
From Thy commands, but all obey

With free and loyal heart.
Increase our faith—increase it still—
From heavenward hour to hour,
And in us gloriously fulfil

The work of faith with power.
Increase our faith that never dim
Or trembling it may be,
Crowned with the ‘perfect peace’ of Him

Whose mind is stayed on Thee.
Increase our faith, for Thou hast prayed
That it should never fail;
Our steadfast anchorage is made

With Thee within the veil.
Increase our faith that unto Thee
More fruit may still abound;
That it may grow exceedingly,

And to Thy praise be found.
Increase our faith, O Saviour dear,
By Thy sweet sovereign grace,
Till, changing faith for vision clear,
We see Thee face to face!

F.R.H.

PROVED.

There is never a trial that comes to you but what is ordered by the loving hand of thy Father. It is sent to thee to prove thy faith, not to try thee. Accept it of His hand as a cherished gem, realising that when your faith is perfected you shall come forth as gold, made meet to adorn the Kingdom of thy Lord.

PE.M.

Correspondence.

Berean Biblical Institute, Melbourne,

Dear Brethren in the Lord Jesus,

Many thanks for books and papers you so kindly sent me. I much enjoyed them. The papers on “What Say the Scriptures about Hell ?” “Some of the Parables” and “Where Are the Dead ?” being very interesting and refreshing.

I feel so much strengthened since I have been refreshing my mind with these helpful Bible truths. They do help so much, especially when one goes with a clear mind to the Scriptures to see if those things are true.

I enclose herewith P.N. to cover the cost of subscription to “People’s Paper” for twelve months, and please use the rest to cover the cost of the little books you so kindly sent me. I very much regret not being able to send a larger amount to be used in the spreading of those glorious Gospel truths for the glory and honour of our clear Lord.

Wishing you every success in your work for our Saviour Jesus,—Yours faithfully, P.C.D., 11/9/31.

Dear Brethren in the Lord,—

I am enclosing herewith P.N. for 2/6. It seems such a long time since I sent my last subscription that I really do not know how I stand, so would be very pleased if you would advise me concerning this matter.

I must take this opportunity of thanking you very much for still sending the “Paper” along in spite of my seeming neglect, and I feel I owe you the explanation that, owing to times being so bad, I have been waiting until I had the necessary funds to send for same, and have put off writing for the same reason. I am still enjoying the little “Paper,” and still rejoicing in the Lord. My greatest pleasure is to study His precious Word, and the “Herald” and your “P.P.” come as a wonderful refreshment along the way.

May God bless your efforts in spreading His truth.—

Your Sister by His Grace,— W.V.

[Realising the trying times of the present and that some of our readers find it difficult to subscribe for their “People’s Papers,” we request that all such should write, stating their position. It is our desire that all who appreciate the Lord’s message contained in the “Paper,” and are not able to provide the subscription, should not be without its monthly visit, and so shall have it posted free while our funds allow.

One way in which the friends could assist toward the postage expense would be for those living near each other to have their papers sent together. This has been the method adopted by some of the classes and others for years, but maybe there are more who would like to do the same.]

AIDS TO BIBLE STUDY.

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GOD’S WILL IS BEST.

“God’s will is best; faith’s vision may be darkened,
And tangling influence our feet arrest;
Yet to our cry for guidance One has hearkened;
God’s will is best.

“We raise our tear-dimmed eyes with eager longing,
To pierce the clouds that crown the mountain’s crest;
And watch the chill mists round the pathway thronging,
With hearts distrest.

“God’s will is best—oh! tired heart and weary;
Each footfall finds you nearer to your rest;
And God prints on your pathway, lone and dreary,
‘God’s will is best.’

“Why seek to know the secrets of the morrow;
Or what new dangers may your way infest ?
‘Tis Providence apportions joy or sorrow To be your guest.
“God’s will is best—seek not to do God’s planning;

Nor of the future make untrusting quest;
He only of your whole life has the scanning;
God’s will is best.

“Enough for mortal feet the step before them;
Enough, for mortal hands, life’s next behest;
Enough to know Immortal Love is o’er them;
God’s will is best.

“God’s will is best—your first dawn may be over;
Life’s noon be past, its sun low in the west,
And night full nigh; but Heaven’s morn
will discover God’s will is best.”

When a man is told that the whole of religion and morality is summed up in the two commandments—to love God and to love our neighbour—he is ready to cry. like Charoba in Gehir, at the first sight of the ,ca-
-”Is this the mighty ocean? Is this all?” Yes, all. but how small a part of it do your eyes survey! Only trust yourself to it—launch out upon it; sail abroad over it—you will find it has no end. It will carry you around the world.

A SURE FUTURE.

How blessed in these times of stress and uncertainty, and of fear of what the future may hold, to be assured of all things “by the eternal purpose of our God.” What a foundation for trust.

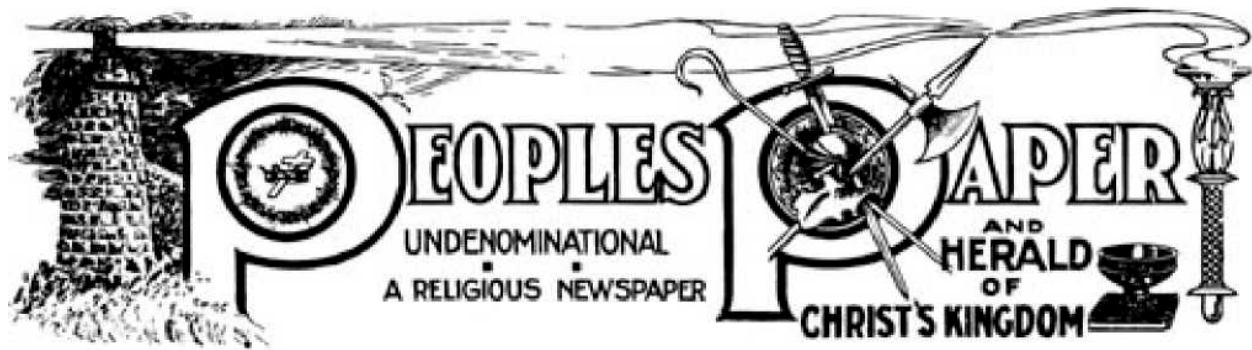
“Father, I will, that they also whom Thou hast given me be with me where I am” (John 17:24).

Could the soul conceive a greater hope? Assured, eternal, if we be but faithful.

“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).

What a legacy! What comfort on our way to the sure haven! should we fear though the earth be removed, while underneath are the Everlasting Arms. Truly. most blessed are we.

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HIS WAY IS PERFECT.

“As for God, His way is perfect: the Word of the Lord is tried; He is a buckler to all those that For who is God, save the Lord ? or who is a Rock, save our God ?”—Psa. 18:30. 31.

GOD’S way is His plan or purpose, that which He purposes to accomplish and which He is steadily working out according to the counsel of His own will. Men also have various plans and purposes of their own which they try to work out as nearly as possible. Some men purpose to amass a fortune; some to acquire a liberal education and vastly to increase their mental capacity and power; others to gain fame and popular applause, or social or political preferment, etc., etc. But to most men the way they choose proves unsatisfactory after a brief trial, and they turn restlessly from one way to another; and even when they pursue one way to the end they realise that it has been an unprofitable way—that the end was not worthy of the strife necessary to gain it.

Then again, men have their various ways or theories as to how God will or ought to accomplish the world’s salvation.

Some claim that it will be accomplished by a process of evolution, and that it is due - to the race by right. Some of these blasphemously claim that the present degradation of the world is directly chargeable to God, who, they say, is the real author of all the sin and wickedness we see in the world—that He made men so, and is therefore bound in justice to bring them up to a better condition. There are others who claim that God has predestinated the vast majority of mankind to eternal torment without any will or choice of their own, their doom having been unalterably sealed before they were born, while a small minority were likewise unalterably elected to eternal salvation and happiness.

But these and various other incongruous theories are only the ways of men, and have no foundation in the Word of God, except as men pervert that Word. It is a serious matter for any of God’s children to accept or entertain such views of His character and plan when they are so clearly stated in His inspired Word; and any one who can hear our Heavenly Father’s character thus traduced without feeling or expressing indignation is disloyal to God and unworthy to bear the name of Christ. If we have so much regard for the friendship of those who advocate such views of God’s character that we cannot reprove their course, we also rank ourselves with the enemies of the Lord, and He will surely so regard us. Such indifference to God and His truth shows clearly that there is something wrong at heart; and sooner or later such will drift

into the outer darkness unless they promptly repent and resolutely determine to make no compromise with error, and to cultivate no friendships

But, “as for God, His way is perfect,” and His Word clearly sets forth His way to all the simple-minded ones who take Him at His word and who have no fine-spun theories of their own to establish. In coming to God’s Word it is always important to remember that our attitude should be that of the disciple and not of the teacher. Such an attitude is itself a long step in the direction of a knowledge of the truth; for it is written that God resisteth the proud, but giveth grace to the humble.. (James 4:6.) If we come to His Word as reverent students, expecting to find therein the delineation of the pure and righteous character and plan of our God, that plan and character will be revealed to us; but if we come to it in a captious spirit and with impure and unholy thoughts and ambitions, we have just the kind of poor, imperfect brains that can warp and twist the Scriptures to suit our own ideas. If we put on the coloured glasses of prejudice, we can read God’s Word as seen through them only.

And this is what the Psalmist implied when he said, “With the merciful Thou wilt show Thyself merciful; with an upright man Thou wilt show Thyself upright; with the pure Thou wilt show Thyself pure; and with the froward Thou wilt show Thyself froward. For Thou wilt save the humble people, but wilt bring down high looks.” (Psa. 18:25, 27.) And again we read, “A scorner seeketh wisdom and findeth it not, but knowledge is easy unto him that understandeth ;” and “There is a way which seemeth right unto a man, but the end thereof are the ways of death.” (Prov. 14:6, 12.)

Oh, how we need to beware of “high looks” and of the pride that goeth before destruction and of the haughty spirit that precedeth a fall! (Prov. 16:18.) For if in pride we go about to establish our own ways, and do not fully submit ourselves to the right ways of the Lord, we will surely deceive ourselves and be led away by “the error of the wicked, so that God’s way or plan, as viewed through the coloured glasses of our ambitions and prejudices, will seem to our obscured vision as the Psalmist describes—unmerciful, impure and perverse, instead of what it really is—merciful and holy and righteous altogether. There is nothing more dangerous than pride, whether it be manifested in a love of display or in ambitions to be great or to be thought well of by others. If we are ambitious to be more generous than God, and go about to establish the idea of the absolute certainty of the everlasting salvation of every individual, when God plainly speaks to the contrary; or if we ignore God’s appointed means of salvation, which is by faith in the precious blood of Christ shed for the remission of sins, and endeavour to climb up to life by some other way, and to teach others to make the same effort; or if we repudiate the doctrine of the original perfection of man, who was created in the image of God, and also that of his own free will he fell into sin and thereby incurred its just penalty—death, and not eternal torment; or if we seek out any other human invention contrary to the Word of God, and go about to establish it, it is pride that is asserting itself; and if it be not promptly humbled it will surely and shortly end in complete alienation from God.

Let us fear lest a promise being left us of entering into God’s rest—into the rest of abiding faith in His way, His glorious plan—any of us should come short of it. and instead of calmly and confidently resting in God’s way and in the blessed hope of its glorious outcome, we left in confusion and doubt upon the whole subject.

But if you have thus far stood firmly in the faith of God’s way we are persuaded ‘better things of you; and if, with the Psalmist, you can say. “My heart is fixed. O God, my heart is fixed” (Psa. 57:7); if your heart is established in love and reverence and faith in the sure Word of God, then you may also say, “For Thou wilt light my candle; the Lord my God will enlighten my darkness.” (Psa. 18:28.) Yea, has it not been even so? Surely hitherto the Lord hath led us. The language of the prophet applies to all those humble and faithful ones whom the Lord has been leading. “For by thee I have run through a troop (of opposing enemies). and by my God have I leaped over a wall” (of bondage, into the glorious liberty of a son of God).—Psa. 18:29.

Beloved, have we been thus overcoming? Have we been following the Lord's leading? Have we found, and are we still abiding in the sweet rest of faith in His plan, in His way, and not our own? "As for God, His way is perfect." It is just and merciful and benevolent and wise and practicable and sure of a glorious termination. "The Word of the Lord is tried": when fully understood it will stand the test of every argument that could be formed against it as to its justice. its wisdom. or benevolence.

Of this we are fully assured by our Lord, who prophetically declared that the testimony of those who come to a full knowledge of God's plan will be—"Great; and marvellous are Thy works. Lord God Almighty; just and true are Thy ways, Thou King of saints."—Rev. 15:3.

"The Lord is a buckler (a defence) to all those that trust in Him, for who is God (is mighty) save the Lord? or who is a rock (a safe anchorage to our souls) save our God." There is no other one to whom we may anchor our faith and hope; but securely anchored to Him we may trust and not be afraid, and may sweetly rest under the shadow of His wings. "The Lord liveth; and blessed be our Rock; and let the Lord of our salvation be exalted." —Psa. 18:46.

THOU KNOWEST.

Master, I am so glad Thou knowest all 't
Outspoken joys, and sorrow's hidden pain.
I am so glad my path is known to Thee,
And that Thou wilt my wayward steps restrain.

I place my hand in Thine. Oh, hold it fast!
Nor heed my cry whene'er I ask amiss.
Thou knowest what is best, my loving Lord,
From out my heart all wilfulness dismiss,

Lord, when the thorns of earth pierce sharp and deep,
And I instead would choose the scented rose,
Let me recall Thy tender, watchful love,
And that mine inmost need Thy wisdom knows.

Ah, who can tell how far our feet might stray ? -
We are so prone to wander from Thy side,
If not hedged in by Thine eternal arms,
And made within Thy sheepfold to abide.

I am so glad Thou knowest all, dear Lord!
My life but poorly proves what lips confess,
And well I know none but a Father could
So frail an offering with such mercy bless.

Thou knowest all! This is my cradle, Lord,
Thou shadow of Thy wings, 'neath which I sleep,
Not for my goodness, but Thine own great love,
Thou wilt in peace Thy child securely keep.

—G.W.S.

A NEW REJECTION.

“The years that have intervened since the Great War, which brought ruin and confusion to the Western world, have,” writes Mr. C. F. Andrews in “The Federal Council Bulletin,” “revealed how superficial the acceptance of Christ’s teaching has been in the West “

“Just as the Jews rejected His message two thousand years ago,” Mr. Andrews continues, “so to-day it would seem as if a new rejection had taken place in the countries which are called ‘Christian.’ Such has been more and more the conclusion to which my own thoughts have driven me. I have often found Christ more truly in Africa and Asia than in Europe. . . . To put it in another way, the East has shown me almost every day, while I have lived there, the essential meaning of Christ’s teaching, while the West, which professes His name, seems to have lost touch with that essential meaning and to have evolved a new philosophy of life of its own in which the greater number of the Beatitudes have little place. It has blandly ignored Christ and denied Him. It becomes, therefore, absurd to make these old crude distinctions and to divide mankind into compartments, which are only misleading.”—’British Weekly.”

Extracts from “Strange Figures

by J. Neil. M.A.

Scripture abounds in metaphors.. Take an instance from Isaiah, “All flesh is grass.” The prophet does not mean that “all flesh,” that is, “all inch,” are actually members of the vegetable kingdom. He only means to say they are “like grass” in some particulars. Yet he says -”all flesh is grass,” and thus he uses a metaphor.

When Jesus says “I am the door,” He implies that He bears the same relation to the kingdom of heaven that a door does to a house, namely, that He is the one way by which men enter into it. No matter how utterly different- in their natures are the things thus compared, so that they bear resembling relations in some one single point to certain other objects When Christ says to His disciples, “You are the salt of the earth” (Matt. 5:13) we know at once that He does not mean that they are literal salt, but that they are like salt, in that they preserve and influence the world in which they are placed. When He says, “I am the vine, ye are the branches,” we equally know that lie is only using a figure to show the saints intimate union by faith with Himself and that He is the secret source of their life and fruitfulness.

In the same way “flesh and blood” stand for the whole human nature. Thus the Apostle says of Christ that He has consecrated for us a new and living way through the veil, that is say, His flesh (Heb. 10:20.) So, too, in the case of the Saviour speaking of giving “His ‘flesh’ as meat, where He means His human nature in and by which He has made the atonement as the man Christ Jesus. (John 6:53-56.) And again, when the Lord says to Peter, “Flesh and blood has not revealed it unto thee” (Matt. 16:17), and when Paul says, “I conferred not with flesh and blood” (Gal. .1:16), we know that “flesh and blood” stands in each of these instances for “men,” the whole.

THE NATURE OF COMMUNION.

“Take, eat, this is My body” is shown conclusively to be the powerful figure of metaphor and to mean “this resembles My body.” To take the words “this is My body” literally to mean “this is changed into My body” would be absurd, contrary to the evidence our senses, contrary to reason, and would, more, clearly contradict a number of the plainest statements of Scripture....But if we take the words as a metaphor to mean “This resembles or represents My body then all difficulties disappear and all becomes consistent

with our Saviour's highly spiritual teaching. It is then seen to tell, under a beautiful figure, that our souls are, as it were, fed and strengthened by a believing reception of the Lord Jesus Christ, in His Word and spirit, just as our bodies are fed and strengthened by bread and wine.

COMMUNION WITH THE LORD.

(Continued from October issue— No. 2.)

WHATEVER might be our natural inclinations with reference to definiteness and persistency in prayer, we must take our instructions from the Scriptures; and, overcoming our natural predilections, we must as "little children" and as "dear children" conform our views and conduct to the instruction which is from above. Let us all, therefore, remember the words, "Ask (in My name) and ye shall receive, that your joy may be full"—(John 16:24). The heavenly Father has multiplied mercies, blessings and providences in store for His obedient and faithful children who will ask for them.

True, some of these proper and authorised and much-desired requests are long delayed; for instance, the Church for more than eighteen centuries has prayed, "Thy, Kingdom come ! Thy will be done on earth, as it is done in Heaven" God has heard, but has not answered. Nevertheless all who have thus prayed for and desired the Millennial Kingdom have been blessed by their faith in that Kingdom not seen as yet—but evidently now very near. However, other requests—for daily food and for succour in temptation and deliverance from the Evil One—have been promptly answered.

In this connection notice specially that the privilege of prayer, or any other favour of God, is not granted for selfish purposes. A thing which might be properly desired and asked for in one case, might be improper if asked for from some other motive. To desire and ask for something good in itself, in order that we might be glorified before our fellows, is a wrong request, because of a wrong motive.

The desire for a good thing, simply for ease and convenience, is an improper, selfish motive. The Apostle refers to such cases, saying, "Ye ask, and receive not, because ye ask amiss, to consume it upon your desires" —i.e., for inglorious purposes or other selfish reasons. (Jas. 4:3.) To ask for some good thing simply to make a test of it, thereby to establish our faith, is seemingly an improper request, for none but the faithful are promised anything.

Besides, God's plan is that we should walk by faith, and not by sight. Hence, we not only should not ask anything unauthorised, but as we grow in spirituality our petitions will be chiefly for spiritual favours; and even in asking for these we should be particular not to specify how they are to come. And we should look for the answers to our prayers in natural rather than supernatural channels, since God's usual method is to use supernatural means only where the natural means are inadequate.

The graces of the Holy Spirit are specially stated to lie open to our requests and corresponding efforts. Your Heavenly Father is more willing to give the Holy Spirit to them that ask it, than earthly parents are to give good (earthly) gifts to their children.—Luke 11:11-13.

"YE HAVE NOT, BECAUSE YE ASK NOT"

The trouble with many is that they do not avail themselves of the great stock of divine grace set apart for the benefit of those who, abiding in Christ, and His Word abiding in them, do ask, do seek and do find. Let no one suppose that all prayer must be selfish. Quite to the contrary, we have a wide field of prayer-liberty in full accord with the Lord's Word and will.

Every trial of faith and patience is an occasion for prayer for the promised succour. Every failure to gain victory is an occasion for a prayer for forgiveness, and as well for divine 'blessing, that the lesson of our own weakness may be deeply impressed, so that in the next similar trial we may promptly apply for and lay hold upon the "grace to help" promised. Every victory over self is an occasion for prayer that we be not high-minded and puffed up, but kept humble and watchful for the next attack from the Great Adversary. Every service for the truth becomes an occasion for a prayer of thanks for the privilege of serving the great King and maybe to have suffered something for cause; and a cause for supplication for further opportunities of service and grace to use them wisely.

If you have trials and temptations which you are able to overcome, and which are working out in your character patience, experience, brotherly-kindness, sympathy and love, rejoice and offer the prayer of thanksgiving and acknowledgment of divine mercy and help. If your trials seem heavier than you can bear, and likely to crush you, take the matter to the great Burden-bearer and ask His help in bearing whatever would do you good and release from all that would not do you good, but which would injure 'you. If your heart is full of a desire to obey the Lord's injunction and "forget not the assembling," and you are unreasonably hindered in a way that you have tried to overcome but cannot, take the matter to the Lord in prayer, and watch and wait and strive according to your prayers, and you will soon see a manifestation of divine power on your behalf, if you see a true brother, a true "soldier" faltering and in danger, let 'your heart be so full of love for all of the Lord's "brethren" that you will not only run to his relief, but also supplicate the throne of the heavenly grace unceasingly, until you have regained him, or until in his wilfulness he has renounced the "narrow way" entirely. And should the fault be your own, your prayers and efforts will surely be blessed and over-ruled to your own profit. If you have no burning zeal to preach the good tidings of great joy, pray earnestly and faithfully and persistently for it, and strive for it, and you will soon have it. If you have a zeal and love for the gospel, and lack ability to present it, pray for the ability while you make full use of what you have. If you have the zeal and the ability and lack an opportunity, take it to the Lord in prayer as soon as you can, telling Him that you are faithfully using all the opportunities you have. Then watch for more opportunities without slacking your hand to use the very humblest and smallest within your reach.

Have you a quarrelsome disposition, or other bad habits, which you realise are a 'burden to your home and family, and to your brethren in the Lord's household? Take it to the Lord in prayer, asking grace and help to overcome, and meantime using your best diligence and effort in harmony with your prayer.

Do you lack wisdom, so that your efforts to serve the Lord and the truth are usually failures? Take it to the Lord in prayer, remembering the promise, "If any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not."—James 1:5.

Have you business complications brought about by your lack of judgment, or the dishonesty of others, or your generosity to the poor, etc.? And do these perplex you and hinder your progress in spiritual matters, and thus threaten your welfare as a "new creature"? This surely is a proper matter to lay before the Lord at the throne of heavenly grace; and although it would not be right for you to attempt to dictate how your relief shall come, and you should not expect the Lord to work a miracle to prosper your imprudent venture, yet you can ask His wisdom to guide and over-rule in the results, better than your wisdom could do it.

Here is a wide range of subjects (and it might be widely expanded) upon which we may go to the throne boldly in the name of Jesus and ask and receive, seek and find, God's grace sufficient.

Distrust thyself, but trust His grace;
It is enough for thee!
In every trial thou shalt trace Its all-sufficiency.
Distrust thyself, but trust His strength;

In Him thou shalt be strong:
His weakest ones may learn at length
A daily triumph song.
Distrust thyself, but trust His love;

Rest in its changeless glow:
And life or death shall only prove Its everlasting flow.
Distrust thyself, but trust alone In Him, for all—for ever!
And joyously thy heart shall own that Jesus faileth never. —F.R.H.

(To be continued.)

PEOPLES PAPER.

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“The wisdom of this world is foolishness with God.”

—1 Cor. 3:19.

SIR OLIVER LODGE, the noted scientist who some years ago undertook to inquire into the phenomenon of spiritism and who became a spiritualist, has said that he hopes to communicate with this world after his death. He intends to establish his identity by detailing a “preposterous and absurdly childish peculiarity,” which would be described in a sealed envelope placed in a fireproof safe by the Society of Psychical Research. He says he hopes to remember after his death the details of that document of which no living soul had any idea. He claims to have personally received a great deal of guidance from his wife and son, Raymond, both of whom, according to Sir Oliver Lodge, are “on the other side”—we would say both of whom are dead.

Well had it been if Sir Oliver Lodge and many others had. placed more confidence in God’s Word instead of trusting to their own understanding.

Spiritualists generally admit that there are evil spirits as well as good spirits, and this is a fact according to the Scriptures, but good spirits will not work contrary to the Divine will as it is revealed in the Bible, and therefore they are all evil spirits who communicate with mankind, though they may, like Satan, appear as angels of light. The Scriptures forbidding any such communication are quite positive and plain—Lev. 19:31; bent. 18:10-12; Isa. 8:19.

The following newspaper report from London on the subject of spiritism appeared recently under the heading, “Spurious Mediums”:

“Disclosures made in a book entitled ‘And After,’ to be published shortly by Herbert Bradley, will in all probability shake the faith of spiritualists all over the world.

“Mr. Bradley openly accuses some of the chief spiritualistic mediums of fraud. After a seance held in his house with a noted American medium, whom he names, “spirit impressions” of Sir Arthur Conan Doyle, Lord Dewar and Sir Henry Segrave were discovered to have been produced by the medium himself. An alleged thumb, print of Conan Doyle corresponded exactly with the print of one of the medium’s toes. The same trickery was used in ‘spirit impressions’ of other famous persons now dead. “Scotland Yard has verified the author’s records. Mr. Bradley expresses the opinion that the majority of professional mediums are at times guilty of the grossest frauds.”

While. as the above states, there has been and is a great deal of fake in connection with spiritism, yet there is no need to doubt that very strange things are done at seances, such as messages received by rappings, writings, etc., and that sometimes materialisation takes place and a body appears assuming the form and speaking with a voice similar to some deceased person, and things supposed to be known only to the deceased person are revealed. Yet all this can be done and undoubtedly is done by evil spirits personating the departed and cruelly deceiving the remaining relatives.

The Bible clearly shows that these wicked spirits have been mischievously operating in wizards, witches and the false religions and oracles of Pagan priests, and in spiritualism, etc., of our day and ever since the time before the great deluge.

Evidently prior to the fall into sin the angelic host was permitted to assist in the preparation of this world for the habitation of mankind, and even after man’s fall into sin they were doubtless permitted to materialise and communicate certain necessary knowledge to our ancestors. On account of many of these spirits leaving their own estate and preferring to assume human form and marrying the daughters of men.

God brought that world or age to an end. saving only Noah and his family, who 4 alone seem to have been left uncontaminated and therefore purely of Adamic stock. We read "Noah was perfect in his generation."

Since the flood the angelic hosts have not been permitted to freely materialise and appear to men, and those who had been so wicked were "restrained in chains of darkness." Ever since that time their operations have had to be through mediums or witches and in darkness. (Compare Jude 6; 2 Pet. 2:4, 5; Gen. 6:1, 2, 5, 9.)

The only hope held out in the Scriptures for any future life is in the sure hope of the resurrection and this hope is based on the fact that "Christ died for our sills according to the Scriptures." "By one man's sin death passed upon all men." so that all might be included in the ransom procured by the death of Christ. "The wages of sin is death." so Christ "tasted death for every man." "He gave Himself a ransom for all." Rom. 5; Heb. 2:9; 1 Tim. 2:3-6; 1 Cor.

1.5:16-22.

The Bible states that until the resurrection "the dead know not anything," "there is no remembrance of thee in the grave." The death condition is spoken of as a sleep, because the morning will come when the dead in Christ shall rise first "Them that sleep in Jesus will God bring with Him."

Sir Oliver Lodge says that no living soul knows the contents of the sealed envelope by which he hopes to prove his identity, but these evil spirits, able even to read thoughts, no doubt are well informed and will undoubtedly soon personate him to his friends when he is dead and tell them the details contained in the envelope, yet nothing will be proved. To those who are guided by the Word of God. there are so many infallible proofs that spiritualism is simply demonism.

CHRISTMAS CONVENTION.

The Melbourne friends have pleasure in announcing this preliminary notice respecting their Annual Convention, and contemplate holding the meetings at Moles-worth Chambers, 450 Little Collins Street, Melbourne. on Friday, Saturday and Sunday, 25th, 26th and 27th December.

Further information will be published in our next issue, meanwhile the secretary would be delighted to hear from brethren from other parts desirous of attending the meetings, and who may require arrangements to be made regarding accommodation, etc. Address, c/o Berean Biblical Institute, Hawthorn, E2

Has the Bible a Message for To-day ?

That Bible prophecy of two thousand and more years ago is being fulfilled in this our day no reasonable thinker can deny. It may suffice to quote Daniel 12:4, also verse 1, and our Lord's words of Matt. 24:21, Luke 21:26-33: "Men's hearts failing them for fear and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken." The Apostle in Heb. 12:26, 27, quotes the prophet Haggai 2:6, 7, "For thus saith the Lord of Hosts, yet once it is a little while and I will shake the heavens and the earth, and the sea and the dry land, and I will shake all nations, and the desire of all nations shall come"; and adds in verse 27, "that those things which cannot be shaken may remain."

Notwithstanding the increase of knowledge of our day and that it is recognised that the writings and expressions of the people of Palestine and Syria are full of picturesque and figurative language, and that the sayings and writings of our Saviour, the apostles and the prophets were no exceptions to this rule, there are still many who teach that in the day of trouble foretold as the climax of this dispensation, the literal earth is to be burned up and the actual heavens to be destroyed. By this means the Bible message for our time has been beclouded and distorted and the silver lining of good promises has been altogether obscured.

The word "earth" is used in the Scriptures as signifying the social and national arrangements of the people—the earthly institutions. The word "heavens" indicates the spiritual controlling powers—the religious institutions. The Apostle Peter (2 Peter 3:1-14) speaks of the "world which then was" in Noah's day having perished in the deluge. Noah and his family, however, were carried over and began a new "earth" with a new "heavens," and the Apostle says that this present "heavens and earth" are reserved unto fire against the day of judgment and perdition of ungodly men. It is no more the literal earth or heavens which are to be destroyed by fire at the end of this age than it was the literal earth and heavens which were destroyed by the flood. That is very clear, for God has promised that He will "never again destroy every living thing," as He had done in the flood—Gen. 8:21. Then, also, our Lord speaking of this day says that unless the days of trouble were shortened no flesh would see through them, but that for the elect's sake the days are to be shortened. Thus it is clear that all will not perish from the earth "(Matt. 24:22). As mentioned above. Paul intimates that "those things which cannot be shaken will remain." That will be such institutions as are founded on justice, truth and righteousness, and the Lord has said, "Seek meekness that ye may be hid in the day of the Lord's wrath."—Zeph. 2:3. In the following chapter. Zeph. 3:8, 9, it will be seen that the fire is figurative.. "for all the earth shall be devoured with the fire of my jealousy, for then will I turn to the people with a pure language, that they may all call upon the name of the Lord to serve Him with one consent." Haggai also states that when all nations are shaken "the desire of all nations shall come."

Thus it is that while the Bible shows that there is to be a day of thick darkness, clouds of distress and trouble, yet there is a silver lining. There will be the overturning of the Prince of Darkness of this present evil world and then a new world will be ushered in a new dispensation with "new heavens," when Christ shall reign instead of Satan and make a "new earth" with justice and righteousness its foundation. Then peace and goodwill among men will abound in every land.

The earth is surely being shaken to-day to the very foundations; nothing is secure, no one knows what is to happen next. One kingdom after another has been overthrown; governments have led the way in extravagance and the people have given themselves over to self-gratification, selfish pleasure and greed, fulfilling the words of the Lord and the Apostle, that "as in the days of Noah which were before the flood, so also shall be the days of the Son of Man," preceding the overthrow of the existing order of things—Luke 17:26, 27; Matt. 24:37-39; 2 Tim. 3:1-5. They have sown to the wind and are already

reaping something of the whirlwind. The consequence is, the money holders have lost confidence in the controlling powers, 'financial conditions are strained and unemployment increases have reached unprecedented conditions. There is abundance of supply, yet the people are in need, and "men's hearts are failing them for fear of what is coming on the earth."

'There is hardly need that we longer emphasise the Bible warning of coming storm; most people are now alarmed. Our message is a message of comfort to all who love righteousness and who will seek meekness.

The Bible reveals a Divine purpose in respect of this earth and mankind. That purpose cannot be frustrated (Isa.

45:18-23; 46:10; 14:24-27), having been progressing from age to age, each dispensation having accomplished a particular feature in the Divine arrangement. All God's acts are consistent with His attributes of wisdom, justice, love and power. It is because men do not understand God and His plan that they sometimes very unwisely charge God as being responsible for the evil in the world, and the many terrible calamities and sorrows. They forget that because mankind represented in the first parent chose to disobey God, that man was sent out of Eden and the Divine providence and protection was removed. Since that time God has "suffered all nations to walk in their own ways, winking at their ignorance" (Acts 14:16), interfering only when such iniquity abounded that it was kinder to destroy, such as Sodom and Gomorrah and the Canaanites, than to permit them to live on under such horrible conditions. God made choice of Abraham to reveal His good purpose, first of selecting a special class called the "seed of Abraham," through which all the nations of the world are to be blessed. It was not God's purpose to convert the world in Abraham's day, nor in the Jewish Age, during which He dealt only with Abraham's natural seed and gave them the Law and sent the prophets. all for our instruction. (I Pet. 1:10-12.)

Up to the time of our Lord's first advent there had no opportunity for any man to run the Christian race for the prize of the high calling of God in Christ Jesus. (Phil. 3:14.) All reward up to that time had been A* an earthly kind, no hopes of a heavenly borne had teen held out. Abraham and others are promised to return to earth in the resurrection. (Acts 7:2-7; Psalm 15:16.)

When the Jewish Age ended, the Gospel Age began. Our Lord said, "The Law and the prophets were until John, since then the kingdom. of heaven is preached" and again, "Of all that have been born of women there has not arisen a greater than John, yet he that is least He kingdom is greater than he." "The Law came by Moses but grace and truth by Jesus Christ." It has not been the Divine intention to convert the world during the Gospel Age, but just to select a little flock to whom it is the Father's good pleasure to give the Kingdom." "Such as the Lord our God should call."

The Church of Christ, or the Bride of Christ. are being chosen to be joint-heirs with Christ in the Kingdom: which is to follow this dispensation. The hope of a heavenly home in the resurrection is only to this class and that is why the Apostle in Heb., 11:39, 40, altar having mentioned so many worthies of the previous age. These all died in faith not having received the promise. God having provided some better thing for us (the Church). When the number of God's elect is complete. and there are strong evidences that this will very shortly be accomplished. then the great time of trouble will sweep over the world, to humble men's hearts and prepare them to receive the blessings of Christ's Kingdom which will then he established.

The Scriptures indicate that the blessing of Divine protection and providence will conic to the Jew first, and they are evidently being gathered once more to their own land in preparation for that time.

Paul tells us that when the full number has been taken from the Gentiles to complete the Church, then all Israel:hall be saved, for this is the Divine covenant with them, . Rom. 11:25-27.) He. refers to the new

covenant mentioned in Jeremiah 31, containing the promise to regather them in Palestine and bless them as of old. Amos 9:14, 15 declares that “never again will they be driven out of their land.”

It would seem from the Scriptures that while the world generally becomes more and more involved in trouble and distress through the breaking down of the present systems, that Israel, after the Church is completed and taken to be with Christ—to reign with Him—(2 Tim. 2:11, 12; Rom. 8:17; Rev. 3:21; Luke 12:32), will be found rejoicing in restored Divine favour. It is surely time to “speak comfortably to Jerusalem and say unto her that her warfare is ended.” (Isa. 40:1, 2.) Other nations will begin to recognise that while they are in such turmoil and distress that matters are quite different with Israel in their own land, that somehow they have learned how to govern and arrange matters properly so that justice and righteousness prevails, -and therefore peace and joy and goodwill and life and health abounds. How beautifully is this foretold by Isaiah 2:1-4, also Micah 4:1-7. How that God’s Kingdom will be represented by Israel_ and the other nations having utterly failed to govern themselves, every attempt, every form of government having only resulted in failure. will appeal to Israel to send someone to put their affairs in order.

The happy result will be no more war or strife, but every man shall dwell under his own vine and fig tree and none shall make them afraid. There seems to-day a general movement among the Hindus, Muhammadans and others in appreciating the teachings of Christ, though not appreciating what they have seen of what is called Christianity in practise. This seems also a preparation for the glad day when Christ shall set up His Kingdom and when the promise to Abraham will be fulfilled—(Gal. 3:8, 9)—and the message of the angels also, that “Behold I bring you good tidings of great joy which shall be to all people.” Peace and goodwill towards:1 and man. Thy Kingdom come, Thy will be done on earth as in heaven.

Much more could be said did space permit, but it is hoped that the earliest reader will enquire for further literature on these subjects, which will I be supplied free while funds permit.

Question Box.

Question.—What spirit led our Lord into the wilderness? (Matt. 4:1.)

Answer.—Without doubt it was the same holy spirit that came upon our Lord at His baptism, that led Him to go apart into the wilderness. From the rendering in Matthew 4:1, it might be assumed that the purpose of going into the wilderness was to be tempted of the devil, but it is not necessary to take such a meaning from the passage. The rendering of Mark 1:12, 13, and Luke 4:1-13, seem to put the matter more plainly. Our thought is that almost immediately after His baptism, which signified His consecration to death, when the holy spirit came upon Him, Jesus was led by this holy spirit to feel the great responsibility of the ministry upon which He was entering and the necessity of quiet thought and meditation alone with God. He evidently desired to get away from all the ordinary environments of life and to consider quietly the matter of His consecration and how to proceed in respect of His service and the laying down of His life in accordance with the Divine will.

We may be sure that no wrong or evil spirit led our Lord into the wilderness to seek for grace and Strength in meditation and communion with God. We are assured in this, for it is stated that the angels ministered to Him. Many of the Lord's people have somewhat similar experience following their consecration to walk in the steps of Jesus; to be baptised into His death. As with Christ, so with His followers, the great Adversary is prompt to attempt to lead astray right at the beginning of the new life and destroy the very purpose of our consecration. Severe trials of one kind or another quite often, if not generally, follow the act of consecration. The same source of succour and grace which sustained our Lord and brought Him off more than conqueror is available to uphold all who faithfully trust in God, rely upon His Word, and seek to conform to His will. These are exhorted to "think it not strange, concerning the fiery trials that shall try you," "But the God of all grace who hath called us unto His eternal glory after that ye have suffered awhile make you perfect, stablish, strengthen, settle you." (1 Pet. 5:10.) So our Lord came forth strengthened and fortified by His experience and prepared for His great ministry.

Question.—Why did God make such a distinction between the offerings of Cain and Abel (Gen. 4:3-5) ?

Answer.—It would appear that both Cain and Abel had a reverence towards God and it was a proper act of worship that led them to bring their offerings. The Lord, in having respect to Abel's offering and not to Cain's, would teach a lesson, namely, that the only way back to harmony with God was by the shedding of blood. "Without the shedding of blood there is no remission of sins," or, as the little hymn has it, nothing in my hands I bring, Simply to Thy cross I cling."

Cain's offering had nothing in it to indicate that he, a sinner needed redemption, while Abel's was in line with what had been shown after Adam's transgression, when God showed them how to make coats of the skins of the animals; thus, to provide them with a covering, the blood of animals was shed. The same lesson runs right through the Bible—in the offering of Isaac, in the ram as his substitute, in the Passover lamb in Egypt and in the blood of bulls and goats, which, as the Apostle says, could never take away sin; but they were types and shadows pointing to the precious blood of Christ, which was offered once for all. "Neither by the blood of goats and calves but by His own blood He entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9:11-28.

Many people would have thought Cain's offering the more beautiful, being the beautiful fruits of the earth, but it contained no recognition of the fact that he as a sinner needed the redeeming blood, while Abel's slain lamb pointed to the only hope for mankind, "the Lamb of God that taketh away the sin of the world."—John:29.

The Ministry of John the Baptist.

Luke 3:15, 22.

“Behold the Lamb of God, which taketh away the sin of the world.”—John 1:29.

SEVERAL points in this familiar narrative are worthy of special notice—

(1) The deep and wide influence of John’s preaching. The prepared instruments of the Lord are powerful in His hand. The whole nation was aroused, the multitudes were baptised with the baptism of repentance (Mark 1:4, 5) and the expectation of the immediate advent of the Messiah was everywhere manifest.

(2) The humility and sincerity of John, which was not changed in the least by the popular favour, is seen in his denial of the suggestion that he might be the Messiah. Had he made the claim, how readily would the people have accepted it ! But this prepared vessel of the Lord was so established in righteousness as to be superior to any such temptation.

(3) In disclaiming this honour for himself, John compared his own work and the work of the coming Messiah, and showed them the difference. Referring to himself, he claimed great inferiority. And his own work he described as only a preparatory work: “I indeed baptise you with water, but . . . He shall baptise you with the holy spirit and with fire.” It is very manifest that all of the multitudes who were baptised with water were not baptised with the Holy Spirit. The ‘baptism of the Holy Spirit came at Pentecost after the Lord was glorified, but only upon a small minority of the Jewish nation. The baptism of fire came later—in the end of the Jewish harvest (A.D. 70), when Jerusalem was destroyed and their national existence terminated in the midst of a great time of trouble. Verse 17 is in reference to the great separating work of the Jewish harvest, and the gathering of the worthy remnant into the garner of the Gospel Age. and the fiery judgments upon the unworthy chaff.

(4) In the baptism of Jesus we see that the ordinance received a new significance. His baptism was not unto repentance; for he had no sins to repent of. “He was holy, harmless, undefiled, separate, from sinners” (Heb. 7:26). With the accustomed view of baptism, John declined to baptise Jesus in Whom there was no sin, nevertheless, though he could not understand why He should desire it. John complied with His request—“Suffer it to be so now for thus it becometh us to fulfil all righteousness.”—Matt. 3:15.

The righteousness of God’s law which could by no means clear the guilty (Exod. 34:7) without a satisfaction of the claims of justice by the sacrifice of a life for a life (Exod. 21:23; Lev. 24:17-21; Dent. 19:21). He was about to fulfil by the sacrifice of Himself. He was about to give His flesh for the life of the world—giving His life for the life of Adam, in whom we were all condemned, that as all his posterity were included in the condemnation, so they might likewise have a share in the redemption. And all who desire to follow in the footsteps of Christ must likewise present their bodies living sacrifices, holy and acceptable through Christ. Thus it becometh us (the Christ, Head and Body) to fulfil all righteousness.

With the baptism of Christ, then, the ordinance received the new signification of entire consecration to God as living sacrifices, even unto death. And in this new view of the matter some of the Jewish converts were baptised again. See the baptism of John and the baptism of Christ and His Body, the Church, contrasted in Acts 19:3, 5.

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WHEN CHRIST IS KING !

THE HOPE FOR HUMANITY.

MANY have thought that Christ is King of Earth to-day, and that He has been trying to gain control of His Kingdom through the activities of His people. People have been urged to “win the world for Christ,” and evangelists have taught that the more conversions that were made the more Christ’s Kingdom was extending, and that when all the world had become Christianised then Christ’s Kingdom would have come.

As we view the world in comparison with even fifty years ago, we have to confess that it is less Christian to-day than then. Not only is there a larger percentage of heathen and avowed agnostics and atheists, but we have to deplore the fact that there is less real earnestness among professing Christians. There are fewer real, consecrated Christians understanding what it means to take up the cross and to follow Christ in the churches to-day than there were. We realise that if all the heathen of India, Africa, China and Japan were converted to the present condition of Christendom they would need still to be converted to be Christians, for there is probably more evil and wickedness in what are called the Christian nations than among the heathen.

In view of this condition of things, it should be evident to all who will consider the matter that if we were to wait for the coming Kingdom of Christ until the churches should “win the world for Christ,” we should wait in vain, for it would never come at all.

Yet all men have a hope of a better day coming, and socialists and others have a hope of establishing such a system of national economy that will mete out justice to all and recognise that every man should have a good opportunity of providing for the necessities for himself and his family without so much worry and anxiety and sweat of face — that there must be less of class distinction and luxury and waste on the one side, and less of poverty and need on the other.

Leaders of such thought may not be Christians at all, yet no doubt it is with good purpose they think to bring in a better day. While some alleviation of those who have been oppressed has taken place, yet the results of their schemes only demonstrate that man by his own effort cannot establish an arrangement that will mete out justice to all and make the world a happy brotherhood. Even if that could be done, there is still the fact of calamities, sickness and death, which only the lifting of the Divine curse on account of sin

can stop.

It is to the Bible that we must turn to learn of the sure hope for the poor “groaning creation.” Here we find a clear plan for ultimately releasing mankind from the death sentence and leading all the willing and obedient up the highway of holiness (Isaiah 35) back again to the perfection and happy condition enjoyed by our first parents prior to the fall.

We see that in God’s wisdom mankind was represented in Adam, on trial in Eden, and therefore all were condemned by that one man’s offence (Romans 5:12-19), so that in due time, when all shall have tasted of the baneful results of that disobedience to Divine Law, they might be released from that penalty of death by one man’s righteousness and death (Heb. 2:9; 1 Tim. 2:3-6).

In this way, justice, which is the foundation of God’s throne, could be satisfied—life for life—so God provided a way that, while still being just, He might be the Justifier of him who believeth in Jesus (Romans 3:23-26).

Nineteen hundred years ago the great sacrifice was; Jesus “bore our sins on the tree”; He bought us with His blood; His flesh He gave for the life of the world, as “the Lamb of God that taketh away the sins of the world.” “Christ died for our sins according to the Scriptures.” Thus, “He is the propitiation for our sins (the Church’s sins) and not for ours only, but for the sins of the whole world” (1 John 2:2).

Without the cross of Christ there was no hope for humanity; death would simply have swept us all away. There would have been no resurrection and no hope beyond the tomb. ‘Thus the mission of Christ at His first advent was to lay the foundation for His intended work at His second coming. The effect of the cross of Christ would have been no use to mankind generally without the work to be done at the second coming. To have released man from the condemnation to death, while so weak and erring through hereditary taint, would only have meant that he would soon have sinned again and so each would have personally incurred the second death penalty.

It is on this account that God has arranged to leave the World in the hands of His Son during the Kingdom Age of 1000 years, so that He may lead them step by step towards righteousness (Psalm 72; John 5:22-29; 1 Cor. 15:22-28).

As steps towards holiness and righteousness are taken there will be rewards of life and health and prosperity, while wickedness and disobedience will have corresponding punishments. This course is termed in John 5:29 a “resurrection (raising up again) by judgment.” (R.V.)

The seeming delay since the first advent has been on account of the Divine purpose to select the Church, the Body of Christ, or the Bride Class, to be “joint heirs” with Christ in the Kingdom, to reign with Him, to bless all the families of the earth (Gal. 3, 9, 16, 29).

Soon now the Gospel Age will close, its purpose being accomplished, and then “the kingdoms of this world nil: become the Kingdom of our Lord and of His Christ” (Rev. 11:15).

Our Lord foretold, as did also the prophets, particularly Daniel 12:1-3; Matt. 24:21-22; Luke 17:20-30, that just such days as we see about us at this time should come at the end of this dispensation and precede the establishment of Christ’s Kingdom on earth.

HOW CHRIST COMES.

Many people expect our Lord to reappear in human form, but such is not in accord with the apostles' teachings, for 1 John 3:2 informs us that we do not know what our Lord's glorious body is like (since His ascension) and we are to see him "as He is." When He came to earth as a babe, He changed from the spiritual body to the human "for the suffering of death"; "made a little lower than the angels." Jesus said, "My flesh (human nature) I give for the life of the world," and again, "The world seeth Me no more, but ye shall see Me because where I am shall ye be also" (that is the Church) (John 14:19, 3). Paul said, "Though we have known Christ after the flesh, henceforth know we Him (so) no more." No one ever saw Jesus in human form after His ascension. Paul, in order that, as an apostle, he should be a witness of His resurrection, was granted a sight of Christ in His glorious spiritual body. ("There is a natural (human) body, and there is a spiritual body.")

Prior to His ascension Jesus appeared in different forms to His disciples in order to converse with them, but never after His ascension.

So now we do not look for Him to return circumvented by a human body, but in His glorious spirit body, "in the express image of the Father's person," "in all His glory and all the holy angels with Him."

Thus He comes to dethrone Satan and all the wicked spirits that have been so long deluding mankind through witches, necromancers, medicine men, mediums of spiritism, and the oracles of paganism. Satan has been the prince of this world (age) and so selfishness, lust, strife, wickedness, superstition, and error have prevailed to ruin and deceive mankind.

What a relief it will be when Christ, instead of Satan, is King, when all the evil influences are restrained, when all inducements to sin are taken out of the way, when error and superstition are exposed and when evil and wickedness are quickly detected and justly punished.

Then, "when the Kingdom is the Lord's and He is Governor among the nations will the people learn righteousness (Psalm 22:27, 28; Isaiah 26:9).

Instead of selfishness, ambition and greed, the spirit of the new King will prevail, the spirit of love and care for one another, a spirit of brotherhood among men. No more will false teachings deceive men, for when the fiery time of trouble is over the high-minded, the proud and hard-hearted will have been humbled and melted, and the pure teachings of God's Word, showing His great and good purpose respecting mankind, will be made known and "all with one consent will turn to the Lord" (Zeph. 3:8, 9).

Just prior to His crucifixion our Lord had cursed the fig tree, a symbol of the curse on the Jewish nation, "Your house is left unto you desolate." In Matt. 24:32, 33. He tells us that when we see this fig tree (the Jewish nation) budding again, then know that the time is near for the accomplishment of the matter connected with the questions of verse 3, which He was answering—"When shall these things be? What shall be the sign of thy presence (Greek), and of the end of the world (Age)? He adds that the generation living when these things are discernable will not pass away until all be fulfilled.

The Jews are to be restored to their own land, and will be the visible earthly representatives of the invisible heavenly kingdom of Christ. We read that the Law shall go forth out of Zion, the spiritual phase of the kingdom, and the Word of the Lord from Jerusalem. The prophets are full of rich promises of that time of blessing when evil and wickedness will be stamped out and the way of righteousness will be made so easy. The stones of temptation will be taken out of the way, and there will be no lion in the path. For Satan as a roaring lion will no longer be at liberty, but is to be restrained (Psa. 35; 25:6-9; 62:10-12 • Micah. 4:1-5).

There will be no more war, no more strife, no more the innocent suffering for the guilty, no more oppression. no more injustice. There will be full opportunity for every man and woman to do all that is right and kind and good, and “the willing and obedient shall eat the good of the land,” while the proud, the arrogant and evil doer shall be destroyed in the second death (Psa. 72).

Finally there shall be no more curse, and no more death, “God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. for the former things are passed away” (Rev. 21:4).

Micah 4:1-5 very ‘beautifully describes the happy condition in the earth. when Christ, instead of Satan. is King, when justice and love prevail instead of hatred. jealousy, strife and iniquity. “In the last days it shall come to pass, the mountain (kingdom) of the Lord’= house shall be established in the top of the mountains (kingdoms—Israel will again represent God’s kingdom on earth) , it shall be exalted above the hills (lesser nations) , and people shall flow unto it; and many nations shall say, “Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob; and He will teach us of His ways and we will walk in His paths; for the law shall go forth out of Zion (Christ and the Church, the heavenly phase of the kingdom) and the word of the Lord from Jerusalem (the earthly capital.) And He shall judge among many people and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree. and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it.”

Not only are those who are fortunate to be living at that time to enjoy this happy condition, but “all that are in the graves shall hear the voice of the Son of God and come forth” (John 5:28, 29; R.V). This is particularly promised regarding Israel in Ezekiel 37:12-14; “O, My people, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel.” Jeremiah 31 beautifully describes the joys of returning favor to Israel and the establishing with them of the New Covenant under which they, and all who will, may find Divine favor, blessing and life.

The Apostle Peter speaks of the same matter in Acts 3:20-22; “He shall send Jesus Christ, who before was preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers. A prophet shall the Lord God raise up unto you of your brethren, like unto me, him shall ye hear (obey) in all things whatsoever he shall say unto you; and it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people.”

Herein is love, not that we loved God, but that He loved us.-1 John 4:10.

The love of God is. like Himself, equal, constant, not capable of augmentation or diminution; our love is like ourselves, unequal, increasing, waning, growing, declining. His, like the sun, is always the same in its light, though a cloud may sometimes interpose; ours, as the moon, hath its enlargements and straightenings. The love of God in itself is the eternal purpose and act of His will. This is no more changeable than God Himself; if it were, no flesh could be saved; but He changeth not and we are not consumed.—John Owen, D.D.

Correspondence,

Victoria, November 16, 1931.

Dear Brother,

Surely you will be wondering why I have not written lately. We were very pleased to learn (while reading the last "People's Paper") that it has been decided to hold another convention at Christmas time. It was my intention to ask if you were going to do so. You may depend some of us will be there (D.V.). We have been very busy lately, but can put on a casual hand or two so that some of us can come to the convention.

I am enclosing —, please see that my subscriptions for the "People's Paper" and "Herald" are alright, and use the rest as you think best. I would like a few more of the last "People's Paper" if you have any to spare. We enjoy reading these two papers very much, and we can see that the Holy Spirit runs through their pages.

Dear brother, we realise that our Heavenly Father has been very good to us during these perilous times, fulfilling His promise that "verily thou shalt be fed" (Psa. 37:3), while so many in the world are in want, and things are fast working up to the battle of the great day. May our Heavenly Father grant that we may hold fast the profession of our faith without wavering. And let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more as we see the day approaching (Heb. 10:23-25). The night is far spent, the day is at hand, so let us cast off all works of darkness; and let us put on the armour of light (Rom. 13:12); God grant that we may be able to stand fast in the faith (1 Cor. 16:13).

Dear brother, I often think of the Adelaide and Gawler classes and remember them and you all in my prayers before the Throne of Grace. Your brother in the narrow way.—H.J.W.

Tasmania, November 3, 1931.
Berean Biblical Institute,

Dear Sirs,—

Thank you so very much for kindly sending me your splendid book, "Foregleams of the Golden Age." I have read some of it and really think it splendid, also I thank you for your kind letter received some time back. It gives one heart to realise that someone wishes us well.

I have been greatly helped through the "People's Paper," a; it teaches us so much of His Divine Law and it keeps my heart refreshed and happy and helps lighten the burden of life and all its cares and difficulties. I have just finished reading the last one, "Has the Bible a Message for To-day?" which is very beautiful to read; I was very sorry when it ended. They are especially grand for me, for it is the only reading matter I get, for, as I told you before, we are very poor respecting this world's goods, and have a large family to keep, and oft times have to live on just potatoes and salt, as we are doing at present, but later on, with our Father's help, I hope for things a little better.

I will accept "Foregleams of the Golden Age" from you for the present, and later on, when I can do so, I will send the 2s. 9d. on to you, with my grateful thanks for all your kindness. I had a visitor last week, and

was showing him "Foregleams" and he looked at it for some little time and I asked him what he thought of it. He said he had not got a Bible with him, so I lent him mine, and he found the answers to the first 3 questions on page 17, and said that it was not as he had been taught. I knew that, for we had all been taught that if we died before we were converted, we would go to torment. It is grand to know and understand the Bible better and praise God for all His love and kindness, for indeed it's wonderful.

Now, my dear Christian friends, I trust all is well with you, and that God will bless you abundantly, and keep you always near Him. Ever yours in Christian love and faith.—A.E.K.

U.S.A., October 10, 1931. Berean Biblical Institute,

Melbourne, Australia.

Dear Brethren in our most Blessed Hope,

Grace, mercy and peace be multiplied unto you! Enclosed find my subscription to the "People's Paper," which we enjoy reading and which keeps us in touch with the dear friends in far-off Australia. We are "bound by invisible bonds" to every fully consecrated child of God, "whom not having seen we love" with "a pure heart fervently," and pray for every one, daily. As our dear Bro. Russell used to say, ours is the most wonderful "secret society" in all the world, and yet wholly unknown or recognised by it. "The world knoweth us not, even as it knew Him not," and how surprised they will be when, in the by and by, the Church "will appear with Him in glory," and they come to an understanding of the very important work which was accomplished in this Gospel Age.

I note the article in August number from "Old Paths" publication and I am glad that you read and enjoy those little leaflets as we do. I have wondered that I have not seen "Desolation of the Sanctuary," translated from the German, mentioned in the "People's Paper," as this book has been a means in the Lord's hands of helping many of the Lord's dear little ones to discern the great test of recent years and its purpose.

We take other publications and enjoy them, and read a great deal in the dear old Word itself, and also the reprints. I wish the friends would all read two articles in the 1897 "Tower," September 1st issue, entitled "Lending to the Lord" and "The New Life in Christ," for they remind us of our privileges in connection with service for fellow members of the Body of Christ, which so many have lost sight of in recent years since a witnessing service has been stressed out of all proportion to everything else.

May all you dear ones be kept closely "under His wings" in all the trying days before us. We remain,
Yours in Heavenly bonds,

M.M.L.

[Reference was made to the book, "Desolations of the Sanctuary," in a previous issue, and we are pleased to obtain this work for all desiring it.]

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PEOPLES PAPER.

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THE SPIRIT OF CHRISTMAS.

While the followers of Christ are ever mindful of the life and sacrifice of our Lord while on earth, and desire to have His spirit actuating their every thought, word and deed, the Christmas season, drawing near again, will be profitable and an added time of blessing for all if it serves to further impress the spirit of love and faithful obedience to the heavenly Father's will, exhibited by our Lord Jesus in taking upon Himself "the form of a servant." His loving sympathy and devotion to "His own," and compassion on the multitudes, as He laid down His life "for every man," commencing thirty years after that first Christmas morn. so long ago.

How good it is to think of the days when Jesus came to earth and was proclaimed by the angel as a Saviour, Christ the Lord; how that throughout His ministry He "spoke as never man spake," "words of grace and truth," which drew to Himself a little band of loyal disciples, and which shall yet be indeed "good tidings of great joy to all people!"

The following extracts from an address on "Taking Jesus Seriously." by H. R. S. Sheppard, C. H.D.I., late Dean of Canterbury, serve to impress upon us the privilege of serving the Lord, in spirit and truth, through His people, as truly as did the early disciples, though the nominal church and state are in much the same condition now as when Christ came in the flesh:

"What, in fact, should we do if Jesus appeared in our society with any claim to anything but the right to console us, to heal our personal ills, and to make us all comfortable again? I wonder. As a revealer of the art of actual living, as the master of the craft of life—for that is what He is and was—should we recognise Him, or would Church and State combine against Him as a dangerous fellow, one to be dealt with in the old Judean way, to be bullied, to be betrayed, to be crucified? I wonder.

"I suggest that for many of us who are here there is, after all, only one thing that actually makes known the Gospel, and that is the goodness of the individual. If only when we got home to-night they knew at home, because we were rather different, that we had been trying to draw near to our Lord, if only they could see that we were a little more thoughtful, courteous, kindly and understanding, then, 'O My father': they would say, 'there is something in this more than we thought there was.'"

I think it might well be the ambition of all our lives that one day, possibly, most lovely of all, wife, or brother, or sister, or mother, or grannie, might say after we had left, it seems as if Jesus of Nazareth had passed by.' So when we talk, as we often do, a great deal about Church reform, and all the rest, things that sometimes mean little to some of the people, let them please remember that they will count in an amazing way if 'how can take Jesus Christ back to their homes or their places of business.'"

Such is the happy position of all who seek to cultivate the graces and fruits of the spirit in their own lives—of being used of the Lord to impart His sweet spirit of comfort, hope and encouragement to others. Who can estimate the joy, the uplifting influence from those "Where only Christ is heard to speak, When, Jesus reigns alone."

Many will be the opportunities for all to demonstrate their love for the Lord and their brethren, in the little acts of service and encouragement along the narrow way in all the days ahead, at the convention gatherings, at the regular class meetings, and more often in the homes.

“As sonic rare perfume in a vase of clay,
Pervades it with a perfume not its own,
So when Thou dwellest in a mortal soul,
All heaven’s own sweetness seems around it thrown.”

And so, as another has said, “Our alabaster boxes are our hearts. which should be full of the richest and sweetest perfumes of good wishes. kindness and love ;;)ward all. but especially toward the Christ— toward the Head. our Lord Jesus, and toward all the members of His Body. the Church; and especially on our part toward the feet members who are now with us, and on whom we now have the privilege of pouring out the sweet odours of love and devotion in the name of the Lord, because we are His.”

CHRISTMAS CONVENTION.

The Annual Convention of the Melbourne Class will take place at Molesworth Chambers, 450 Little Collins Street, Melbourne, on Friday, Saturday and Sunday, December 25, 26 and 27, with afternoon and evening sessions.

The local friends will be pleased to hear from brethren intending to be present, and, should accommodation be desired, would be glad to make all necessary arrangements.

A baptism service will be available should any of the friends wish to symbolise.

A syllabus of the meetings is now in preparation, and will be completed as soon as advice is received respecting brethren contemplating being in attendance.

Meanwhile, the prayers of all the friends are requested, that God’s richest blessing may attend our meetings, as all would gather in sweet Christian fellowship for exhortation, encouragement and growth in grace, knowledge and love. A hearty invitation is extended to all truly Consecrated believers in Christ.

FREE TRACTS, CARDS, WALL TEXTS, ETC.

A good supply of the tract, “Has the Bible a Message for To-day,” is now in from the printers and ready for general distribution where there may be indications of doing good. All willing workers are invited to send for these, and are requested to state how many could be used to advantage.

Wall texts, cards and bookmarks, etc., with appropriate texts and verses, are on hand for Christmas greetings and general use.

Communion with God.

(Continued from previous No. 3.)

THE PRAYER OF CHRIST UNSELFISH.

OUR Lord's prayers, like all His acts and teachings, are models of unselfishness. Therefore, before we ask anything of the Father, one question should be carefully considered; viz.—Why do I want this ? If the petitioner is consecrated and desires the healing of any that are sick, it should not be for his Own glory, nor -for his own comfort, nor in any manner for himself , for such requests are selfish and out of harmony with his covenant of sacrifice—"even unto death." Remember the course of our Lord and the Apostles. Our Lord used Divine power in feeding the Multitude because of their necessity, and to glorify the Father; but when He Himself was forty days without food He would not use the same power to feed Himself by commanding the stones to become bread, because this would have been contrary to His mission not to preserve His own life, but to sacrifice it, to lay it down in the service of others.

He created food for the multitudes, but not for Himself or the disciples, though He referred to the miracle as an evidence that if ever necessary the same power would create bread for them. But it seems to have been the Father's plan to provide for His people by natural means, for there is no- record of necessity for such a miracle on their behalf. Doubtless the Lord and His disciples partook of the bread and fish after they were made, and probably of the remaining fragments, but note that the object of their creation was the relief of the multitude and not their own refreshment (Matt. 15:32; 16:5-12). He healed the lame and the palsied miraculously when it would glorify God, but when He Himself was weary, He "sat on the well" to rest or used other natural means. Though He prayed often to the Father, and knew that He was heard always, and although sometimes heavy and sorrowful, as in Gethsemane, yet His prayers were requests for grace and strength to do the Father's will, and to finish the work He had come to do. And though He tells us that by asking He could have had "twelve legions of angels" to protect His person and His life, yet He would not ask—preferring to have the Father's will accomplished, which He had come to perform.. namely, to give Himself a "ransom for all." -So notably was this a characteristic of His, that even His enemies noticed it, and said, "He saved others (from sickness, etc.), Himself He cannot save." They could not appreciate the self-sacrifice which He was performing. And so, too, we may reasonably expect that many nominal Christians to-day will not understand the same motives and conduct in those who prefer to share in Christ's sufferings, to join with Him in sacrifice in order that they may share also in His coming glorious work of blessing and re-storing "that which was lost."

APOSTOLIC GIFTS USED UNSELFISHLY

Notice also the Apostle-. They, too, had the gift of healing as well as privilege of prayer, but they did not use these selfishly. In all the records we find no instance of the exercise of the gift of healing on behalf of any of the Apostles, or any of the church; nor have we any record of prayer for health, or other earthly luxuries. offered by any of them for themselves or each other, except in one case—that of Paul (2 Cor. 12:7-9) , and his request was not granted; but he was told that instead he should have a sufficiency of grace to compensate and enable him to bear his infirmity patiently. This should command the attention of all.

Although Paul's request for himself was refused—God seeing that his affliction of weak eyes could be made to work to divine glory and his own advantage--yet his gift to heal others was marvellous: "And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them" (Acts 19:12). Mark, also, the fact that though there is no account of the healing of the sick among the early disciples, it was not because they were never sick, for several instances of sickness are recorded. Paul write-; to Timothy. "Trophimus have

I left at Miletum sick"; and again he writes to Timothy, who was evidently often troubled with indigestion or dyspepsia, to use wine as a medicine; saying, "Use no longer water (exclusively), but take a little wine for thy stomach's sake, and for thine often infirmities" (1 Tim. 5:23). In neither of these cases did Paul send handkerchiefs or aprons from his person, nor did he mention praying for their recovery, or advise them so to pray. Evidently these cases should teach us that the gifts of healing, and prayer for the recovery of the sick were used, not upon the saints, but rather through them upon others, for the purpose of calling attention to the apostles and their gospel as being approved by God.

A special reason why the saints cannot properly ask for physical health and earthly luxuries is, as we have already intimated, that they, like their Lord, have consecrated themselves, and pledged to God the exchange of all earthly favors and privileges for the heavenly favors and glories to come, a foretaste of which they now enjoy through the exceeding great and heavenly promises which cheer and refresh and comfort and bless more than earthly blessings could. Who, that understands the matter, would renounce his heirship in the future heavenly glories, together with present hopes and spiritual joys, or re-exchange them, if he could, for future earthly restitution, and present occasional foretastes of it?

THREE CAUSES OF SICKNESS.

But some will enquire. If it is not proper for the consecrated to pray for the healing of themselves, what does the Apostle James mean when he says, "The prayer of faith shall save the sick"?

Accidents may and do occur so far as the world is concerned, but the saints are God's peculiar care; nothing can come upon them except as specially permitted. While God could take all the world under such special supervision, He pleases rather to let them be subject to the ordinary vicissitudes of the present condemned state—accidents, sickness, etc. 'Only the Church (the consecrated) are comforted with the assurances of special care: "Your Father knoweth that Ye have need of all these things." and "like as a father pitieth his children, so the Lord pitieth them that fear Him, those that respect and love Him. those consecrated to His service. of such it is written. "All the steps of the righteous are ordered of the Lord": and "the very hairs of your head are all numbered" (Matt. 10:30; 6:3 1-34).

While, therefore, sickness may in a general way be considered, at least indirectly, the work of Satan, who deceived mankind into sin, and hence into sickness and death, yet in view of what we see of God's special care of the saints, we know that, in their case at least, sickness could not come without the Lord's special permission; and hence it should be regarded in their case as from Him, and not directly from Satan, who could have no power over us except it were given him of the Father.

Accordingly, the causes of afflictions, including sickness, as applying to the consecrated Church, are classed as follows. First—Those which have been either produced or aggravated by our activity in the Lord's service. Second—Inherited weaknesses and those brought on ourselves by violations of the laws of nature previous to our entrance into the family of God as sons. Third—Such as come upon us as discipline or chastisement from the Lord for sins or wanderings, or coldness, or for the sin of failing to fulfil our covenant of sacrifice; or as needed discipline to prevent these.

SUFFERINGS FOR CHRIST'S SAKE

Of the first class were the sufferings of Christ—His weariness, weakness, bloody sweat, ignominious buffeting, and all the reproaches and sneers, and bitter words, to which He meekly and quietly submitted until the sufferings of Calvary terminated His human existence. Of this first class were also the wounds of Paul and Silas, when scourged for preaching Christ, when stoned, beaten and imprisoned, and when in perils by sea and by land, among the Jews and among false brethren. Of this class was also the dyspepsia of Timothy, who, probably not naturally strong, studied and labored for the Lord, and in the interest of

the Church; and such we are distinctly told was the cause of the sickness of Epaphroditus, of whose sickness Paul writes, saying, "Receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death. not regarding (sparing) his life, to supply your deficiency" (Phil. 2:29, 30).

Yes, indeed, these and all such sicknesses and scars and wounds are honorable marks of distinction, which each soldier of the cross should be ambitious to bear, as Paul said referring to injuries endured in the service of the truth, "I bear about in my body the marks of the Lord Jesus." These he had received. not in money-seeking or fame-seeking. nor in self-indulgence. nor in quarrelling and disputing about the loss and dross of earth, but in the good fight of faith; in contending earnestly for the faith once delivered to the saints. against error amongst Jewish friends, and against philosophies and sciences, falsely so called. He gladly endured hi; wounds and tribulations while telling the glad tidings of the gospel of Christ, of which Ire was not ashamed, and holding up the cross of Christ—to the Jews a stumbling block, and to the Greeks foolishness, but to us who believe, the power of God and the wisdom of God.

All the "overcomers." all the faithful in Christ Jesus. are likely to have some such scars as proofs of their faithful endurance.' There is no escape in this war. It is war to the death with all, as well as with our Head and Captain, and the first loyal soldiers in our army. And it is in this view that Rev. 20:4 represents all those who shall be accounted worthy of the first resurrection as being "beheaded." (The beheading is symbolic; for neither our Lord nor the apostles were literally beheaded. It signifies that all must suffer earthly disadvantages, and lay down their lives in the defence and service of the truth. if they shall be worthy to share Christ's; glory.) All suffering for righteousness' sake is suffering for the truth. .Our daily lives are to be "living epistles known and read of all men"; and if we suffer because we refuse to be conformed to this world, or because we give the testimony of our lives against sill and for holiness, we suffer for the truth's sake. If your talents and opportunities permit no more active service for the truth than such godly living and suffering, therefore, rejoice: and reckon that yours are among the sufferings of the first class, and let patience do her perfect work of moulding your character by this means to our Lord's likeness.

The Apostle tells us also of a "fellowship of suffering" which may be experienced through mental sympathy. Those who cannot suffer personally and physically for the truth can sympathise with those who have such sufferings and can thus become "partakers," sustaining. encouraging and upholding those who are in the "great fight of afflictions" for the Lord's cause, by their words, faith and prayers. Notice the promise to such in the Apostle's words in Heb. 6:10.

Sickness and discomfort of any sort, incurred by our energy in the service of the truth, are permitted by our Father as evidences of our fidelity and love; because if not liable to such tribulations, or if relieved of them instantly by a miracle, tile Lord's service would cost us no sacrifice, and the test of our willingness to endure for the truth's sake would be wanting. As it is, however. every ache and pain, or wound of person, or of feelings, and beheading socially, or literally, for the truth's sake, becomes a witness of the spirit, testifying to our faithfulness. and in all such tribulations we should rejoice greatly—as say our Lord and the Apostle Peter (Luke 6:22 23; 1 Pet. 4:1 3-1 6).
(To be continued).

"I will deliver thee, and thou shalt glorify Me."—Psa. 50:15.

"Call upon Me. . . I will deliver thee, and thou shalt glorify Me." What a cluster ofjewels does this verse contain; and "the day of trouble" is like some dark stone in the centre that makes the others shine brighter "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders ofpleasant stones" (Isa. 54:11, 12). In this way God will be glorified.—Russell Elliott.

QUESTION BOX.

Question.—What is the thought in Matt. 24:35: “Heaven and earth will pass away but my words will not pass away”?,

Answer—The Lord could not mean that the literal heavens consisting of sun, moon, stars, etc., nor the literal earth would pass away, for the word declares “The earth abideth for ever” (Eccles. 1:4). “Who laid the foundations of the earth that it should not be removed for ever” (Psa. 24:1, 2; Psa. 104:5). “The world also is established that it cannot be moved” (Psa. 93:1). Besides, there is the oathbound covenant with Abraham that he shall possess the land of Canaan and his seed after him, which Stephen said remained to be fulfilled when Abraham comes back in the resurrection—Gen. 23:4; Acts 7:5. Isaiah (45:17, 18) also declares that “Israel shall be saved in the Lord . . . world without end. For thus saith the Lord that formed the earth and made it, He hath established it, He created it not in vain, He formed it to be inhabited.” “The heaven of heavens is the Lord’s, the earth hath He given to the children of men.” What we understand the Lord to have meant was that the heavens (symbolic expression) referring to the scriptural controlling powers, and the earth symbolising organised society of this world, would pass away, as did the first world will be its a “new world, an a d new “earth” “ (2 Pet. and 3) , a when there “earth”—a new order of things controlled by a new heavenly power which will be Christ’s Kingdom. Though such great changes will come and the present powers that be. go down,—fail.—yet His words would never fail of accomplishment. The -great prophecy of Matt. 24 and Matt. 25 is still running out in fulfilment to-day.

Question.—Do you believe that the earth was created in six literal days?

Answer.—The Bible does not inform us concerning the length of time this earth was in process of creation. The matter is introduced to us in the words, “In the beginning God created the heavens and the earth, and the earth was without form and void.” Some Scriptures speak of the time prior to this, such as (Proverbs 8:24-30), “when there were no depths I was brought forth.” “I was set up from everlasting, from the beginning or ever the earth was.” “When He prepared the heavens, I was there, when he set a compass upon the face of the earth,” etc., etc. There would seem no reason to doubt the conclusions of scientists regarding the long period of time that was taken for the earth to cool off and consolidate, and. to be brought into a condition to produce such things as would be necessary for animal life.

The first chapter of the Bible deals with the preparation of the earth, after it had become ready for such preparation, as- the home of mankind.

There is no reason, whatever, to suppose that the six days of creation were simply 24 hour days. We notice that it was not until the fourth day (or period): that the sun and moon began to shine on the earth sufficiently to rule the day,” “to rule the night,” and to divide the day from the night. That was the time then when the 24 hour days began. These creative days were undoubtedly long periods, with their “evening and mornings.” each beginning with the necessary work to be done and ending with its accomplishment, like the first evening and morning, beginning with “darkness upon the face of the deep.” and ending with light. It is well to remember in this connection that the word “day” is often used in the Scripture to mean a long period of time. Such, for instance, as (2 Peter 3:8) “One day is with the Lord as a. thousand years” (Psalm 90:4.) (Heb 3:7) “To-day” is used for the gospel age (see also Heb 3:13), exhort one another daily while it is called to-day.” The 8th verse speaks of the “day of temptation in. the wilderness,” a period of forty Years. and many such Scriptures might be quoted, proving that it is quite unnecessary to limit the use of the word day to the 24 hour day.

Further proof is in the fact that the Lord said to Adam. "In the day that thou eatest thereof thou shalt surely die." Now Adam did not die in 24 hours, but continued to live for 930 years. He died within the Lord's day of 10(10 years. So it was that the first Adam brought mankind into sin and death in his day of 100:) years. and the second Adam is going to bring back mankind from. the tomb and lift them up by a course of training, teachings and disciplines, or judgments, back again into the image and likeness of God during His is day of 1000 years—His Millennial reign of righteousness (1 (or. 15:21-28; Acts 3:20-221.

Question.--Is it taught that in the resurrection, mankind when awakened from the sleep) of death will have memory of their past life on earth?

Answer.—The resurrection is so little understood by most Christians. yet it is, next to the great ransom sacrifice of Christ, the most important and the most comforting doctrine of the Bible. The Apostle assures us that if there be no resurrection of the dead, then is our preaching vain and even those who have fallen asleep in Christ have perished (1 Cor. 15:13-23.) In this beautiful chapter the Apostle speaks of the general resurrection, which the death of Christ secures, and then goes on to show that there is a first resurrection, that of the Church. which is. to a heavenly, spiritual nature (celestial); but it is concerning the general resurrection —restoration to human nature (terrestrial) that the question has been raised. The general resurrection day is to be 1000 years long, and is the time when Christ shall reign and the Church of the first resurrection will reign with Him for the purpose of raising the dead from the tomb and gradually helping them to overcome all their weaknesses and failings of character, and thus restoring the whole race to the image of God. which has become more and more defaced ever since the first man sinned.

The purpose of God in permitting mankind to be "born in sin and shapen in iniquity" is that all should. have experience of the baneful, sorrowful result of disobedience; so that unless there was memory of the past no good could result, and the Divine purpose would not be accomplished.

Daniel 1 2:2 informs us that some shall rise "to shame and lasting contempt," and (Ezekiel 16:54) indicates such a class. It will not be so .much those who have been degraded through ignorance and weakness that will rise to shame and contempt, so much as those who have been privileged by a knowledge of God and opportunities of serving Him and His cause. and who have lived luxuriously and sought their own selfish pleasures, making to themselves idols of wealth and power, and using these to oppress others, seeking honor of men, like the Scribes and Pharisees of our Lord's day, and similar classes of this day. Thus our Lord said of Bethsaida and Chorazin that it would be more tolerable in the day of judgment (the 1000 year resurrection day) for Tyre and, Sidon than for them. Again of Capernaum, where He had done so many mighty works, He said, it would "be more tolerable for Sodom" (Matt 10:21-24.) Some will be beaten with many stripes, and some with fewer stripes; not literal whippings. but punishments in some way to help them to a better state of heart and mind and to overcome their sinful propensities. We are assured that as a tree falls so it lies, "there is no knowledge, nor device in the grave," each will rise with character and memory, just as when his eyes were closed in death, and it is that memory that will make the shame and lasting contempt. The shame and contempt of themselves will last until they have made a clean breast of their evil deeds. and if possible sought forgiveness of those they had wronged. Thus it is, "what a man sows, that shall he also reap." According- as a man now lives. will he rise to more or less of shame, or of 'joy. We form our own judgment day. happiness or sorrow. It is not the being "overtaken in a fault" or the failure perhaps under great stress of temptation, as when Peter. for instance. denied his Lord.. but it is the \Oiling. continued course of evil that degrades the heart and mind. forming an evil character, which will require the judgment of the Lord in that day, to correct and lead to higher ideals of holiness and righteousness.

When the Lord says (John 5:28, 29) that there shall be a resurrection of all that are in the graves, He does not mean just simply that they are to be awakened, but they are to be awakened or “come forth unto the resurrection of life”—a resurrection by judgment—by course of instruction. with rewards for righteousness and punishment for evil doing. and not until the end of Christ’s reign of 1000 years will the resurrection be completed. “When the judgments of the Lord are abroad in the earth then will the inhabitants of the world learn righteousness” (Isaiah 26:9.) Then it will be that “the rest of the dead” will be made alive again in the fullest sense. perfectly, towards God (Rev. 20:5), for Christ will then hand over the Kingdom to God, that God may be all in all (1 Cor. 15:24-28.) “And there shall be no more curse”

(Rev. 22:3); “And God shall wipe away all tears from their eyes, and there shall be no more death. neither sorrow nor crying, neither shall there be any more pain for the former things are passed away” (Rev. 21; 3.) Then all the painful memories, with all sin will not need to be remembered any more. but will be put away as far as the east is from the west.

THE TIME, MY SOUL, IS SHORT.

No time to linger by the way,
No time for ease, no time for play;
No time for earthly loves and joys,
No time for worldly cares or toys
The time, my soul, is short!

No time to murmur or complain,
No time to heed the heart’s dull pain;
No time for tears or mournful song,
No time to ask, How far ? How long ?—
The time, my soul, is short!

Ah, yes! ‘tis short—yet time enough
To run thy course, so steep and rough;
Just time to reap “the fields,” so white,
Before the coming of “the night”
Just time, my soul, just time!

Just; time to make thy heart more pure
Just time to make thy “calling sure,”
Just time to enter through “the door,
To reign with Christ for evermore
Just time, my soul, just time!

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JOY COMETH IN THE MORNING.

“Sing unto the Lord, (ye saints of His, and give thanks at the remembrance of His holiness : for His anger is momentary ; in His favour is life: weeping may endure for a night, but joy cometh in the morning . ”
Psa. 30:4, 5.

THE watchman said, “The morning cometh.” (Isa. 21:12.) Through making this answer, he forewarns us of night, but assures us of the morning. There is a morning, says he, therefore, do not give way to faintness of spirit, but there is a night between; therefore, take warning that you may not be surprised nor dismayed, as if the promise were broken, or some strange thing allowed to befall you.

There may be delay. he intimates, before the morning —a dark delay, for which we should be prepared. During this he calls for watchfulness, for the length of the night is hidden, the time of daybreak is uncertain. We must be on the outlook, with our eyes fixed on the eastern hills. We have nothing wherewith to measure the hours, save the sorrows of the Church and the failing of hearts.

During this delay the watchman encourages us to “inquire,” to “return,” to “come.” He expects us to ask “how long?” and say, “when will the night be clone?” He takes for granted that such will be the proceeding of men ‘ - .:- really long for the morning. To the hills of Seir thy will again and again return, to learn of the watchman what is the promise of the day; for no familiarity with the night can ever reconcile them to darkness, or make morning less desirable.

It is right for us to desire the morning, to hope for it, to inquire as to the signs of it hour after hour. God has set this joy before us, and it were strange indeed if, when compassed about with so many sorrows, we should forget it, or be heedless as to its arrival, for the coming of the morning is the coming of Him whom we long to see. It is the coming of Him “who turneth the shadow of death into the morning.” (Amos 5:8.) It is the return of Him whose absence has been night, and whose presence will be day. It is the return of Him who is the resurrection and the life, and who brings resurrection with Him, the return of Him who is creation’s

Lord, and who brings with Him deliverance to creation, the return of Him who is the Church’s Head, and who brings with Him triumph and gladness to His Church.

All the joy, the calm, the revivifying freshness of the morning, are wrapt up in Him. When He appears clay appears, life appears, fruitfulness appears. The curse departs. The “bondage of corruption” is no more. Clouds, storms, troubles, sorrows vanish. The face of nature reassumes the smile of unfallen times. It is earth’s festival, the world’s jubilee.

“The heavens rejoice, the earth is glad, the sea roars and the fulness thereof, the fields are joyful and all that is therein; the trees of the wood rejoice, the floods clap their hands, and the hills are joyful together before the Lord, for He has come, for He has come to judge the earth, with righteousness shall He judge the world, and the people with his truth.”—Psa. 96:11 ; 98:7.

This morning has been long anticipated. Age after age has attracted the Church’s eye, and fixed her hope. On the promise of it her faith has been resting, and towards the hastening of it her prayers have gone forth. Though afar off, it has been described and rejoiced in as the sure consummation towards which all things are moving forward according to the Father’s purpose. “There is a morning,” has been the word of consolation brought home to the burdened heart of many a saint when ready to say with David, “I am desolate,” or with Jeremiah, “He hath set me in dark places as they that be dead of old.”

Let us dwell for a little time on some of these Old Testament allusions to the morning, beginning with the Psalm from which our text is taken.

David had been in sorrow, and in coming out of it he makes known to the saints his consolations : “Sing unto the Lord, (1 ye saints of His, and give thanks at the remembrance of His holiness. For there is but a moment in His anger; in His favour is life; weeping may endure for a night, but joy cometh in the morning.”— Psa. 30:4, 5.

The earnest of that morning he hath tasted, but the morning itself he anticipates. Then joy has come. Then he can say (verse 11), “Thou hast turned for me my mourning into dancing; Thou hast put off my sackcloth and girded me with gladness.” But it is the voice of a greater than David that is heard in this Psalm. It is, like the 16th and 18th, one of Christ’s resurrection Psalms. He was “lifted up,” so that His foes were not made to rejoice over Him. He cried and was “healed.” His “soul was brought up from the grave.” There was anger against Him “for a Moment,” when He bore the sinner’s curse. But in Jehovah’s favor there was “life.” He had a night of weeping, a night of “strong crying and tears,” when His soul was sorrowful “even unto death,” and when beneath the waves of that sorrow He sunk, commending His spirit into the Father’s hands. But it was a night no more. Morning came, and with morning, joy. Coming forth from the tomb, He left all His sorrow behind; His sackcloth was put off, and He arose “girded with gladness.” He found morning and joy; and He is “the first fruits of them that slept.” There was a morning for Him, therefore there shall be one for us—a morning bright with resurrection glory.

Let us next take Psalm forty-ninth. These are Christ’s words, as is proved in Matt. 13:35. from the quotation of verse 4. He summons the whole world to listen. He “speaks of wisdom,” for He is Wisdom. He points to the vanity of riches, and their insufficiency to redeem a soul ; and who knew so well as He what a ransom was needed? He sees men going on in their wickedness, self-confidence, and vain-glory. He contrasts the wicked and the righteous. “Over the wicked the righteous shall have dominion in the morning.” The morning then brings dominion to the righteous— redemption from the power of the grave. In this Jesus rejoiced, in this let us rejoice. This joy of the morning was set before Him : it is the same joy that is set before us. Dominion in the morning is that to which we look forward—a share in the first resurrection of which those who partake live and reign with Christ.

Look again at the forty-sixth Psalm. It is the utterance of the faith of Israel’s faithful ones. The earth is shaken (verse 2, compare with Haggai 2:6 and Heb. 12:26, 27), the sea and the waves roar (verse 3, compare with Luke 21:25), but there is a river whose streams gladden them. God is in the midst of her.

Nay, “God helps her when the morning appeareth” (verse 5, margin), just as in the morning watch He looked out from the fiery cloud and troubled the Egyptians. Then the heathen are scattered at His voice—He sweeps off every enemy, He makes wars to cease, and sits Himself on high over the nations, as King of kings, “exalted in the earth.” From which we gather that the morning brings with it deliverance from danger—victory over enemies, the renewal of the earth, peace to the nations, the establishment of Messiah’s glorious throne. What a morning of joy that must be, for the Church, for Israel, for the whole earth—resurrection for the Church, restoration for Israel, restitution for the earth !

Look at the 110th Psalm. We see Jesus at Jehovah’s right hand, waiting till His enemies be made His footstool; and then He who said unto Him “Sit,” shall say, “Arise” (Psa. 82:8.) He is yet to have dominion on earth, and to sit upon the throne of his father David. Willingness, beauty, holiness, brightness shall mark His people in that morning of joy which His coming shall produce.

Read also “the last words of David” (II. Sam. 22:1-4), in which, as in the 72nd Psalm, “the prayers of David are ended,” or summed up. “There shall be a just one ruling in the fear of God; as the light of the morning shall He arise, the Sun of an unclouded morning, shining after a rain upon the tender grass of the earth.” Not till that Just One comes is that morning to dawn, for He is its light, and from His countenance is to break forth that light in which all earth is to rejoice. Then the darkness of the long night shall disappear, and the tribulation tasted in the time of absence be forgotten in the abounding blessedness of His everlasting presence.

Let us hear how in “the Song,” the bride refers to this same morning. She rejoices in the bridegroom’s assured love, and her desires and longings are not questionings as to the relationship in which she stands to him. This is with her a settled thing, for she has tasted that the Lord is gracious. “I am my beloved’s and my beloved is mine.” What directions do her longings take? Her “eyes are toward the hills,” over which she expects to behold him coming like a roe. Thus she pleads with him not to tarry, “Make haste, my beloved; and be thou like a roe, or to a young hart on the mountain of spices” (8:14). Thus she also anticipates the morning of fuller joy, even while enjoying present fellowship. “He feedeth among the lilies until the day breaks and the shadows flee away” (2:16, 17). And thus the bridegroom himself, feeling if one may so speak, the loneliness of the night, and that it is “not good to be alone,” longs like herself, for the day, and resolves to climb the hills, where he may not only be regaled with freshest odors, but may catch the earliest • gleams of dawn. “Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense” (4:6). On that hill let us meet Him in faith, and watch with Him in hope, yet ever remembering that though His joy which faith gives here, is unspeakably comforting, it is not the gladness of the marriage supper—it is not the blessedness of the bridal day. For He Himself, while telling His disciples, “Lo, I am with you always,” says also this, “I will not henceforth drink of this fruit of the vine until the day that I drink it new with you in My Father’s Kingdom” (Matt. 26:29).

There is the joy of deliverance from overwhelming danger. This was the joy of the Jews when their adversary perished and Mordecai was exalted :—”The Jews had light, and gladness and joy, and honor . . . the Jews had joy and gladness, a feast, and a good day” Esther ; 16). Such shall be the Church’s joy in the.; morning of her great deliverance. There is the joy of escape from captivity and return from exile, such as made Israel feel as men that dream. Such shall be the Church’s joy when her long captivity is done. Then shall her mouth be filled with laughter, and her tongue with singing; having sowed in tears she reaps in joy (Psa. 66:2). There is the joy of harvest (Isa. 9 :

3), and such shall be the Church’s joy. There is the mother’s joy when her pangs are over, and the child is born into the world (John 16:20). With such joy shall we rejoice, and our joy no man taketh from us. The joy in reserve for us is manifold and large; it will abide and satisfy; it is the joy of the morning—a long glad day before us; no evening with its lengthening shadows, no night with its chills and darkness. “There

shall be no night there, and they need no candles, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever” (Rev. 22:5).

The prospect of this morning—this “morning of joy” --nerves and cheers us under all our tribulation. Were this morning an uncertainty, how dark would the night seem! How difficult for us to fight against faintness and despair ! But the thought of morning invigorates and braces us. We can set out faces to the storm, for behind it lies the calm. We can ‘bear the parting, for the meeting is not distant. We can afford to weep, for the tears shall soon be wiped away. We can watch the tedious sick bed, for soon “the inhabitants shall not say, I am sick.” We can, look quietly into the grave of buried love and cherished hope, for resurrection shines behind it. Things may be against us here, but they are for us hereafter. The here is but an hour; the hereafter is a whole eternity.

A TOKEN OF MY COVENANT.

What shall I render unto Thee ?
What praise sufficient could there be
For all Thy benefits toward me,
O Thou Most High ?

I’ll drink Salvation’s cup to-day
Which Thou hast poured.
Be Thou my stay! Assist me as
Thy saint to pay My vows to Thee.

Remembering Thy Heavenly call,
I’ll strive to be sincere to all.
I pray for grace lest I should fall
From simple Truth.

In thought, in word, in all my ways
Thy holy standard I would raise,
Nor please, nor honor self, but praise,
My worthy King.

To-day in matters small or great,
I’ll serve with faithfulness and wait
For further joys. Oh, blessed state,
Thus serving Thee!

I’ll strive to “choose things that excel”;
All anxious care I’ll seek to quell,
And all discouragements repel,
And be content.

I’ll neither murmur nor repine!
I’ll trust my heart to care Divine,
To make of it a sacred shrine
Where Thou canst dwell.
—V.N.S.

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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,

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THE NEW YEAR.

THE opening of a new year is a most favorable time for special circumspection—for reviewing the year past, for the looking forward to the things coming upon the earth, and for a general survey of present conditions in the world, amongst the Lord's people, and particularly in our own hearts. This circumspection should be taken with a view to our continual growth in knowledge and in grace, that we may hold fast to our hope in Christ, and wait patiently for Him.

Never before in the history of the human race has there been such momentous happenings in the world as have been witnessed during the past twelve months. Thinkers in all walks of life regard the outlook with doubt, if not with anxiety; but just here it is the position of the Lord's people and the provision for their welfare that we have in mind.

It is because the Lord has called us out of the world to constitute the New Creation, His "Body," His "Bride," to share with Him His spiritual, heavenly glories and honors, therefore we should ever keep this in mind and strive for these things, for "even hereunto were ye called."—1 Pet. 2:21. Called to "glory, honor and immortality," it remains for us to make this calling and election sure. (Rom. 2:7; 2 Pet. 1:10.) Again, we are reminded, "Let us fear lest a promise having been left us of entering into His rest (the heavenly rest) tiny of you should seem to come short of it."—Heb. 4:1.

In the 91st Psalm the prophet tells who will stand, namely, those whose habitation is the Lord; those who abide under His shadow; those who trust under His wings for protection. The picture is that of a mother hen, who, when the hawk is about, clucks for her brood, calling them under her shadow, under her wings, under her special protection.

When considering the matter of the trials and testings of all the spirit-begotten New 'Creatures in the truth, we need to continually remember that they will surely be on three main points—(1) Faith, (2) humility, (3) love.

To fail in any of these will mean disaster. To come off conqueror in all three of them will mean energy and devotion to know and to do the Father's will. The time is short, and the tests will be severe. But He who is on our part is greater than all that he against us, and ready to render every assistance needful if our hearts be but loyal along the points mentioned; and if not loyal, then it would not be the will of God that we should be numbered amongst the Elect, because we would not be of the fore-ordained class, "Copies of His Son."

These thoughts lead us up to the propriety of good resolutions, holy vows, and the opening of the new

year is an excellent opportunity for these. Whoever is of a really and properly thankful heart will feel at this season particularly like saying with the Psalmist, "What shall I render unto the Lord, my God, for all His benefits to- me?" For the gracious favor and blessings received 'throughout all the days of our lives, and particularly during the past year, with its many changing scenes that have shaken the whole world. Then comes the response, "I will take the cup of salvation (which is the cup of sacrifice), calling upon the name of the Lord (for grace to help me). I will pay my vows unto the Most High, in the presence of all the people." And the more Fully we comply with these intentions and heart desires, the more complete will be our blessing and keeping, under whatever circumstances may be permitted of the Lord, and the greater our progress toward the Heavenly Inheritance. 4

Life and Death.

So he died for his faith; that is fine—
More than most of us do.
But, stay, can you add to that line
That he lived for it, too ?

In his death he bore witness at last
As a martyr to truth;
Did his life do the same in the past
From the days of his youth ?

It is easy to die; men have died
For a wish or a whim—
From bravado or passion or pride—
Was it harder for him ?

But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt;—

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led—
Never mind how he died.

EC.

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Communion with God.

(Continued from December issue.—No. 4.)

IN continuation of this subject respecting the privilege and benefits of communion with our Heavenly Father, and the causes and reasons for the permission of affliction, including sickness, as applying to tin: consecrated Church, further consideration is now given to the words of the Apostle James : “The prayer of faith shall save the sick.”(James 5:15.)

Three main classes of sufferings were brought to mind in our previous number, attention being directed to the first class—all the sufferings of Christ, and those of His Body members that are brought about directly by their zeal for the Lord’s cause in “filling up that which is behind of the afflictions of Christ.”

Of the second class of sickness and afflictions are poverty constitutional weaknesses, etc., which, like Paul’s sore , , the Heavenly Father sees will be really advantageous to us. For He doubtless often sees better than we how weak we are, and how a little adversity is necessary. These weaknesses God sees best to leave us under, but assures us. through Paul, of “grace sufficient” to counterbalance such weaknesses. A realisation of such care for our real interests, while humiliating, in that it forces conviction of our weakness, is refreshing and inspiring, in that it proves our Father’s love and care.

The third class includes chiefly such afflictions as God visits upon His children as special chastisements for special transgressions. These are mentioned in Heb. 12:5-11. “Son, despise not thou the discipline of the Lord, nor faint when thou art reproved by Him ; for whom the Lord loveth He disciplineth, and scourgeth every son whom He receiveth. If ye endure discipline, God dealeth with You as with sons; for what son is he whom the Father disciplineth not? But if ye be without discipline whereof all are partakers, then are ye spurious and not (real) sons Now, no discipline for the present seemeth joyous, hut grievous ; nevertheless, it yieldeth the peaceable fruits of righteousness unto them which are (properly) exercised (or trained) thereby.” This description, it will be observed, covers not merely the reproofs or rebukes of the Lord (verse 5), of the unfaithful and wanderers and transgressors, but also the disciplinary trials which come to us in well doing, and are permitted for the developing and strengthening of character ;— hence both second and third class sufferings.

It is only the rebukes and reproofs of the Lord for sin and unfaithfulness that we are examining in this third class of afflictions. We remark, too, that probably every son, except the one perfect one, our Lord Jesus, has at times needed and received rebukes by afflictions for unfaithfulness. And it is well that we should learn to recognise these rebukes and to wisely apply their lessons. Rightly dividing, We shall neither err with some in crediting every affliction to the devil—receiving none as rebukes from our Father, nor will we err on the other hand and suppose every calamity and accident which occurs to the world in general and to the nominal church to be a divine rebuke. We should see clearly that only the consecrated “sons” are under God’s special supervision, which includes rebukes by the Lord for sins and shortcomings, as well as afflictions in well-doing, permitted to test and perfect us. If therefore the saints experience serious afflictions, they should at once examine themselves conscientiously before God, to see whether their afflictions arise in any sense from: faithfulness to the Lord and the truth. If they find that they do, they should rejoice in them, and wait patiently for recovery, which without our asking sometimes comes speedily; praying meantime with thanksgiving for blessings enjoyed and with supplications for further usefulness in the Lord’s due time.

The Apostle Peter mentions some who suffered, not for righteousness’ sake, but as evildoers and as busybodies in other men’s matters. Such, as he shows, have no right to rejoice in such sufferings, but contrariwise to be ashamed,— to lay the lesson to heart and by God’s grace reform their methods.

While some, humble minded, do not readily recognise any sufferings as endured for the Lord's sake, and need to be encouraged along this line, others who do little and suffer little from any cause, imagine themselves martyrs for the truth. Let us avoid both extremes and think of ourselves soberly, underestimating rather than overestimating our little services and sacrifices.

But if we see no evidence that our afflictions have resulted either directly or indirectly from our zeal in the Lord's service, we should at once seek for a cause of the afflictions as a rebuke from the Lord, remembering that nothing could happen to us aside from our Father's permission, and that He never permits them except for a wise purpose.

:Of the rebuking afflictions, Paul wrote to the Church at Corinth (1 Cor. 11:21, 22, 27, 29, 30-34). After recounting how careless and unappreciative of their covenant many of them were, failing to recognise their proper participation with Christ, to be broken with Him and share His cup of suffering for the truth's sake, he says : "For this cause many are weak and sickly among you, and many sleep." This may refer to spiritual lethargy and sickness only but not improbably also to the physical.

The general object of many such afflictions is our discipline and reformation ; and happy is the son who shall speedily note a rebuke of the Father, and repent and come back quickly into full harmony; and who, exercised thereby, shall seldom need the rebuking rod of affliction. The Apostle refers to this also (1 Cor. 11:31-34), saying, "If we would judge ourselves we should not be judged (by the Lord)." If we would critically watch ourselves and correct our own faults, disciplining ourselves, we should not need to be taken in hand and disciplined :by afflictions. "But when we are judged by the Lord we are corrected, (in order) that we should not be condemned with the world." The consecrated are tried now, in order that they may not need any further trial in the future, during the Millennial Age, when the world shall be on trial.

"Is any among you suffering (afflicted), let him pray," says the Apostle (James 5:13). This counsel will apply to all the trials and afflictions of God's people, mental and physical, especially such as are of the first class or the second class. Such :sufferers may take all their troubles of every kind to the Lord direct, and be assured of His sympathy and grace to help and sustain. Such need no elders to pray for the forgiveness of their sins, and in the following verses (14, 15), where, evidently, the third class afflictions are referred to,—sicknesses, the result of rebukes from God for sins, and not sicknesses of the class first described, in which we may rejoice. James says: "Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and though he have committed sins they shall be forgiven him. Therefore confess your sins one to another, and pray one for another, that ye may be healed." The prayer, as we understand it, should be for the forgiveness of the sins of which the sickness is a punishment or rebuke, rather than for release from the deserved punishment. But if the sickness was a judgment or discipline for sin, we should expect that when the sin had been confessed and truly repented of, the Lord would remove the chastisement and raise up the penitent son from the affliction, either partially or wholly.—Compare Matt. 9:2-6; John 5:14; 1 John 5:16. -

But let us remember that this statement does not refer to the various small aches and annoyances to which we, in common with the world in general, are subject; and Which serve us a good purpose in the development of patience and sympathy for others. We know this, first of all, by the calling in of the elders of the Church (the senior, or chief, or official members) to pray over and anoint the sick with oil : because such extreme measures would be quite improper for a slight ailment. We know it, secondly, by the Greek word used for "sick," in verse 14, which has the significance of helpless or impotent.

OUR PRESENT STANDPOINT.

We see, then, that promiscuous praying for healing during the Gospel Age would have been improper, and that only by means of the gift of healing were the early cures of the age performed : that it ceased with the death of the apostles after accomplishing its object : and that the proper prayers relating to sickness, on the part of the saints, have been those offered for the forgiveness of sins—as a result of which healing followed.

The saints cannot properly pray for their own health now, any more than could their Master. They cannot properly ask the restitution privileges which they have consecrated, nor can they ask that their sacrifices be nullified by having all the cost of weariness, exhaustion, stripes or sickness miraculously removed. But when they realise their afflictions to be punishments for sins, they can still feel at liberty to confess their sins one to another, and pray to God for forgiveness, and thus they may, as a result, be healed.

The saints who abide in Christ, and in whom His Word abides, may pray for others than themselves; namely, in cases where they are sure their object is not self-exaltation; where their desires for the recovery of the sick are not selfish; where they have reason to believe that the restored health would be consecrated to good works and to the glory of God. In such cases we may upon request pray for the recovery of the afflicted or imbecile, not of the consecrated little flock—the sacrificers, the Royal Priesthood. Yet even in such cases, though our faith must necessarily be strong, because confident of asking from right motives, and at a time when the Lord is pleased to grant a beginning of restitution blessings, we should always say, as the Master did in His prayers, “Nevertheless, not My will but Thine be done.”

However, it is not time yet to expect general healing or restitution work, as that evidently will not be due until the entire Priesthood shall have finished sacrificing and entered with their Head and Chief Priest, Jesus, into the glories and perfections of the heavenly state or condition, typified by the Most Holy of the Tabernacle and Temple.

In view of the Scripture teaching, all the consecrated will surely desire to walk in the footsteps of our Lord Jesus and those who followed Him most closely ; ignoring in this as in other things their own preferences as to how they would like to think about it, and how they would like to do and have God do in such matters. Let us fully submit our wills and methods to God’s plan and arrangement as expressed and illustrated in His Word. As “new creatures” we may ask freely and persistently for all spiritual blessings and graces and unselfishly for all our necessities promised. Then, sure that such will come, we should seek for them, and acknowledge them with thankfulness, by whatever agency or channel sent.

But in earthly matters we must be very careful : let us ask for nothing beyond our actual needs, as God (not we) sees the necessity and expediency—thankful always for the “bread and water” promised, as well as for every additional comfort. Realising always God’s superior wisdom and boundless love for us, we should fear to take our interests in any degree out of His hand. Thus we may always live rejoicing, realising that, whatever may befall us, all is working out for our good.

“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 clays to come can only bring
Their perfect sequences of love,
Thy larger, deeper comforting.”
(Concluded.)

Sons and Daughters of Comfort.

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.”—Rom. 15:4.

COMFORT! Consolation! What rest and refreshment, peace and joy these words imply! All the true people of God are represented as His children—sons and daughters ! Some of these are sons of comfort and daughters of comfort, while others are sons and daughters of pain, continually causing more or less of distress and discomfort to others and to themselves. We want to see this subject in its true light, in order that we may each act accordingly ;—that a larger and an increasing number of the children of Zion shall be sons and daughters of comfort to all with whom they come in contact, and thus in a general way comforters to the Church as a whole. Some may be inclined to query : Does the true Church need comfort? Are not the majority too comfortable already? Do they not rather need to be stirred up, to be reminded of their sins, to be chided and made generally as uncomfortable as possible, to the intent that they may thus be helped onward and upward?

We would not ignore the fact that there are occasions when reproofs and corrections in righteousness are proper, as the Apostle advised. But we have no sympathy at all with the thought so common with some good people, viz., that they should always be feeling miserable, by continually nagging and fault-finding, upbraiding and terrorising.

We believe that such well-meant but mistaken efforts have done much harm, have driven many away from the family circle of Zion.

Those needing reproof, rebuke, etc., are such as are walking after the flesh and not after the Spirit—in violation of their covenant. Those who should be warned to flee from the wrath to come are such as have never yet fled for refuge to the hope set before them in the Gospel, —such as are without God, and have no hope in the world, no relationship to Christ,—through faith and obedience. But the true “wheat,” the true members of the Body of Christ, the consecrated, are, however imperfectly, continually seeking to walk after the spirit; though they are well aware that because of imperfections of the flesh they do not and cannot walk up to the spirit. These, instead of needing reproofs and rebukes and smitings and upbraidings for their shortcomings, which they admit and deplore and strive against, need sympathy, assistance, comfort.

Few probably have noticed to what extent the Scriptures administer this very “balm of Gilead” to the true children of Zion; but the Scriptures are full of comfort, and there is great need that all who are truly the Lord’s people should see to it that they are more and more sons and daughters of comfort in the Church, administering to one another the helpfulness and encouragement and refreshment which the Lord intended. Our Lord spoke of the Holy Spirit as the Comforter, saying, “I will pray the Father, and He shall give you another Comforter.” (John 14:16.) To what extent our Lord Jesus was a Comforter we may judge as we look back to the three and a half years of His ministry, and at its close hear Him say to His faithful ones, “I will not leave you comfortless”—orphans, bereaved of a caretaker. And as respects His care over the apostles while with them, we have a suggestion from His prayer to the Father, “Of those

whom Thou hast given Me, I have lost none, save the son of perdition,” as the Scriptures foretold.—John 17:12.

It had been foretold of our Lord in advance, through the prophets, that He would be a Comforter, as we read, “The Spirit of the Lord God is upon me; because Jehovah hath anointed me to preach good tidings unto the meek ; He hath

sent me to bind up the broken-hearted; . . . to comfort all that mourn ; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.”—Isa.- 61:1-3.

All this means that our Lord Jesus was a Comforter in Zion above and beyond all other comforters. He entered into sympathy with the meek and lowly and right-intentioned in all of their weaknesses and trials and difficulties ; and this is the hold that the character and words of Jesus have to-day upon our hearts, and also upon the hearts of many who are not His people in the full consecrated sense. It was not by continually chiding the apostles, and accusing them, but because, instead, our Lord sympathised with them, assisted them, and interpreted their heart-intentions liberally, generously, that they became more and more His faithful followers, even unto death. Notice His dealing with the Apostle Peter, after he had denied Him, cursing and swearing. Many of the Lord’s followers, if in His stead, would have felt it their bounden duty to rebuke Peter publicly before all the apostles, and to have required public confession and some sort of penance ; and on every possible occasion afterward to have thrown in his face his weakness and disloyalty.

Such have not rightly interpreted and copied the Lord’s spirit, and hence are not sons and daughters of consolation in the

Church. They are, on the contrary, strife-breeders, vexatious hinderers of the work they desire to forward. They should hear the Master’s voice, “Take My yoke upon you and learn of Me.” In proportion as we learn of the Lord we become, not mouthpieces for the Law merely, but mouthpieces specially for mercy and love and helpfulness and comfort.

So lay as the record shows, our Lord did not once mention to Peter either his profanity or his disloyalty. Peter knew about these without being told ; he had wept over them; a mere word from the Lord in chiding, reproof, might have discouraged him,—perhaps hopelessly. The nearest thing to a reproof in our Lord’s conduct and language was the inquiry, “Lovest thou Me?” Let all who would be true sons and daughters of consolation in Zion learn this lesson from the great Teacher—not to strive to punish and correct and reprove and rebuke, but to avoid these so far as possible, and to inquire, not so much about the past as about the present. What is the offender’s present attitude toward the Lord and toward His flock?

COMFORT AND COMFORTING NEEDFUL

It was with the full appreciation of the fact that the Church would need comfort rather than chiding and reproof that our Lord said, “If I go not away the Comforter (the Holy Spirit) cannot come.” The ransom must be paid, must be presented in the “Most Holy,” to the Heavenly Father, before His blessing could be bestowed. That blessing would yield the comfort of the begetting of the Spirit and comfort of the exceeding great and precious promises to those who had accepted Jesus,—and to those who would believe on Him through their word. True, our Lord spoke of the Holy Spirit as reproving, but not as reproving the Church. He said, “He shall reprove the world of sin, of righteousness, and of a coming judgment.” The nearest suggestion to reproof in respect of the Holy Spirit’s dealing with the Church is that given by the Apostle when he says, “Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” And again he says, “Quench not the Spirit.”—Eph. 4:30 ; I Thess. 5:19.

The grand provision made for the comfort of the Lord's people clearly indicates a necessity for such comfort ; nor is this necessity difficult to find. The Lord's people are beset on every hand with adverse condition';, —the world, the flesh and the adversary—seeking to intimidate or discourage or entrap the new creature, so as to hinder its development in grace, knowledge and love, and ultimately to hinder it from the attainment of the perfection and glory to follow, which God has promised to the faithful only. What we need, in order to make us sons and daughters of consolation in the Church, is a larger measure of love and sympathy in our hearts. In proportion as sympathy and love come in, they will crowd out the spirit of strife and contention and judging and fault-finding ; even as they crowded out at first the spirit of the flesh,—anger, malice, hatred, strife and vainglory.

As a rule (there probably are exceptions to all rules) those who have the spirit of helpfulness, of comfort, of consolation, and who are able to pour this balm into the wounded hearts of others most liberally, are those who themselves have passed through severe trials, difficulties, disciplines, and who have thus been touched with a feeling of the infirmities of our race, and, more than this, have been touched with a feeling of sympathy for the weaknesses and oppositions which assail the “brethren” in their endeavour to walk after the Spirit—not after the flesh.

Those who have not “bowels of compassion,” who have little of sympathy, little of desire to lend a helping hand to the weak or the stumbling or those who are out of the way, have much yet to learn respecting the real meaning of the word love, in its higher senses—perfect love, love for the brethren, yea, love that extends to all mankind, even to enemies, as it has opportunity, but “especially to the household of faith.”

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words that they may reach
The hidden depths of many a heart.

O give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

O fill me with Thy fullness, Lord,
Until my very heart o'erflow,
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.
(To be continued.)

Faith Encouraged.

“Thy faith hath made thee whole : go in peace.” (Luke 8:48.)

NO essential element of Christian character is given greater prominence in the Scriptures than faith. “Without faith it is impossible to please God.” In this requirement we see the condescending grace of our Heavenly Father, who, though so far above us, yet, like a tender parent, desires the reciprocal love and implicit confidence of His intelligent creatures. Since Christ is the appointed Agent of God in His dealings with men, whom God bids all men to honor, even as they honor the Father, and since He is the appointed way of access to God, faith in Christ is necessarily a part of our faith in God. Those who believe in Christ believe the testimony which God gave of His son through the prophets and, through Christ’s own teachings, and the mighty works which God wrought by Him, to the end that men might believe, have a sure and abundant ground for confidence, so that faith might not be mere credulity, but a reasonable thing.

To believe in Jesus in those days, when His mighty works astonished the people, and the beauty of His holiness impressed every beholder, was most reasonable to those of simple hearts, who desired only to know the truth of God and to obey it, and who, therefore, had no crossgrained will or prejudice of their own to oppose it. Nor are the evidences, the foundation of faith in Christ, any less reliable to-day than they were then. On the contrary, they are still more abundant and strong—a firm foundation that can never be moved. In simple faith, reliance upon the testimony of Christ, the sick woman came to Jesus, so fully assured of His power that she did not wait even to call His attention to herself when the multitudes thronged about Him; “for she said, If I may touch but His clothes, I shall be whole” ; and she was instantly healed. And Jesus, perceiving her faith, said unto her. “Daughter, be of good comfort: thy faith hath made thee whole; go in peace.”

This miracle was immediately followed by another, still more wonderful—the raising of the dead to life. Faith had brought an anxious father to Jesus to request the healing of his daughter. But while he was making the request, a messenger came to him saying, “Thy daughter is dead, trouble not the Master.” The messenger evidently knew nothing of Jesus’ power to raise the dead, and the anxious father would probably have abandoned all hope except for the Lord’s reassurance of his faith, “Fear not : believe only, and she shall be made whole.”

In the former instance the faith was exercised by the patient; but in this case it was exercised by another on behalf of the patient, who, being dead, had no ability to exercise faith. Yet the faith in the power of Jesus of those who had requested the healing was a very weak faith, and when they saw the child was dead all hope departed. They had considerable faith in Christ, but they did not believe that His power extended to the raising of the dead and were quite incredulous at the suggestion of the Lord’s words—”Weep not; she is not dead, but sleepeth”—knowing that she was dead. As in the case of Lazarus,, our Lord here referred to death as a sleep, in view of the fact of the resurrection. The term is similarly applicable to the whole human family in the death that came upon all through Adam ; because there shall be an awakening, a resurrection of the dead, both of the just and the unjust. The second death, from which there shall be no resurrection, is never called “sleep” in the Bible.

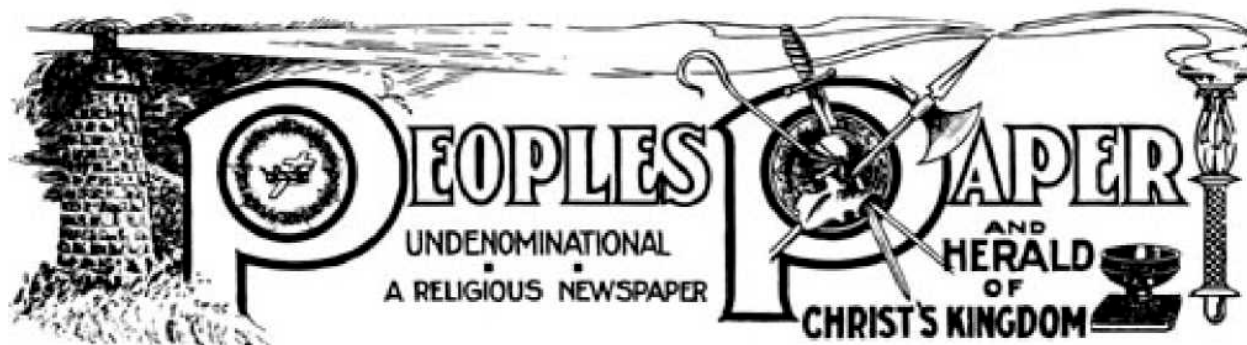
It is worthy of note, that while our Lord took with Him the parents and three of His disciples into the chamber of death, that they might witness the awakening, when they manifested their lack of faith, He put them all out, and then recalled the dead to life, and permitted them afterward to come in and minister to her. Thus, while He rewarded their faith, weak though it was, He reproved them also, and gave them overwhelming evidence of His mighty power. The statement of verse 55. when relieved of the mists of a false theology, is very clear. “And her spirit came again,” simply signifies, “and her breath returned,” and is so rendered in the Emphatic Diaglott, the Greek word “pneuma,” translated “spirit” in the common

version, signifying breath, wind, or the spirit or breath of life. With the reinstituting of the breathing process and the healing of the physical organism came reanimation, restored intelligence, and the dead lived again. Thus the Lord rewarded even the weak faith, and gave them additional and overwhelming evidence to strengthen and establish their faith. The Lord did not expect or desire the people to have faith without good substantial evidence upon which to base it, but He did desire and reward the faith that was exercised to the extent of the evidence. A faith without substantial evidence upon which to base it, is mere credulity, and generally degenerates into gross superstition, unworthy of the intelligence which God has given us.

REST.

“Upon Thy Word I rest,
So strong, so sweet, so sure;
So full of comfort blest,
So wonderful, so pure
The Word that changeth not, that faileth never!
My King, I rest upon Thy Word forever!”

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Christ and Him Crucified.

“I am determined to make known nothing among you save Christ and Him crucified.”-1 Cor 2:2 (Diaglott).

Here we have a definite statement by the Apostle, which, when fully analysed, presents to us another of his many direct and forcible remarks, beautifully exemplifying his whole manner of life. Harken to St. Paul’s expressions of deliberation and positiveness borne of true Christian fortitude and disciple-hip, and as-praiseworthy as they are commendable: “I am persuaded that nothing shall separate me from, the love of God in Christ Jesus, my Lord” .

-I know in whom I have believed, and am persuaded that He is aide to keep that which I have committed unto Him against that day.” “This one thing I do.” “I shunned not to declare the whole counsel of God”—and many other similar utterances manifested a complete reliance upon and rest in Jehovah through our Lord and Saviour.

Viewing our sacrificial covenant in the light of our Christian life and experience, dear brethren. what is your attitude, and mine, respecting this highly desirable characteristic, representing as it does fidelity to God, .fixity of purpose, and a determination to will through! Unless this requisite quality of heart and mind is being developed, and based upon that one foundation truth of “Christ and Him crucified,” you and I can never hope to gain an abundant entrance into the kingdom.

To-day we see very much the spirit of determination, fortitude and sacrifice in the world, some of it more or less praiseworthy. much sadly misdirected, because borne of selfishness. error, deceit and pride. This is not the determination the Apostle verified in his life, and stimulated in others. No, because it was wholly and solely exercised and demonstrated through the power of the Spirit, by which he was begotten as a member of the once crucified but now risen Lord.

Call to mind the time ‘when we made our consecration to the Lord. How decided we were; how loyally and wholeheartedly we entered into the race; how zealous and active in the dissemination of the truth. What determination was ours as expressed by word and conduct. Alas, the words of the Apostle again come to our ears : “he did run well, who did hinder you?”—and as we trace hack the years over the intervening period unto now, what do we find, not hearsay, but from actual happenings and experience d any have lost their first love; a goodly number have wilted under the trying- vet needful experiences sent to test that avowed determination and solemn promise. Brethren, no need to scan the years in the past—what about the present! Are we each and all honestly living up to our vow and covenant with Jehovah?

Do we love the truth with a greater love than formerly. and are we active and alert in its service and promulgation? Do we by word and act shun not to declare the whole counsel of God? Can we be sure that this determination of the Apostle is ours also to the fullest extent, or do we regret a laxity over the twelve months since last we met in happy convention! We are reminded time and again that the time is short and the night far spent. Have we heeded the Scriptural injunction to redeem the time and to so number our days and secure the season for ourselves and so act according to true heavenly wisdom; to preach the word, instant in or out of season to ourselves, to walk circumspectly; that it is high time to awake out of sleep, and to realise that “the Judge standeth at the door”? If so, brethren, what heed are we giving to the warnings as they ring out with no uncertain sound in these last times. Are we not enjoined to be doers of the Word, and not merely hearers, and thus becoming deceived?

So then, rightly viewing this determination as set out in the words of our text. let us try and gain a little insight into the reason for this commendable quality being exercised by St. Paul. The latter portion of our text reminds us of the Apostle’s unswerving faith in the Anointed One, and the great atoning work to be accomplished through our Saviour.

It is the same beloved Apostle who has written so fully in all his epistles with respect to the only means of salvation through a “resurrected Lord.” and His high station on account of loyalty and obedience even unto death.

No wonder St. Paul, in his appreciation and determination to know no other Name under heaven, expressed himself with such telling significance and effect—“I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life I now live, yes, this life of devotion, determination, and sacrifice. I live by the faith of the Son of God, who loved me and gave Himself for me.” And again, “That I may know Him, and the power of His resurrection, the fellowship of His sufferings, being made conformable unto His death, if by any means I might attain the fruition of my hope in Christ, even a partaker of the chief or first resurrection in power and great glory.” Consequently, realising he was anointed to preach the Gospel, and make known the mystery hid from ages and from generations. the Apostle set himself resolutely and determinedly to fulfil his course without offence until the day of Christ, notwithstanding the fact ‘that he was well aware that bonds and afflictions awaited him in every city, and that as a chosen vessel he must bear his Lord’s name before kings and rulers, amid opposition, persecution, hardship and distresses on account of the cross of Christ, which he was determined to witness to and uphold. “God forbid,” says this loved Apostle, “that I should glory, save in the cross of Christ, by whom the world is crucified unto me, and I unto the world.”

Brethren, do we grip the Apostle’s faithfulness and zeal, with his sincere heart’s yearning and fervent spirit and desire, that his life might ever be a pattern to the believers! St. Paul did not pin his faith in that which was not real, nor did he ever seek to demonstrate his determination through the arm of flesh. No he had learned what true baptism into Christ that He could do all things through Christ who strengthened him, and he was ever desirous that the same energising spirit of power that raised the Lord from the tomb, might so quicken his earthen vessel that thus this same disposition of loyalty and determination, exhibited by our Saviour, might ever be his lot also. The Apostle gloried in the cross of Christ, because he knew it was the power of God unto salvation, and so He preached Christ at every opportunity, and gladly witnessed, by his whole manner of life, the truth of his words when he said, “Christ liveth in me.”

Only, dear brethren, as we intelligently understand and grasp the import of this expression, “Christ liveth in me,” can we truly revel in our blessed hope and glorious prospect concerning this revelation or mystery which St. Paul was determined at all costs to preach and to give witness to.

Do we feel we are fruitful ‘branches in the “One true vine”? Does the spirit witness to us of our oneness in Him, whose life was broken for us! Is there a greater depth of sincerity, and a more fervent zeal toward

the cause We profess to value so highly, than there was twelve months ago, or have we been standing comparatively still, or even taken a retrograde step! As we examine ourselves, what room for earnest thought and meditation there is when we compare our lives with the “one true standard,” and the staunch, commendable life of our dear brother, St. Paul. Is it not a fact that he who seeks to water shall be abundantly watered himself — he that soweth bountifully shall also reap bountifully—that the liberal soul shall be made fat, and that there is he that scattereth and yet increaseth? Surely we are enjoined to let our liberality be known to all, for the Lord loveth a cheerful giver, and “it is more blessed to give than to receive.” “To him that bath shall be given” is the Bible record, but what about the counterpart which reads,

“He that soweth sparingly shall also reap sparingly”; “There is he who withholdeth more than is good and it tendeth to poverty” : “Take away the talent from him, and give to him that hath ten talents,” is the striking lesson of our Lord’s parable of the talents in their use or misuse.

When the Apostle uttered the words of our text he did not merely mean that he was determined to preach the fact that his Lord came into the world to save sinners, and subsequently died on Calvary’s cross. That was certainly the basis of Jehovah’s atoning work ; but we remember that in his epistle he was addressing the Corinthian brethren, who were well instructed and versed in this great foundation truth respecting the cross of Christ. No, our text suggests a far greater depth of meaning as it would relate to the mystery which the Apostle desired to reveal to these brethren, with its relative, essential, and vital importance to every prospective member of the Body of Christ. “Save Christ (the Anointed One) and Him crucified,” 372 years of faithfulness, loyalty, obedience, humility, meekness, gentleness, patience, kindness, longsuffering, tenderness, sympathy, love and compassion, from Jordan’s river to Calvary’s hill, and for what purpose! Yes, dear friends, “for what purpose?” we ask. Was it not that this testing to the full, in the exercise of all the fruits and graces of the spirit, might prove Him a faithful High Priest in things pertaining to God, and to make reconciliation for the sins of the people? Was not this the deeper viewpoint which the Apostle shunned not to declare as he realised that the anointing which came upon our Lord as an earnest of the spirit of sonship, with its attendant hardships, testings and sufferings, was the only means of fulfilling Jehovah’s purpose respecting the Messiah, and a class called to joint-heirship through the same spirit begetting and narrow road of obedience and sacrifice? This was the mystery or testimony which St. Paul longed to preach to those having heard the “glad tidings” amongst the Corinthians, and also to those who subsequently would believe through his word; but with the hearing ear, he well knew that there was to be the understanding heart if that preaching was to have the desired effect.

How very many to-day, like the Corinthians of old, having heard the Gospel of salvation through Christ, and having entered into covenant relationship, seemingly fail to manifest the power of the Gospel in themselves and towards others. They outwardly appear to be living consecrated, God-fearing lives, but somehow or other seem to lack that keenness and alertness, that propelling and compelling influence which savors of a quickened life, energised and moved by the power of the Gospel, and as living stones desirous of being built up unto Him, our “living Head.” This class appear to receive the truth in the love of it, but the same carnal tendencies of the Corinth brethren more or less retard the progress, and so make applicable to them the words of this same Apostle where he says : “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.” “

In the light of our text it is apparent that if we value our standing in the Anointed ()ne, if we highly esteem God’s wondrous grace showered upon us, and have tasted of the heavenly gift and the power of the Age to come, then, too, our witness must, like the Apostle’s, be in demonstration of the spirit. and with power, and based not upon a mere mental knowledge that Christ lived and died, but, on the contrary, “Christ and Him crucified,” and in all the details that constituted Him the Anointed, in a life which revealed this testimony of God, and as a basis for the fulfilling of the mystery, made known only to the

saints.

We must feel, dear brethren, that the subject is all important, and just as the Apostle “preached Christ,” and Christ only, as his constant theme, hope and joy, so his whole manner of life was a living witness to the fact of a life

centred in the crucified, and subsequently risen, Lord of Glory. While we sometimes sing, “All for Jesus, all for Jesus crucified.” can we grasp the measure of love of Him who framed the plan! Does the cross of Christ move us to greater depths. as we would long to show, by word and action, our gratitude in return for that great love? Can we, too, say, “For me to live is Christ,” or are we measuring our esteem by more or less indifferent and luke-warm tendencies?

While our subject relates to St. Paul’s determination to preach the Gospel, we can enlarge with equal propriety on the matter of what constitutes preaching, respecting every earnest disciple of the cross of Christ. We may be sure that the life of St. Paul was not merely set apart to orally proclaim the truth, but in a deeper sense, surely, in the Anointed One, he ever lived, moved, and had his being.—”Though I speak with the tongues of men or of angels, and have not love, I am become as sounding brass or a tinkling cymbal.” Yes, unless our words are mixed with a strong faith and fraught with the Spirit’s power, backed by a life in conformity therewith, we will be constituted empty vessels, like unto that great Babylonish system, from whose mouth proceeded unclean spirits, designated “frogs” by the revelator, speaking loud, swelling words, having men’s persons in admiration because of advantage, and vainly puffed up by imaginations, pride, hypocrisy, and deceit.

Brethren, let us during the year 1932 be awake and alive, not only to our privileges, but also our responsibilities as prospective fellow-heirs in the Body—”Woe is unto me if I preach not the Gospel,” was the beloved Apostle’s realisation of his position, and just so with us. He named the name of Christ, and well knew just what this confession signified. He had covenanted to live for Christ. “Baptism unto death” to St. Paul was no fanciful undertaking, but a stern reality. :He found no comparison whatever with the richness of the inheritance to that of this world’s vain, en:, show, to which formerly he had been so largely associated. Do we feel likewise, and can we say in so many words, “Since my eyes were fixed on Jesus, I’ve lost sight of all beside”? If so, let us all resolve during the coming year to manifest that appreciation by a fuller Christian life, in all its characteristics, as displayed by this faithful and loved Apostle, and thus living nearer to our God, and expressing a closer walk with Him. as we journey along side by side with our great “Burden Bearer” and sympathetic High Priest, and Elder Brother, we shall steadily, but no less surely, he found reflecting the “true light,” and thus he changed from glory to glory even unto the likeness of our Lord and Head. Let us, then, make our boast ever and only in the cross of Christ, boasting in His finished work, glorying in our standing of justification through Him, glorying in the rich provision and lot of the saintly class, called and chosen in our great High Priest, rejoicing in every opportunity of spending and being spent, that our covenant be not only carried into effect, but finally consummated in and through our Head.

Yes, brethren, let us rightly and earnestly make our boast as it is written—”He that glorieth let him glory in the Lord,” and again, “God forbid that I should glory, save in the cross of Christ. my Lord, by whom the world is crucified unto me, and I unto the world.” (See Jer. 9:23, 24.) To natural Israel, Jehovah said, “Prove Me now herewith.” If any feel themselves spiritually lean, and not enjoying such fellowship with the Lord as they would desire, that they are unable to_ draw as closely to Him as they would like, to all: such the Lord says, “You have neglected your covenant; here are My words, Prove Me’; fulfil the terms of your covenant, and see if I will not be faithful, and do for you exceedingly and abundantly more than you could have asked or thought.”

It behoves us to look about us to note to what extent we have been faithful to our vow of sacrifice, and to

remember that it is not a sacrifice for a day or a year, but “even unto death.” A little while the trials will be over, but until that little while is past we are in the trial time, and it is proving us either worthy or unworthy of the glorious favours which we seek, the chief blessing, “joint heirship.” If we appreciate it, let us seek it in the Lord’s way, let us see to what extent there are other things in our lives that we might render unto the Lord, and which He will accept, not through any worthiness of the deeds or the sacrifice, but through the merit of Christ. Let us see if the days and hours as they pass are spent in a consecrated manner, let us note to what extent moments and days are spent in some selfish manner, or visited upon others beyond the reasonable requirements of duty as marked out in the Divine Word. Let us see to what extent we perform our vows unto the Lord ; let us take note of what time, or influence, or money we are using in the Divine service, and what proportion this bears to the whole.

Of the Jews the Lord required a tenth, “ a tithe.” Of the spiritual Israelites He makes no positive requirements, hut leaves it for us, that by the degree of •our sacrifices, according to our abilities, we may demonstrate the measure of our love ; but who would say that one-tenth of time, influence and talent would be enough for the spiritual Israelite to render to Jehovah for all His benefits’ Surely all would agree that one-fourth, even, would be a very small measure, indeed, as compared with our true obligation.

All should feel that the sacrifice is a “whole” burnt offering, a complete sacrifice of every item and element of our talents, power and privileges, all should feel that they may keep for use upon themselves, and for use upon those dependent upon them, only such measure as would seem to be necessary to decency mid reasonable comfort, and not for what might be termed luxury or waste. Those who accept the Lord’s proposition heartily, and render to Him their all to the extent of their ability, will find their leanness departing and their joy of heart increasing more and more. “I am determined to know nothing among you but Christ and Him crucified.”

“He that glorieth, let him glory in the Lord.”

EASTER CONVENTION,

A preliminary message is to hand from the Secretary of the Adelaide Class intimating that it is their intention to arrange for the usual Convention in that City at Easter time. Further particulars relating to the days of meetings and other arrangements will appear in our next issue, and may also be obtained from Miss H. E. Copping, 70 Fairford St., Unley, South Australia.

GOD WORKETH IN YOU.

“Not yet thou knowest what I do
Within thine own weak breast;
To mould thee to my image true,
And fit thee for my rest;

But yield thee to my loving skill,
The veiled work of grace,
From day to day progressing still,
It is not thine to trace.”

“Yet walk by faith and not by sight
Fast clinging to my hand;
Content to feel my love and might
Not yet to understand.

A little while thy course pursue,
Till grace to glory grow;
Then what I am and what I do
Hereafter thou shalt know.”

F. R. Havergal.

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.

Convention News

IT is with grateful hearts and thanksgiving to our Heavenly Father that the Melbourne Ecclesia report the very encouraging, happy and helpful occasion of their Christmas Convention, extending over three days, and terminating on the Sunday evening with the usual farewell, "Love-feast" and appropriate hymns.

We desire to express our deep gratitude and appreciation of the loving services of the dear brethren who travelled long distances in order that our assembling together might prove profitable, and thus it surely proved to be. Many beneficial thoughts were given that indeed were a stimulus and an incentive to more earnest endeavour in running for the great prize held out only to the truly faithful. We were constantly reminded and enjoined, as we viewed the life and experience of our Lord and the Apostles, and examined their attitude and oneness of purpose, of the increasing narrowness of the way, and the great necessity of touching lightly the things of this earth, and to have a deeper and yet truer sense of our rich and blessed inheritance as prospective members of the Body of Christ.

The theme selected for our Convention was a most important one, and was taken from Romans 12:11, relating to the fervency of spirit which must characterise the life of every true follower of Christ. All present desired that throughout the coming year, this needful quality would more and more be manifested in themselves and toward the brethren.

The studies in Psalm 46, Isaiah 53, and 2 Cor. 6:1-10, gave rich variety and diversity of thought, and reminded us forcibly in the first instance of the unstable and chaotic condition of the world to-day with the governments and people in that restless, discontented attitude which gives strong evidence of the near approach to the setting up of God's righteous Kingdom, according to the many prophecies cited, showing that the world at that time will have to learn righteousness and submit to the requirements of Jehovah as His law of love and truth would gradually extend world wide.

The study in Isaiah proved the wealth of meaning in the prophetic truth contained respecting the Head of the Church and His humiliating experiences necessary in order to provide for man's redemption, and as the basis of the great atonement work. We noted, too, the rich assurance that, on account of our Leader's sacrificial death and subsequent resurrection through the power of Jehovah, a special class, invited to walk in the same narrow road of self-denial and obedience, would, if faithful to their Covenant, share the wonderful blessings of joint-heirship with their Lord as Jehovah would "divide the spoil with the strong"—the overcoming Church. It was good to note again in this chapter that our Lord, on account of His loyalty, obedience, suffering and death, would eventually see of the travail of His soul and be satisfied the whole world of mankind brought into subjection through Jehovah's reconciling work, by the medium of our Lord and Saviour, together with the earth restored to Edenic perfection to be again the glorious habitation of a perfected race through Christ.

In our final study we were again reminded of the Apostle Paul's love and faithfulness amidst severe persecution, suffering and hardships, borne so commendably and with fixity of purpose on account of the cause of truth and the brethren, and were encouraged and exhorted as he would beseech the justified believer not to receive the grace or favour of God in vain, to count it a wonderful privilege to suffer for the cross of Christ, and to esteem the rich inheritance as surpassing wonderful and our fondest hope.

Addresses by visiting brethren and others were much appreciated as the various topics relating to the great "Shepherd of the sheep," and His loving watchcare over the "Flock" in needful experiences, that His people might be led to enjoy the rich pastures and to drink deeply of the "water of life" provided for His "little ones," who attentively and meekly hearken to the good Shepherd's voice and seek ever to have a

closer relationship under His protecting care. Another encouraging address was along the line of what constitutes an “immovable Christian life.” We were exhorted not to be moved away from the “hope of the Gospel,” and to exercise those characteristics of fortitude and determination exhibited by the Apostle Paul as he “shunned not to declare the whole counsel of God.” Emphasis was given to the great need of energising ourselves in the Christian way, and just as an athlete would strain nerve and muscle in an earnest endeavour to gain his objective, so in the Christian race, we were reminded that there must be no relaxation, but that every possible effort must be put forth if we would obtain the prize held out to those who earnestly and zealously seek the desired goal.

All present much appreciated other subjects of importance and interest brought forward by four brethren who spoke respectively on the necessity for greater “fervency of spirit”; a fuller sense and realisation of our great inheritance, exhorting us to “constancy of hope”; the desirability of understanding just what is represented by the fruit of patience in the Christian life, that each member of the Body of Christ must not only merely endure patiently, but that it must be a cheerful, willing submission, as each and all would be found possessing their souls in patience, as it is written--“Let patience have her perfect work that ye may be perfect and entire, wanting nothing; for ye have need of patience, that, after having done the will of God ye might receive the promise.” Last of all, yet by no means least, we were reminded of the greatest asset the Christian has, as he journeys along the “pilgrim way”—and that was the blessed privilege and power of prayer. We were made to realise again that without prayer the Christian could never hope to succeed, that full advantage must at all times be exercised in our daily need to supplicate the “Throne of Grace,” and to seek Divine assistance for our every hour of necessity.

Appreciating the studies and discourses as we did, the friends were not unmindful of the love and zeal displayed by the sisters, who so faithfully attended to the many necessary little details which go to make convention arrangements complete, and spared no effort in seeing that the temporal as well as the spiritual interests of the brethren were served.

The Melbourne friends greatly appreciated the messages of Christian love sent along from our South Australian and other brethren, and in their desire to reciprocate unanimously agreed to convey to the various classes represented by the gathering, their warmest Christian love and greetings, together with verses I-1(1 in 2 Cor. 6.

We pray that God’s richest blessing may be with the dear ‘brethren who so gladly journeyed to our city in order to help and encourage the friends here, and our fervent desire is that the good lessons received may bear rich fruitage as all would strive to put the valued instructions into practice, in an earnest endeavour to do all things with a single eye to the praise and glory of our loving Heavenly Father.

Correspondence,

Sydney, N.S.W.

Dear Brother, 17/1/32.

Greetings in the Lord's name. I have been procrastinative for some days regarding writing you re the Christmas Convention. I may say that we had a very prosperous time spiritually, there being about 25 present, although some of our brethren were absent for various reasons. We invited other friends, and some availed themselves of the opportunity, and the number was very encouraging for our class at Rawson Chambers.

We held a praise and testimony in the afternoon; such meetings always seem very spiritual, bringing all in close touch with each other. At the evening service a discourse was given by a brother on the evidences of the Lord's presence, and although he had nothing new to give us, nevertheless, he stirred up our pure minds, and one felt it was a special blessing to God's children to have the privilege to be living in the end of the age.

The world seems to be in a morass, men's hearts failing them for fear; our wise men all suggesting what has brought us to our present trouble, and some pointing to a way out, as they think; but alas! the wisdom of our -wise men will perish. May we keep our hearts in love for the Lord and the brethren and our sympathies warm for the world of mankind.

I sincerely trust you had a blessed time at your convention. I was with you in spirit, and it would have taken very little persuasion to have sent me over to you. If the Lord spares us another year I may avail myself of that privilege and see the dear faces of the brothers and sisters of the Melbourne class.

I now close with Christian love to all the dear friends at your end from sister and myself, not forgetting the Rawson Chambers class friends included.

Remaining in the one hope. J.H.T.

N.S.W.,
The Secretary, 18/1/32.
Berean Biblical Institute.

Dear Brother,

Your welcome letter to hand the other day, also the books and "Herald." I was going to answer before but kept putting it off, being too much taken up with the books, and I thank you very much for them, as they are great helps.

Since reading Brother Russell's works I often wondered how he knew that some words were not in the early MSS., but now it is all clear to me, not that I doubted him, but you see I did not know about those three early MSS., and used to wonder how he knew that he had the early manuscripts.

You see the Scriptures are something I have only taken up lately, in fact early last year, although it is about eight or nine years since I got the Studies and tried to read them, but somehow I could not understand them until early last year; so after putting them aside all those years it seems hard to understand now why I could not see through them then.

I wish to sincerely thank you for all your kindness to me in letting me know about these secondhand Helps, for I now have more wonderful Helps than I thought I would ever have, and it is due to you being so thoughtful that I was able to get them. So hoping you receive no end of rich blessings from the Lord for all your trouble and work. With much Christian love,

Yours in the one hope.B.C.M.

Dear Brethren,
17th January, 1932.

I am enclosing in this letter , and I would like you to send a Manna Text Book to an address I will give you. To the same address you may also send one copy of "Hopes Beyond the Tomb," and you may send two copies of the same .to me, and the balance you may use for the Lord's work in the way you think best.

I went to Sydney at Christmas time and met with the brethren there at Rawson Chambers, and all at that meeting seemed to have the Lord's Spirit, and it seemed good to be among them. I was sorry when it all ended and had to return home to these lonely parts, where I never hear anyone praise the Lord or sing a spiritual song. Some of the brethren are better situated, so that they can meet together, than others who are on the lonely outposts.

I called at the doctor's as I was on my way to Sydney, having not been too well for some time. My eyes have been tired and weary; at times I could scarcely see to read. But when we know the Lord we can rejoice in every experience of life. How cheering is this morning's Manna Text and comments, and as we have the knowledge of God and Jesus our Lord, how grace and peace is multiplied unto us. There is nothing can comfort our hearts more than the words of the glorious Gospel of Christ, which it has pleased our Heavenly Father to reveal unto us by His spirit, for the spirit searcheth all things, yea, the deep things of God. Wishing you continued blessing from our Father.

Your brother in Christ. B.J.

Sons and Daughters of Comfort.

(Continued from January issue.)

“For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope.” (Rom.15:4.)

THE holy Spirit comforts the Church in various ways.

(1) It comforts us by enabling us to come into such unity with the truth and with the Lord, that we can, to a considerable extent, see matters not only from the divine standpoint, but also can appreciate and feel from the same standpoint. For, although the spirit of the truth is in the Word of Truth, there is, nevertheless, a necessity that the eyes of our understanding should be opened to comprehend the Word of Truth; and this double comfort is ours through the possession of the holy Spirit, in proportion as it abounds and is shed abroad in our hearts. It, of course, abounds and is shed abroad in the Word, but this is not sufficient. It must also be in our hearts, a living power. Thus we read in Acts 9:31, of the early church “Walking in the fear of the Lord, and in the comfort of the holy Spirit.”

2. It comforts us through the Scriptures, and through the promises of God. The Word of God as the channel of the truth is to comfort us in proportion as the holy Spirit guides us into an understanding of it, as our text reads.

3. The Church, the brethren, in proportion as they become imbued with the holy Spirit and with the knowledge of Truth, which it brings to their appreciation and comprehension, thereby become representatives of the spirit in the Church—comforters. This is the thought of the Apostle when he says: “Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus.”

Reversing the foregoing order and considering the way in which the brethren are to comfort the Church, we note that it is as the channels of the Spirit and as the mouthpieces of the Word. No one is competent to be a comforter unless such a one has received comfort from God. So to speak, the Lord’s people begin receiving their comfort from the time they accept the assurances of God’s Word respecting His mercy and love as exhibited in Christ Jesus. In their appropriation of this Divine favour to themselves by faith, they had their first taste of comfort, peace and joy. As they then proceeded and learned the way of the Lord more perfectly, the door of access into a still further grace was opened unto them, the grace of invitation to joint-heirship with Christ in the Kingdom and its glorious work of comforting and uplifting mankind in general; and as the door of favour was entered, additional comfort, peace and blessings were added and understood and appreciated. And then, as the favoured ones progressed under the ministries of the Truth,

supplied by the holy Spirit, and became more and more able to rightly divide the Word of Truth, and to appreciate the different features of it, in the same proportion, their faith grown stronger, and their comforts and joys multiplied through increasing and deepening knowledge of His plan.

As His people behold in the glass of the Lord’s Word His glory, the reflected light of His glorious character illuminating their hearts and enabling them to comprehend with all saints the lengths and breadths, heights and depths of the divine love, it brings still increasing confidence and comfort. Every one of these steps of progress rightly received and every additional element of character developed prepares the favoured one for the exercise of his privilege of being a comforter to others. It was his duty and privilege to begin, to comfort others as soon as he received the first element of comfort himself, and to continue distributing the comforts as they came to him. Indeed, we know both from experience and from the Word that unless he thus made use of the favours and blessings, and showed his appreciation of

the Grace of God by shining it forth upon others. his light thus being obscured would grow dim and eventually lie extinguished. But the point we need to impress is that ability to be a comforter depends upon growth in grace and knowledge, for none but those who themselves are comforted dispense this grace to others.

Notice the Apostle's exhortation on this subject, and along the lines marked out. In 2 Cor. 1:3-7 he says "Blessed be God even the Father of our Lord Jesus Christ the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ, and whether we be afflicted it is for your consolation and salvation. and our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation (comfort)."

Ten times in these verses does the Apostle use this word "comfort." He evidently had a keen appreciation of how much the Church needed such consolation, and how much the God of all comfort wished to have His faithful ones comforted, and how even the strongest in the Church needed comfort. What better evidence could we ask than that the Spirit of comfort which the Heavenly Father manifested, which the Lord Jesus manifested, which the Apostles manifested, and which all the faithful are called upon to exercise is indeed the very spirit of the truth. Consequently, those who are making greatest progress in this direction as comforters in Zion are growing most in grace, and so, we may be sure, will lie best able to grow also in knowledge and to nut helpful to the Church in every sense of the Word. and to lie used of the Lord as mouthpieces in the ministry of His Truth.

A little further along in the same epistle (2 Cor. 7:4-13), the Apostle uses this word "comfort" seven times, saying. "I am filled with comfort. I am exceedingly joyful in all our tribulation, for when we came into Macedonia our flesh had no rest, but we were troubled on every side ; without were fightings, within were fears. Nevertheless, God that comforteth those that arc cast down, comforted us by the coming of Titus; and not by his coming; only, but by the consolation wherewith he was comforted of you, when lie told US your earnest desire, your mourning, your fervent mind toward me; so that I rejoice the more. Therefore, we were comforted in your comfort." Here we see illustrated in the Apostle's language the mutual helpfulness of the Church in this matter of comfort. Titus had a part in it ; Paul had a part in it; the Church at Corinth had a part in it; every member possessing the holy Spirit and exercised by it had a share; and the Apostle declares that all this comfort was of God. And he expresses it as though this were God's general disposition. in every such circumstance of His people when he speaks of Him as "the God of all comfort," and "the God that comforteth them that are cast down." We may safely understand, therefore, that wherever we find one of the Lord's followers, however great his weakness, however much cast down, we have, in his case, presented to us an opportunity of serving the Lord, of being channels of His mercy, and carrying to the downcast one, something of comfort. consolation and helpfulness.

Speaking respecting his own course, the Apostle, in his first letter to the Thessalonians (2:11), gives us a little insight to his methods, and shows us that he neither domineered nor tyrannised over the Church, nor continually harassed, threatened and upbraided them. On the contrary, he says, "We know how we exhorted and comforted and charged every one of you as a. (proper) father cloth his children." This familiar spirit in the Apostles, which enabled them, as fathers and brethren in the Church, to comfort and assist, should be a guide now to all who would be servants of the Lord, and helpful children of comfort—sons of consolation.

It is those who enter into this real spirit of God who are thereby proportionately prepared to comprehend the meaning of the prophecies and revelations of the Lord. which are hidden to the worldly wise—hidden to all who have not the spirit of Christ, of sympathy and love. Possibly, this is one reason why so few of the professed expounders of the Word of God meet with any success in interpreting it; probably this is

one reason why so many are in darkness. They have not received the spirit of comfort and love, and, therefore, cannot appreciate the loving, gracious plan which God's Word upholds. Perhaps it was not by accident that the Apostle, when stating that we are to "grow in grace and in knowledge," put the grace first.

We have seen what it is to have the comfort of the brethren through the holy Spirit; let us now inquire what it is to have "the comfort of the Scriptures." which we are enabled to comprehend by the possession of the holy Spirit of comfort. We note again the prophetic statement of (Isa 61:1). and that while this applied primarily to our Lord, the Head Of the Body. it must. therefore, necessarily also apply to every member of the anointed. The Spirit of the Lord God is upon all the members coming down to them from the Head.

As it is not our commission to break men's hearts, even the worldly, hard hearted ones. but to leave them for the Lord to break through various disciplines and judgments; so likewise it is not appointed unto His to comfort those who do not mourn; nor is it our commission to specially cause mourning that we may comfort it. Our commission is to seek out the meek and the mourning ones, who have appreciated their own 'shortcomings and weaknesses, and who are

looking for refuge and deliverance.

It is the wrong thought which some get that the Lord's people in this present time should be gloomy, morose, sad—mourners for sin. Whoever has heard the Gospel message has cause for rejoicing. When the Lord said "Blessed are they that mourn, for they shall be comforted," He said it in the Jewish age—under the Law which condemned all imperfection, on account of which, therefore, all who were hungering and thirsting after righteousness and seeking to walk uprightly were necessarily in mourning for their sins, because of their inability to come up to the grand standard of the perfect law of God, and hence their inability to gain everlasting life under the conditions of that Law. The Apostle represented not only himself, but all sincere Israelites groaning under the when he cried out, "O wretched man that I am! Who shall deliver me from this dead body?" - (Rom. 7:24.) He was mourning, and the Lord appointed that all mourners in Zion should lie comforted—comforted with the assurance that, while they were sinners and imperfect and could never justify themselves before God under the Law, nevertheless, God himself had found a ransom, had redeemed His people. It is in view of this comforting assurance of the Gospel that the Apostle, after representing himself as the Christian, has found the deliverance, and exclaims, "'Planks be to God who giveth us the victory through our Lord Jesus Christ."

The Lord's people, having embraced the Truth, find themselves beset on every hand with oppositions from the Evil One and his servants; and were it not that they have the comfort and consolation of the Scriptures and the joy and peace which the world can neither give nor take away, theirs would be a sad lot indeed. But, under conditions as the Lord has arranged them, it is their privilege, even while suffering the loss of earthly things for righteousness' sake, to rejoice in tribulation, and in everything give thanks.

What is the secret of this rejoicing in tribulation? Whence comes so great comfort as this? It comes through the comfort of the Scriptures, made luminous by the holy Spirit. For instance, take the inspired prophecy respecting Rachel weeping for her children, refusing to be comforted, because they are not. (Jer. 31:15-17.) The Lord's message of comfort to Rachel and to all who have suffered loss through the great penalty of death is, "Refrain thy voice from weeping and thine eyes from tears; for thy little ones shall come again from the land of the enemy." Does this speak peace and comfort to the wounded heart? Yes, it brings a consolation, a comfort, with which no error can compare. There are, indeed, various delusive fancies which picture themselves before the minds of the bereaved, in which they fain would trust and hope; but they are weak. are intangible they have no foundation in the Word of God. 'Hence, they cannot give real rest or peace in such a time of trial.

We notice that the Apostle implies in some of his statements, that the comfort and peace of the Church are dependent largely upon unity of the Spirit of the Lord in the various members : and that we, from experience, should note that this is the case. He says, Finally, brethren. farewell. lie perfect, be of good comfort. be of one mind, live in peace, and the God of love and peace shall lie with you” (2 Cor. 13:11), and again (Phil. 2:1-2). “If there be any consolation (comfort) in Christ. if any comfort of love, if any fellowship of spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. What exhortations these are to unity, peace, brotherly kindness! How they suggest to us patience, forbearance, gentleness. helpfulness and comfort. one to another in the Church ; that thus the Spirit of the Lord may abound in all, that each may make the greatest possible progress in the right way. It is for us all to strive more and more to be Worthy of the name of Comforters of the brethren. Let us have the holy Spirit abounding in us more and more. for this is the Lord’s good pleasure, that with it dwelling in us richly we may be all sons and daughters of comfort in Zion. representatives of our Father, and channels of the holy Spirit. as well as of the Truth.

(Concluded)

OUR SUFFICIENCY IS OF CHRIST.

Where’s the day that I’ll call dreary While His favor shines so bright?
Where’s the time in which I’ll weary Of His loving words of light ?
Where’s the test of faith that’s greater Than the measure of His grace ?
Where’s the loss of goods more precious Than what’s given in its place ?
Where’s the stone on which I’ll stumble While I trust to Him my hand ?
Where’s the fear to make me tremble When His words the winds command. ?
Where’s the cross that is too heavy When His strength cloth lend me aid ?
Where’s the crowned head I’d envy While He’s having my crown made.

Benj. F. Barton.

A man’s pride shall bring him low: but honour shall uphold the humble in spirit.—Prov. 29:23.

A humble heart is a vessel of all graces. It cloth better the soul and make it holy, for the soul is never fitter for God than when it is humbled. It is a fundamental grace that gives strength to all other graces. So much humility, so much grace; for, according to the measure of humiliation is the measure of other grace, because a humble heart hath in it a spiritual emptiness. Humility emptieth the heart for God to fill it. If the heart be emptied of temporal things, then it must needs be filled with spiritual things; for nature abhorreth emptiness, grace much more.—Sibbes.

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THE LORD IS MY SHEPHERD.

Psalm 23.

(Convention Address)

WE will notice in regard to our text that throughout the Old Testament the word rendered “Lord” is, in the Hebrew, “Jehovah,” and therefore applies to the Heavenly Father. The thought is that the great Over-Shepherd appointed His Son as the “Good Shepherd,” even as His Son also has appointed under-shepherds in the Church, subject to Him.

The work of shepherding is not exercised toward the world, as the Good Shepherd does not shepherd goats or wolves. The only ones who are shepherded are the „sheep, and special care is taken of these. If we would inquire, who are these sheep, we find that the Scriptures give us good evidence that originally the Jewish nation constituted the Lord’s flock and that King David recognised himself as one of the sheep. Israel was not chosen by the Lord because they were better than the rest of mankind, hut God made an exception of that people on account of Abraham, for whose sake lie became the Shepherd of Israel.

In this Psalm we have the picture of an “Eastern shepherd,” as they were termed in Palestine, tending his sheep, which differs from most of the present day styles of keeping sheep in this land. Here, we have our sheep enclosed by fences so that they cannot get away. and in some cases, where necessary, secure enough to prevent wild animals .getting in to molest them. The sheep of Palestine, grazing in a country where there were no boundaries, always

needed a shepherd to protect them from wolves and various wild beasts, to keep them guarded in general, and to lead them to good pastures.

The Eastern shepherd, with his love and care for the sheep, is given as an illustration of our Heavenly Father’s care over His “sheep.” Our Redeemer was sent forth as the Good Shepherd, who gave His life for the sheep, and by His death opened the door of the sheepfold of divine love, favour, rest and peace. This was a favourite picture which our Lord gave of Himself, “I know My sheep and am known of mine,” “My sheep hear My voice and they follow Me, a stranger they will not follow, for they know not the voice of :Arangers.”

Our Shepherd speaks to His flock in a language which they understand and seek to Obey; it is a language which goats and wolves cannot comprehend. To His sheep, His written Word, treasured up in the heart,

marks the way of truth, His special providences further shape the peculiar course of each individual, and the abiding presence of His Holy Spirit makes manifest every intrusion of any other spirit, which seeks to beguile and lead astray. The true sheep will cultivate that communion and personal fellowship with the Lord which is their privilege.

While it is refreshing for us to take a comprehensive view of the divine favour and care manifested in provisions made for our welfare as His sheep, it is well that we should ever keep in mind that the Lord has appointed undershepherds; and that their value as overseers consists in their faithfulness in making known to the sheep the great Shepherd's message, and to the extent of their ability, communicating His tone and Spirit with His Word. The faithful of these, like the Apostle, may urge, And ye became followers of us and of the Lord."-1 'I'hess. 1:6.

On the other hand these sheep are called upon to mark the spirit of the under shepherds, whether or not it comports with that of the Chief Shepherd, so that they be not led astray. They are to try the spirits of those who pose as undershepherds, to note whether they be of God or whether they speak of themselves; whether their words or deeds are according to love or according to selfishness.

Our Lord Jesus declared, "Other sheep I have which are not of this fold, them also I must bring, . . . and there shall be one fold and one shepherd"—ultimately. These other sheep we would understand to be the restitution flock, which, during the Millennial Age, the Lord will shepherd, gathering the willing to His right hand of favour, and who will ultimately be ushered into the blessings He has provided for them on the earth. The wayward goat class of that same age will be destroyed in the second death.

We may be glad indeed that the many heathen who have gone down into the great prison-house of death are to be awakened and granted full opportunity to come to a knowledge of the Good Shepherd, and to be guided by Him into the path of life, in the following of which, with His assistance, they may be fully recovered from all the imperfections entailed upon them by the fall. We rejoice, however, to know of the "little flock" which the Lord is now selecting for a place in His spiritual kingdom, and we may specially rejoice to be privileged to join its numbers now through our Redeemer and Shepherd, following whithersoever He may lead us in the narrow way.

Our Lord says, "My sheep follow Me," and this relates not to the flock of the future but to the "little flock" of the present, which He is now gathering out of every nation, people, kindred and tongue during this Gospel Age. It is the Father's flock, and our Redeemer represents Him as He informs "As I hear, I speak," "I came to do the will of Father in heaven." Thus He fully represents the Great Shepherd, saying, "All mine are thine and thine are mine." In another place He says, "Thine they were and Thou gayest them Me." The value of our relationship to the Great Shepherd and His Son increases in our appreciation, in proportion as we grow in knowledge. As our Lord said, "This is life eternal that they might know Thee, and Jesus Christ whom Thou hast sent."

Then what consolation is the declaration. "I shall not want." Our Lord assures us that the Heavenly Father will withhold from us nothing that will be for our good. It is not the merely justified believer that is a member of this "little flock" at the present time, but the sanctified believer, fully consecrated to walk in the footsteps of the Good Shepherd, to hear His voice and follow Him. Our Redeemer informed us at the start, that following Him as His disciples, as His sheep, must signify to us, as to Him, worldly disfavour and opposition, not only from the Adversary, but also from those deluded by him and under the sway of his spirit of evil. In addition, we are to contend with our own blemishes and weaknesses. Such a picture of the narrow way would no doubt have terrified us, had it not been for our Shepherd's comforting promise of succour in every time of need, and His assurance that these trials to the flesh, rightly received, would constitute a part of our development in the spirit and preparation for the rest that remaineth for the people of God.

“I shall not want” may be applied in general to the necessities of the present life, for He will grant us whatsoever would be good for us according to His will; but He also specially means that, in another sense, we shall not lack the disciplines, the trials, the instructions, the encouragements, the reproofs and the assistance necessary for our attainment to “the glorious things that God hath in reservation for those that love Him,” supremely. The only condition connected with this promise is that we shall abide in His love, abide in His flock, continue to hearken to His voice and to follow His directions. How dangerous, then, to all of the true sheep would be any measure of worldly ambition, pride or self-esteem. How necessary that the heart should be right, desirous of knowing and obeying the Shepherd’s voice. With what care should the sheep scrutinise the motives which actuate their daily conduct, their words and the thoughts of their hearts.

As new creatures we are learning to realise more and more the barrenness of worldly hopes, ambitions and knowledge. More and more we should be giving heed to the leadings of the Good Shepherd, who is guiding His flock of new creatures for their spiritual refreshment through the winding paths of the “present evil world.” Those sheep which keep nearest to the Shepherd secure the fattest and richest experiences and refreshments. On the contrary, those which stray, looking for pastures green on their own account, or following the voice of false shepherds, are the ones

that are likely to eat of the poisonous growths, and fall into the pitfalls of sin and thereby be devoured by the ravenous beasts of passion and worldliness. Happy are the sheep who learn to know the voice of the true Shepherd, and whose faith is such that they follow closely and not afar off.

“To lie down” means to be resting, to be contented. This is the privilege of all the true sheep. Outwardly they may be distressed and “on the run,” assailed by the world, the flesh, and the Adversary; but as new creatures they may be at rest, at peace, because of their nearness to the Lord, and because of their faith in His overruling providence, under which all things work together for their good. “Great peace have they that love thy law, and nothing shall stumble them.” These let the peace of God rule in their hearts and are thankful. It is to these that our Lord’s words apply.

“My peace I give unto you, let not your hearts be troubled, neither let them be afraid.” This rest, this peace of heart, is absolutely essential to our development as new creatures, even as the crystals are deposited from the liquids when they are still and not when they are agitated. So the character which God is developing in us absolutely demands that a condition of rest, peace, quietness of heart shall be attained ; and to the attainment of this condition, patience, faith and love, the chief graces of the spirit, are necessary.

A very important lesson for every sheep to learn is the need of the Shepherd’s care and guidance through all the intricate passages of life. The Apostle asks, “Who is sufficient for these things?” Then he declares, “Our sufficiency is of God,” in Christ. He who redeemed us has gone the way before and directed that we walk in His steps. Those who become so wise in their own conceits that they fancy there are nearer ways and shorter cuts and more flowery paths to paradise, are deceiving themselves. If those who recognise the message and necessity of walking circumspectly in the Master’s footsteps neglect these, and become overcharged with the world and earthly ambitions, joys and toys, they are surely unwisely selling the glorious heavenly birthright for a mess of earthly pottage.

He who carefully follows the Master experiences the truth of the declaration, “He restoreth my soul.” How many find their spiritual strength refreshed as they walk in the paths of righteousness, because He leads them “for His name’s sake.”

His shepherding care is further realised where it says, “Though I walk through the valley of the shadow of

death, I will fear no evil, for Thou art with me.” This valley was entered by our race at the beginning through disobedience.

We have been in this valley for a long period. The shadow of death has been over the human family, and its accompaniments of sickness and sorrow have extended to every creature, so that the Apostle rightly said, “The whole creation groaneth and travaileth in pain together, waiting for the manifestation of the sons of .God,” waiting for the uplifting power of the reign of Christ and His Church, the sons of glory, to bring the promised restitution and, help out of the “valley of the shadow of death” back to the heights of light and love and divine likeness.

Our text represents the true sheep as saying, “I will fear no evil.” How appropriate! Weak and poor and insufficient of ourselves, and surrounded by foes, we nevertheless need not fear, for the developed sheep are not fearful of what the demons may seek to do, knowing that “all power in heaven and earth” is in the hands of our Shepherd King, and that He is directing our ways, and we can rest assured while He is at the helm that every experience shall work out a blessing, to the intent that, by the first resurrection change, He may take us to Himself and give us a share in His heavenly Kingdom. We have no need to fear, we have His promise, “Lo, I am with you always, even to the end of the age.”

“Thy rod and Thy staff comfort me.” The shepherd’s rod or club was, according to record, one of hard wood, and with it the shepherd was prepared to defend the flock by combating every foe. The staff was lighter and longer; and more like a cane with a crook at the end. With it, it is stated, the point was used at times by the shepherd to prod the sheep that were careless, and with the hook he sometimes helped out any that had stumbled into rough places. Our Shepherd has a rod for enemies, and the staff for His sheep: the one for their protection, the other for their relief and assistance and correction. How comforting to know that all power is committed unto Him in heaven and in earth, and that under His protecting care nothing shall by any means harm us. No wonder that under such circumstances the sheep may enjoy “the peace of God which passeth all understanding,” having the assurance that all things shall be overruled for their eternal welfare.

We might take an instance when the Apostle Paul was brought before the governor Felix, and reasoned concerning a judgment to come which made the governor tremble. The Apostle did not attack the governor’s character, but he did better by lifting the mirror of the perfect law of love and liberty before the governor and let him see for himself how far short he came of the standard which alone God can approve. The courage of the Apostle in holding up the truth before one who so largely had to do with the decision of his own case is remarkable and commendable. Those who are on the Lord’s side and who, therefore have the Lord on their side in all of life’s affairs need fear no evil. The absence of fear, however, should not in us, any more than in the Apostle, lead to bravado or discourteous manner or language. The divine rule is, as expressed by the Apostle, that we should speak the truth in love.

“Thou preparest a table before me, in the presence of mine enemies.” The picture of the shepherd and the sheep has been gradually fading, and is now in the past. Instead of pastures and water brooks we now have the table and the cup. We hear the under shepherds say, “This is the bread which came down from heaven and this cup is the blood of the new covenant.” Our Lord sacrificed His earthly interests that we might partake of them through faith and be justified thereby and appropriate to ourselves more and more the ‘benefits of His sacrifice. He passes to us the cup of His sufferings and death, saying, “Drink ye all of it.” By thus appropriating the merits of His sacrifice and participating with Him in His sufferings we are His sheep, we are the branches of the true Vine, we are members of His Body. This provision is made for us in the presence of our enemies. “Marvel not if the world hate_ you,” said our Master. Yet even in the presence of the opposition of the world, and with the Adversary using all manner of besetments, we are privileged to partake of these blessings ; and we can feast with our Lord and none can make us afraid.

In harmony with this promise of the Scriptures to all who open their hearts to receive Him, He comes in and sympathises with them. He girds Himself as a servant and comes in and serves us, setting before us rich things from His store house, things new and old. Under this service all the old truths become fresh and appetising, refreshing and strengthening, and new truths are ours fitting to the peculiar time in which we are living.

“Thou anointest my head with oil, my cup runneth over.” Let us realise first that our Lord Jesus is the Anointed, and that His anointing was typified by the anointing of Aaron with precious oil (typifying the holy Spirit) which ran down unto the skirts of his garment. Let us think of this as the holy Spirit which, since Pentecost, has anointed all the sheep that have come into the fold, for the Body of Christ. Let us appreciate this anointing and abide under it, allowing it more and more to be what the Apostle terms an unction from the Holy One, affecting our every talent and power, bringing them all into subjection to the divine law of love.

“My cup runneth over.” Our Master’s cup was one of suffering and ignominy. It ‘becomes our cup also; hut He promises us a new cup of joy and rejoicing which He will share with us fully in the Kingdom. By faith we can enjoy it now and realise that it is full to overflowing. “Surely goodness and mercy shall pursue me all the days of my life.” Surely this is so ; looking back we can praise the way in which goodness and mercy have pursued us, and the conclusion of the whole matter, the end of the journey, is to occupy a place in the heavenly mansion, our Father’s house. . What a glorious consummation to all our hopes. Why should we murmur or complain at the roughness of the journey which will bring us to such a glorious goal. “Therefore let us dwell in the house of the Lord forever.”

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,

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Birth of a New Era

The Marquess of Lothian, discussing the question whether our civilisation is declining, expresses the opinion that we are witnessing the birth of a new era, and that “the ultimate result of the doubts and dilemmas which so distract and disturb the human mind to-day will be the gradual birth of a type of human society in which -international unity and economic brotherhood will be added to the political and religious freedom we now enjoy”

It is over fifty years ago since Mr. C. T. Russell pointed out that the “present evil world” had reached its closing years and would soon pass away as predicted by the prophets, the apostles and our Lord Jesus Christ. Not that the literal “earth” or literal “heavens” were to be destroyed as so many have erroneously taught, but that the controlling powers in both social and religious spheres would be displaced by a “new heavens” spiritual arrangements and a “new earth” social arrangements. Mr. Russell’s works were not received by the clergy generally; indeed, he was very bitterly persecuted by ministers of various denominations and his works were denounced. That, however, has ever been the lot of the reformer, or one who lived ahead of the times. Now, the teachings which he proclaimed and made so plain that the “wayfaring man” could read and understand, are being declared by others. The influence of his works has told upon the public thought, and developments in the breaking up of the present systems, social and religious, clearly vindicate his forecasts. His work, “The Divine Plan of the Ages,” though published so long ago, is still the best exposition of the Bible. In fact, we know of no other publication that can harmonise the Scriptures and reveal so wonderful a Divine purpose regarding the human race. The closing chapters, such as the “Day of Jehovah,” so accurately depict the present day worldwide conditions, and while indicating the great trouble which is developing, also show the silver lining and that the outcome will be that the kingdoms of this world are to become the kingdom of Christ. Satan has been the ruler of the present evil world, but Christ will be King over all the earth in that “world to come wherein dwelleth righteousness.” (2 Pet. 3:3-13.) We recommend to all the reading of the “Divine Plan .of the Ages,” and if any have difficulty in obtaining a copy we shall be glad to hear from them. The Marquess appears to expect the better day to be gradually established by a sort of evolutionary process under human leadership and the present day systems. The Scriptures, however, clearly state that the present systems will break down altogether in “a time of trouble such as never was since there was a nation.” The new age will be established in righteousness—a “new heavens”, i.e., instead of Satan being the prince of the world, Christ will be King, and instead of wicked spirits (fallen angels) co-operating with Satan and operating in spiritualism and all the false religions and superstitions which to-day delude so many in heathen and also in so-called Christian lands, the Church glorified (the sons of God) will co-operate with Christ in guiding the poor groaning creation into ways of righteousness and peace —thus making a new earth. (Romans 8:22, 19.)

EASTER CONVENTION AT ADELAIDE

The Adelaide Class have pleasure in announcing that arrangements are well in hand for their Annual Convention, to be held at Stott’s Rooms, Flinders Street, from Good Friday to Easter Monday inclusive.

An early notification from those anticipating being present—who have not already been in touch with the Secretary—will be appreciated.

Easter Monday is to be spent at Gauger in the local class’s usual meeting place.

The Memorial of our Lord’s Death will be celebrated on Thursday evening, March 2-1111, at 8 1).111., in Levitt Hall, Wakefield Street. Correspondence received by the Secretary, Miss Copping, 70 Fairford

Street, Unley, South Australia.

Life power! That is what we all need, is it not ?— power to rise “far above all” the earthly things that seek to drag us down. “It must needs be that offences come,” said the Master; but there is no “needs be” that we should be crushed and conquered by them. And is it not blessed to know that the Lord’s restraining hand .is over all, that nothing can touch us but His will ?—that He knows our circumstances, disposition, weakness, and surrounds and rules over all ?—L. A. Barter Snow.

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Constancy of Hope,

(Convention Address).

CONSTANCY signifies being constant or steadfast —fixedness or firmness of mind. Hope signifies a desire for some good, accompanied by expectation of obtaining that which gives hope, or furnishes ground for hope.

On the surface of the Scriptures there would seem to be many different hopes mentioned, or different things to be hoped for. There is the hope for those who are running in the race for the high calling of God. There is the hope of the resurrection of the dead (Acts 23:6). The Scriptures tell us that we are saved by hope (Rom. 8:24). They refer to the hope of righteousness (Gal. 5:5), the hope of His (Christ's) calling (Eph. 1:18). the hope of glory (Col. 1:27), the hope of salvation (1 Thes. 5:8), the hope of eternal life (Tit. 3:7). The hope of the world and the hope of the Church are shown in the Scriptures, but all these hopes are centred in our Lord and Saviour Jesus Christ (1 John 2:2), who gave Himself a ransom for all to be testified in due time (1 Tim, 2:4-6).

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 Millennial Age in the great and grand work of uplifting whosoever will of men from ignorance and sin and degradation, to God's likeness and favor 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.

We who are running in the race for the " high calling of God" are constantly looking forward to the Church's hope that is invested in our Saviour, when we shall see Him as He is, and know as we are known. He gave His life for the Church on the cross, and also for the world (1 John 2:2). He endured the cross, the shame and suffering for the joy that was set before Him in bringing many sons to glory. (See Heb. 12:2.)

So our hope is in Him who is our joy, our crown, and if we are in Him and He in us, we see "the mystery which has been hid from ages and generations but now is made manifest to His saints: To whom: God would make known what is the riches of the glory of this mystery among the Gentiles which is Christ in you, the hope of glory" (Col. 1:26, 27).

This is the great mystery of God which has been hidden from all previous ages, and is still hidden from all except a special class—the saints, or consecrated believers. But what is meant by "Christ in you"? We have learned that Jesus was anointed with the holy Spirit (Acts 10:38). Thus we recognise Him to be the Christ — the Anointed — for the word Christ signifies anointed. And the Apostle John says that the anointing which we (consecrated believers) have received abideth in us (.1 John 2:27). Thus the saints of this Gospel Age are an anointed company, anointed to be kings and priests unto God (2 Cor..1:21; 1 Pet. 2:9), and together with Jesus, their Chief and Lord, they constitute Jehovah's Anointed—the Christ ; what a hope! We realise then that the reward promised to those who walk the narrow way is the divine nature, life in the superlative degree, which only those with the divine nature can possess— immortality. Dare we aspire to such a height of glory? Surely not, without positive and explicit invitation.

We do not realise the consummation of our hopes now while we are on this side of the veil, but it will be something we are constantly hoping for, or looking forward to ; something we through patience might

have by looking unto Jesus who is the author and finisher of our faith. “We through the Spirit wait for the hope of righteousness by faith” (Gal. 5:5) ; “that we may know what is the hope of His calling” (Eph. 4:4).. And “we know whom we have believed, and are persuaded that He is able to keep that which we have committed- unto Him against that day.” Every man that has this hope in him endeavors to purify himself, even as He is pure; he endeavors to shun all sin and to be perfecting holiness with the assistance of God’s holy Spirit.

Christ is called our hope; that is, He is the only foundation we have to build our hopes upon (I Tim. 1:1), and hope is taken for the eternal salvation which is the object and end of our hopes. Yes, our Lord is called the hope of His people (Jer. 14:8). He is the one in whom they hope for help, and their hopes shall not be in vain. On the contrary, the hope of the ungodly shall perish (Prov. 10:28).

Hope deferred maketh the heart sick, but when the desire cometh it is a tree of life (Prov.13:12). Abraham against hope believed in hope, when being advanced in years God promised him a son (Rom. 4:18). He confidently believed God’s promise that he should have a son against all grounds of hope, when it was unlikely in a way of nature and human reason, and God rewarded him because he believed Him. So may we receive the things we ask for if we ask in faith, not wavering, and ask those things that are according to His will.

Constancy of hope will also mean to keep on hoping until our Lord makes- up His jewels, to receive His Church; hoping on until the end of our sojourn here, building our hopes on Christ, who is our firm foundation.

Again, hope is a kind of faith we have; in exhortations and promises it is a sister to faith and charity, the three being the chief graces of the spirit. In 2 Thes. 2:16, it is said to be a gift of God.

Hope inspires clean living.

It is a helmet for the Christian (Rom. 5:2), that is. a defensive armour for the head, mentally.

An anchor for the soul (Heb. 6:19).

Gives assurance of immortality (Acts 24:15).

Anticipates Christ’s coming (Tit. 2:13).

Shall we not even more earnestly long for the time of Christ’s second advent than the less-informed Jew looked and longed for His first advent? Seeing that the time of evil and injustice and death is to be brought to an end ‘by the dominion of power which He will then exercise, and righteousness, truth and grace will be universal, who should not rejoice to see His day? And who that is now suffering with Christ, inspired by the precious promises that if we suffer with Him, we shall also reign with Him, will not lift up his head and rejoice at any evidence of the Master, knowing thereby that our deliverance and glorification with Him draweth nigh? Surely all in sympathy with His mission of blessing, and His spirit of love will hail every evidence of His presence as the approach of the great joy that shall be to all people.

So, dear brethren, let us continue to hope on until the end of our sojourn here, which we believe is not far distant; looking unto Jesus who is the author and finisher of our faith. Let us seek with prayer and supplication to walk closely in His footsteps, and from our hearts endeavour to do the will of our Father which is in heaven.

Correspondence,

Western Australia,

4th February, 1932 Dear Brother,

Greeting in the name of our dear Redeemer!

I am again writing to you, trusting you are well, feeling that you would like to hear our little class is progressing along the narrow way. Well, our meetings continue to be a source of comfort and strength, and different brethren come along from time to time, all of them very earnest. Fifteen have come out from bondage, and while all are not able to attend all meetings together, yet they are rejoicing to be back in the "old paths," As the different brethren come along they have many experiences to relate. We can hardly imagine it possible that any who have once had a knowledge of the truth, could fall away from it to such an extent. How good to know that the dear Lord has promised to guide the feet of His saints, those who worship Him in spirit and in truth. Pride goeth before a fall—we pray earnestly to be kept humble. We have a usual attendance of 14 or 15. On Wednesday evening we study Vol. 5, "The Atonement," and though we have studied it before we still find it intensely new and interesting.

On Sunday evening, we have a sermon by Brother Russell; and appropriate hymns. The meetings are very impressive, and the Brethren go away, feeling greatly strengthened by the fellowship.

It is our', conviction more and more, as we see different events transpiring all over the world, that we surely are very near the end of this order, and hence our change. The Lord gave us certain signs, and told us to watch, and we are striving to be watchers.

I have just read an article by Brother Russell in 1910, page 392, called "Perilous Times Shall Come." It is wonderful really; it seems that the Lord used Brother Russell to write admonition, that would be of more importance after his death; nothing could be more apt for to-day than that article. It says:—"We cannot espouse the cause of truth, and the cause of error as well, nor can we retain the friendship of God and of the advocate of error also. Who is on the Lord's side ? Let us rally around His standard. All told there will be only a little flock, like Gideon's band, the company now gathered by the harvest message of truth, must be tested and sifted until the loyal, faithful, true-hearted, soldiers of the Cross remain, and to these, though their number be small, will the laurels of victory belong, when truth and righteousness finally prevail. Let none boast of numbers now, when the highest interests of the elect of God are all bound up with the faithful few, to whom it will be the Father's good pleasure to give the Kingdom."

As we look back over the years, and think of the earnest, zealous service of many, even in our midst, in teaching the present truth, and now see them just as zealously tearing down what they had so earnestly built up in years past, we wonder how can it be possible; how can they cast aside the message that they so sincerely loved ? Well, the Lord knows all about it. He alone is able to read the heart, and He is too wise to err, too loving to be unkind, so we leave it all to Him.

We are all pleased with the "P.P's.," and they are passed all round to brethren even yet in bondage. It is pleasing to get the exhortations, at different times, in them, to hold fast to present truths, and showing what present truth is, a development of knowledge over, or added to, the Ransom, which is the first principle, or milk of the word. We are told not to remain "babes," requiring or desiring the milk only of the word, but to grow in grace and knowledge to a full man in Christ Jesus.

Now I will close, sending to you from each of our class warmest Christian love,

Your sister in the one glorious hope, I.M.

N.S.W.,

16th January, 1932. Berean Biblical Institute,

Dear Friends,

I wish to thank you very much for sendings me those books and pamphlets. I received them all and they are very interesting and are a great help to me, as everything is so easy to understand. I have not finished them yet, as I am studying them very carefully. As I finish them I am loaning them to a friend, and have given her your address, so she may be writing to you herself.

Again thanking you, I am,

Yours very sincerely, H.H.

South Australia, 18th January, 1932. Dear Sirs and Brothers,

I received your papers, and many thanks for same. I thoroughly enjoyed them. I think that it is a pity that there were not more of them read. Please send me prices of Bibles, cards, etc. I will also take the "Peoples Paper" later on by subscription. I would like if you could give me a description of the Bereans, as this is the first knowledge I have had of them. Thanking you once again. I wish you success in the work of the Lord. I must now conclude with best regards.

Yours in His name. C.H.D.

We also joy in God through our Lord Jesus Christ.—Rom. 5:11.

There is nothing in common between the life of Heaven and that of the world. It is not a question of prohibitions as to, using this or that, but of having altogether other tastes, desires, joys; and it is on that account people imagine Christians are sad, as if they were absorbed by only one thought. It is that our joys are altogether different from those of the world; the world knows not our joys. No unrenewed person can comprehend what renders the Christian happy.—J. N. Darby.

ER. March 1st, 1932

Patient Endurance.

(Convention Address)

THERE are two words in the Greek, which are translated by our English word “patience,” in the New Testament. Makrothuma is one, which, in a general way, corresponds to the common thought of patience as we use it in the affairs of our life. It means long • suffering, and is so used in the New Testament in Rom. 2:4, 2 Pet. 3:15.

The other word we are to consider, and which has also been translated “patience” in the New Testament, is Hupomonee. This word has a much deeper and fuller significance than has our English word patience. It signifies rather, constancy, the thought being an endurance of evil in a cheerful, willing, patient manner, and thus represents an element of character and not merely a temporary condition or restraint of feeling or action. It signifies such a condition of heart and character as manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full submission to the divine wisdom and love, which, while permitting present evils, has promised to overthrow them in due time.

Let us look to God’s Word to examine this element of Christian character. In Rev. 3:10 it reads, “Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth.” In Luke 8: 15, in the parable of the sower, we read, “That (sown) on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience” (with cheerful endurance, constancy). There we have the thought that to be of the fruit-bearing class it is necessary to do more than receive the word of His testimony, even though we receive it with joy, for those who do not continue in His Word are represented in the parable by the stony ground which at first gave promise of much fruit, but when the sun of persecution arose, and the hard winds, bitter experiences, came, the grain withered because of lack of depth of soil. Our Lord explains that the stony shallow soil represents a class of hearers who rejoice greatly in the truth but do not endure, cannot withstand opposition, but wither under it and become discouraged.

This parable goes to show that patient endurance, or constancy, is the final test following after the seed has been received and has sprouted, and love and hope and joy and faith have caused it to spring forth and give fruitage. Patient endurance, then, is necessary in order that the grain may be developed and thoroughly ripened and made fit for the garner. Our Lord- Jesus made no mistake when He used the growing wheat to symbolise or picture the pathway of the Christian. During the growing stage wheat often needs checking, to sweeten and harden the plant and grain, and if the natural elements, such as hard winds and heavy frost, are absent the husbandman resorts to rolling or feeding down to check the rank growth, but develop and bring the fruit, “the golden grain,” to maturity—that for which the husbandman has long waited.

The other instance in which our Lord used the word is recorded in Luke 21:19. He had just been telling His followers what they must expect as the result of being His disciples during the present time, when sin abounds with Satan “the prince of this world.” They must expect tribulation, opposition from various quarters, but He assures them that they would nevertheless be fully and completely under divine care and protection, even though the persecutions would be permitted to reach them. Then follow the words, “In your patience (patient endurance, cheerful constancy) possess ye your souls.”

The Apostle Paul in .Heb. 12:1 exhorts, “Let us run with patience (cheerful constancy, patient endurance) the race set before us,” in the Gospel. The race must be run with consistency if we would reach the mark,

and after reaching the mark, the position can only be maintained by the grace of constancy, patient endurance, that having done all we may stand.

Why is it necessary that the Christian should possess this quality of character? The answer is: It is one of the conditions which God has attached to the call to joint-heirship in the kingdom. The wisdom of this is manifest when we consider the work to which we are called—the work of blessing all the families of the earth. The importance of patient endurance in the Christian character is also borne out by the Apostle Paul's use of the word, for on more than one occasion he places this characteristic above and beyond love (the mark for which we are to run). In Titus 2:

2, enumerating the characteristics of the advanced Christian, the Apostle uses the following order, “vigilant, grave, temperate, sound in faith, in charity, (love) in patience (patient, cheerful endurance).” Though we have all the other qualities, the final test of patient, cheerful endurance must be passed before we could be accepted of the Lord as members of the very elect.

Again, in 2 Tim. 3:10, respecting himself, the Apostle again puts this quality of character in place beyond love. “Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patient endurance.” If love is the fulfilling of the Law and the mark of the prize of our “high calling,” how can this quality of patient endurance rank higher than love? The answer would be that patient endurance does not merely come in at the close of the race, but is required all along the way. The spirit of cheerful endurance should be growing, and to maintain that spirit of love and devotion and growth in grace and knowledge means that we must place our all entirely in the keeping of our Lord.

The Scriptures tell us that God's ways are not our ways, “For whom the Lord loveth He chasteneth. and scourgeth every son whom He receiveth.” Thus the trials and experiences we meet along the way are not joyous but grievous. They were grievous to our Lord, in His Gethsemane experiences. The truth has a refining effect for the followers of Jesus and they are therefore more sensitive to pain and ignominy than the worldly, who delight in witnessing contests of physical torture and endurance, and are quite willing to idolise and honour those who achieve success by showing a Stoic-like indifference to pain. Therefore the Apostle has pointed out that we need the whole armour of God that we may grow in faith and love and patient endurance, strengthened by the lessons of experience which He has allowed incidental to the passing away of the old order of things and the introduction of the new. The Apostle Peter has written to encourage and help us, “Think it not strange concerning the fiery trials which are to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed, ye may be glad also with exceeding joy..-1 Pet. 4:12, 13.

Blessed Assurances.

Do you need a counsellor to direct your paths ? “Thou shalt guide me with thy counsel, and afterward receive me to glory.” (Psa. 73:24.)

Do you want a friend ? “There is a friend that sticketh closer than a brother.” (Prov. 18:24.)

Are you discouraged ? “Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord.” (Psa. 31:24.)

Have you been wronged ? “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.” (Matt. 5:44.)

Do you suffer for well doing ? “But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.” (1 Pet. 2:20.)

Are you heavy laden ? “Come unto me all ye that labour and are heavy laden, and I will give you rest.” (Matt. 11:28.)

Are you ignorant ? “If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him.” (James 1:5.)

Are you tempted to do wrong ? “If sinners entice thee, consent thou not.” (Prov. 1:10.)

Do you hunger after righteousness ? “Blessed are they which do hunger and thirst after righteousness, for they shall be filled.” (Matt. 5:6.)

Are you fearful ? “O Israel, trust thou in the Lord: He is their help and their shield.” (Psa. 115:9.)

Do you want sympathy ? “Like as a father pitieth his children, so the Lord pitieth them that reverence Him.” (Thu, 103:13.)

THE FIND.

“Mother, I’ve found an old dusty thing
High on the shelf—just look!”
“Why, that’s a Bible, Tommy dear,
Be careful, that’s God’s book.”

“God’s book,” the child exclaimed,
“Then, mother, before we lose it,
We’d better send it back to God,
For you know we never use it.”

—The “Churchman.”

Memorial Service.

In announcing the 19th April as the date, according to Jewish reckoning, upon which the Melbourne Ecclesia hope to celebrate the memorial of our Lord's Death, as the "Antitypical Passover Lamb," it is with due solemnity and yet with joyous heartfelt appreciation that we view ahead this precious privilege of assembling in order that we might partake of the Emblems, so deeply significant, and which symbolise our Lord's broken body and shed blood.

At this season of the year we are forcibly reminded again of our standing in Christ, our participation in His sufferings, and our constant desire to be broken with Him. We have brought to our attention, also, the fuller meaning of our Vow of Consecration and Covenant of Sacrifice, as we note the sacrificial life of Him who learned obedience by the things which He suffered, yea, a willing, voluntary yielding of His all to Jehovah, in order to fulfil the antitype and become the greater Passover Lamb, by and through Whom we might, as members of His Body, be spared during the present dark night and only acceptable time, this Gospel Age or Dispensation.

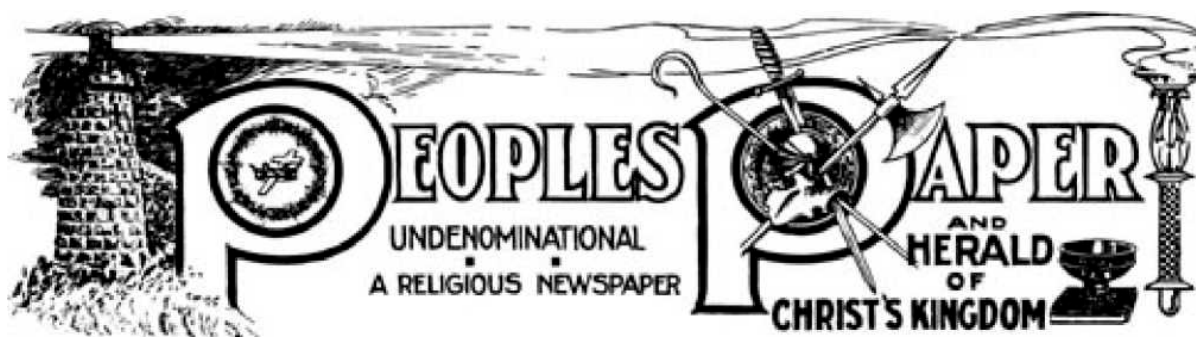
Realising then our privilege and, additionally, our responsibility, we would urge among our brethren a more earnest and fervent desire to gather where they can, in joyful realisation of their wondrous standing and favour through Christ, and in fond anticipation of the consummation of their hope of joint heirship in the Kingdom, if so be they delight in their trial road, and faithfully seek by God's grace to "enter in," notwithstanding the hardships which must be experienced ere that Kingdom hope can be realised.

Let us ever remember that we are enjoined to "show forth the Lord's death till He come," and not until the last members of His Body, the Church, have finished this course, obediently unto death, will the Kingdom be established, and each then glorified member of the Body be accounted worthy to drink of the cup of joy and blessing anew with their Lord in that Kingdom.

The Melbourne friends extend a hearty invitation to all fellow members in Christ, and beseech that as many as possible endeavour to assemble as a manifestation of their hearty appreciation of this, another opportunity ere the Gospel Age closes, of demonstrating that oneness of purpose and aim to be participants to the full of our Lord's broken Body and sharers also in the cup of suffering. whereby we may eventually reign at His appearing and Kingdom.

The Service will take place (D.V.) in Molesworth Chambers (3rd floor), 450 little Collins Street, Melbourne, on the Tuesday evening, April 19th, at 7.30.

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The Hidden Life with Christ.

THE more the child of God searches the Scriptures. the more firmly is he convinced, that of all those who have been called of God throughout this Gospel Age, and given a knowledge. of the plan of salvation, those who shall make up the class of chosen ones will be those who have in the complete sense hidden their lives in Christ. In other words, they will have given up all inheritance in the land, realising they have .110 continuing city here. but seek one to come. .

This by no means must be understood to indicate that the Christian must hide himself away from the world in which he lives, for every figure employed in the Scriptures to describe a follower of Christ teaches that it is impossible for him to live unto himself. If one is a true Christian, it will soon be known; his or her influence will be felt by others with whom there is association daily. Furthermore, these same figures teach that a Christian will at least be desirous that others will become followers of the one Master whom he is serving and seeking to please. No man can possibly be a Christian and enjoy a monopoly of its blessedness for himself. He will of necessity be more or less aggressive. And so we cannot be surprised that the worldly people with whom we come in contact should think us peculiar; it has been so with Christians all down the Gospel Age. When the Apostle Paul received the holy Spirit, inspiring him to newness of life, converting him from his former ways, his friends thought him beside himself. This, as we know, is because the worldly-minded cannot understand the things of God—they are foolishness to them.

We will remember our Lord's words to Nicodemus when he inquired concerning spiritual things. He said, "If I have told you earthly things, and you believe not, how shall you believe if I tell you of heavenly things?" The trouble with Nicodemus was that he did not have faith in Jesus; he was not in the proper condition to be taught concerning the spiritual riches. So it is with the vast majority of Christians to-day. There are so many who have accepted Jesus as their Saviour—have reached the condition of justification—but are content to go no further. They have never entered into the secret presence, and there alone with God given themselves to Him through Christ; by which means alone can the hidden riches of the spiritual life be received and understood.

So it is apparent that there are two acts of faith—the faith of justification and the faith of consecration. Our Lord Jesus did not require to take the first step, because He was never anything but just, or righteous. but He consecrated Himself by faith. He had such faith in His Father in heaven that He delighted to do His will. even though He knew that this meant the surrender of all His life rights as a human being; that He would be blotted out of existence, and that the mighty power of God would be required to raise Him from the dead to a new nature, the Divine nature. (Eph. 1:19, 20.) This does not require so much faith on

our part, because Christ was the first to rise from the dead. (Acts 26:23.) He led the way, and we know that what our Heavenly Father has done for Him He is abundantly .-able and willing to do for us.

The two acts of faith are shown in the fifth chapter of Romans. In the first verse we are told that it is by faith that we are justified and so have peace with God; and then in the next verse we are told further that it is by faith also that we have access into this grace wherein we stand, the grace or favour of sanctification, and so have hope of the glory of God. The first act of faith by which we are justified is the preparation of the ground, the heart. If the seed, the word or glad tidings of the .Kingdom is properly received into such a heart and takes root there, the New- Creature is 'begotten. The root is the faith of the New Creature, the second act of faith, the faith of consecration. It is the small beginning which eventually, if permitted to grow, will develop into the mature fruit-tree, the man of God, the New Creature in Christ Jesus.

In the first Psalm, verses one to three, the man of God is described ; "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 doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season ; his leaf also shall not wither ; and whatsoever he doeth shall prosper."

A tree planted by rivers of water, as a rule, has plenty-of life, because it has access to and absorbs plenty of water. The same tree, if transplanted to a desert, would soon die from lack of water. So it is with the man of God. It is only when he has access to the rivers of water of truth, the books of the Bible, that he can grow spiritually, and the more of the truth he absorbs and uses the more vitality he gets.

Before there can be a tree there must first be a seed, and when it is sown and takes root, no one is at first aware of the fact. It is not until the little root adds to itself a stem and the stem appears above the ground that we can say a seed has 'been planted there, and it has taken root.

When we present our bodies a living sacrifice to the Lord, the root of faith, the first step in the development of the " Creature is in our hearts, but at first no one knows it except ourselves. It is at this stage that our hidden life with Christ 'begins; but it is not until we add to our faith, fortitude, that others come to know that the Word of Truth has taken root. Fortitude is the first visible manifestation of the New Creature. If we do not develop fortitude our faith will die, just as in the case of the natural seed ; if a stem fails to appear the root will die.

Virtue or fortitude is that grace which enables us to give the truth to others, and to model our own lives by it, and to persevere in both in spite of opposition, and also in spite of repeated failures. At first, when we are only young plants, we bend at every blast of adversity; but, by and by, when we grow more mature. we are able to withstand any storm which may assail our faith in God and His truth. But we realise that anything we may accomplish in our own lives or in rendering assistance to others in the same Christian way is clone so by the holy spirit of God, the hidden influence, the illuminating power, without which no one can know the Lord. It has been truly said that there are a great number of people to-day who are religious, but of this number only a comparatively small portion live a spiritual life. And of those to whom the Lord has been pleased to bestow His spirit, all will agree that the Lord's power must continually dwell in us if we are to grow up strongly as New Creatures in Christ. ,Our Lord's own words are encouraging in this respect. He says: "The Heavenly Father is pleased to give the holy spirit to them that ask Him."

The Apostle Paul freely acknowledged that all that he and others had accomplished was through the influence of the power from on high. He writes encouragingly to the Hebrews, chapter 10, verses 32-34 : "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions ; partly whilst ye were made a gazing-stock both by reproaches and afflictions; and partly

while ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.” The first impression that is conveyed by these words is that those to whom the Apostle is writing had received the Lord’s seal of sonship ; they had received the earnest of the spirit; they had been illuminated, and were thus able to endure a fight of afflictions ; they took joyfully the spoiling of their goods because, by the Lord’s spirit, they had their treasure in heaven. That sure hope was theirs, which all in the same condition have as an anchor to the soul, both sure and steadfast.

Having reached this condition, and endured faithfully to the present time, how much of fortitude, the courage of our faith all will need to hold fast to our home and also to be able to assist others.

To illustrate what is expected of the Christian we take the ‘figure employed by our Lord in the words, “Ye are the salt of the earth.” What is the nature of salt? Is it not to improve or give a beneficial savour to the substance with which it is mixed, or, as in one of its uses, to preserve that substance from corruption? As one has said, “An idea sometimes connected with salt is that it is transmissive of virtue; and if you, therefore, are the salt of the world, your part of the world will be touched by the savour of what you are, and so be benefited and blessed.” The figure of “salt” is used to show the silent, hidden, savoury influence or preservative qualities that go out from the Christian’s life, to a greater or less extent affecting others. That which produces this savoury influence may not always be known, and for this reason, if for no other, testimony for Christ and confession of Him will always be required and given.

The average Christian’s world, however, is very small. It is in this little world that his silent, hidden influence, like that of the salt, will be felt. However, the One who produces this influence will be confessed, otherwise the salt will have lost its savour, and is fit only to be thrown outside and trodden under the feet of men. (Matt. 5:13.)

Our Lord said also: “Ye are the light of the world.” A Christian, figuratively speaking, is a lamp lighted by the blessed truths of the Gospel. Is not a lamp lighted to diffuse light? If a man becomes a ‘Christian, the light of truth which has made him one will shine out to those around him. “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” (2 Cor. 4:6.)

The Christian’s world may be in the workshop, in the warehouse, the ‘bank, the farm or wherever he finds himself in God’s providence. It is in these places that the Lord designs his Christian profession to count. His home, however, is often the place where he needs to watch specially his influence. An English writer has said, “Some who are very ‘benevolent abroad, seem to have so expended their stores upon all mankind that they have not one ‘flash of sunshine for their own firesides. Some’ who are the greatest advocates in parliament for liberty to all are the greatest tyrants in their own homes.” The Christian needs to keep ever before his mind that, wherever and whenever he mingles with his fellowmen, his words, his conduct and even his manner are having an influence for good or bad on the cause of Christ. For this reason he should cultivate the spirit of watchfulness and prayerfulness. It is in the little world in which we move six days in a week from morning to evening that our influence as Christians is felt. True Christianity does not lay aside its beautiful robe on Sunday night lest it should get soiled or become wrinkled by the rough wear and tear of the week day. The true Christian recognises that it is his personal duty to do well the work that is assigned him in the “little world” in which God in His providence has placed him, and not to think that to do better it is necessary that his “little world” be enlarged. Our duty as bearers of the heavenly light is to let it shine in the sphere in which we find ourselves ; and when we have done this well, if the Master sees it best that we have wider sphere, He will also make provision for that.

On the other hand there are those who profess to be followers of our Lord and Saviour, who have obtained the impression that the more sanctity they possess the more they should keep by themselves and

avoid the society of the world altogether. There can be no question that there are scenes and places, many, in this world, that we are to avoid. Most of these are well known; a few are not so well known. The latter may only be discovered as we grow more spiritual, so that our consciences may be exercised to discern those things that do or do not exert an influence for our spiritual good and development. The very fact that there are in this world professed Christians—monks and nuns—who shun the world and live in monasteries and convents, away from the world altogether, shows that there is a tendency, a temptation, at least, to go to extremes in that direction as well as in the other.

We should ever remember that our calling requires that we remain in the world, but not of it. Those who go into convents, if they are of those who be lights of the world, by so doing hide their light under a bushel, instead of letting it shine out in a world that is sadly in need of it. Those who have received the true light, and whose lives have been changed by it, are the very ones of whom the world has the greatest need.

(To he continued.)

How many people who can be generous with their money have yet to learn that the causes they would serve need something more powerful and less dangerous than their large donations—a humble spirit and a serving love?—Norman Goodall, M.A.

“What cloth it profit a man if he gain the whole world and lose his own soul?” How terrible is the thought that it is possible for one to exchange the “exceeding great and precious promises” of the eternal heavenly inheritance for the attainment of temporal earthly possessions and fleeting joys.

Guided by God's Eye.

"I will guide thee with Mine eye."—Psa. 32 : S.

THE eye is one of the most important organs of the body with which to give expression to the feelings. Either anger or pleasure are usually expressed by this means. One thought which we may take from the text is that one may be so desirous of doing the Divine will that he will be continually on the alert to please, just as a dutiful child, being on the alert to do the will of the parent, would look at the parent's eye, not waiting for the rod. So all of God's dear children of the Church should be looking unto Jesus for the expression of the Father's will concerning them. They look to Jesus as the Author of their faith and the One who shall be the Finisher of it. They look to Him as the great Counsellor and Guide of life. As we sometimes sing:

"Oh, let no earth-born cloud arise To hide Thee from Thy servant's eyes"

Another thought is that as the eye is the symbol of wisdom, so God guides all things in wisdom. He sees to it that His children receive the necessary counsel, the necessary aid. Since He is the All ' One, nothing can escape His attention. Still another, thought is that as we recognise the Divine purpose, the Divine will, the Divine outworking of that will, we see that in the present time God is not trying to save the world, but only "the called." "the elect." who are obedient in sacrifice. All who are of the First-born should seek to follow the same course as God. to be co-workers with Him. They should have no will of their own, but do the Father's will.

One of the most important lessons for the spiritual Israelite to learn is to look to the Lord for leading in all of life's affairs—never to attempt any undertaking, either temporal or spiritual, without seeking to note the will of the Lord concerning it. We are marching toward the antitypical Canaan and know that other experiences are due us and must be undergone ere we can inherit the promises. 'Hie lesson for us is prompt and thorough obedience to the Lord's leadings without murmurings—with joyfulness ; and this can be expected only on the part of those who have learned the lessons previously given them, and above all, the lesson of faith—confidence in the Lord's power and goodness and faithfulness.

HEART PURITY.

“Thou must be true thyself If thou the truth would’st teach
Thy soul must overflow, if thou Another soul would’st reach;
It needs the overflow of heart To give the lips full speech.

“Think truly, and thy thoughts Shall the world’s famine feed;
Speak truly, and each word of thine Shall be a faithful seed;
Live truly, and thy life shall be A great and noble creed.”

PEOPLES PAPER.

Published by the Berean Biblical Institute, at National Bank Chambers, 226 Glenferrie Hawthorn,
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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 ”sed, 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 Christian World”

The following are cuttings from “The Christian World” :—

The topsy-turvydom of the economic-world has surely never before reached so ridiculous a position.
Delegate after delegate made the same point. The cry of every country was, “We have plenty to sell; we
are ready and anxious to buy the things we want for the things we possess in plenty.” Persia and Greece,
Haiti and Roumania, China, Japan, and the South American States, equally with the Great Powers,
proclaimed that in each of their lands was plenty of the good things of life, and that at the same time each
of their lands was hungry for the good things of other nations. Two things prevent a transfer—first, want
of confidence that credit is good; secondly, the tariff walls over which it is impossible to pass goods out
and receive goods back in exchange.—J. H. Harris, re League of Nations Assembly at Geneva.

Canon Raven, addressing the Modern Churchmen’s Conference at Oxford recently, said that “everywhere
mankind is aware that its development has reached a critical stage, everywhere it feels the restlessness
and excitement of the times, then with a certain exhilaration, then with an increasing perplexity, finally
with a dangerous conviction of its helplessness—a sense of impotence not far from despair, which is
liable to find expression rather in random grumbling or in sadder acceptance of wild and irrational
remedies.” . . . But Canon Raven, going deeper, discovers three features in the world crisis() The
necessity to secure world unity, (2) the necessity to exalt human personality above machinery and

possessions, and (3) the necessity to achieve a wider fellowship. which correspond to the three chief tenets of the Christian faith—(1) The universal Fatherhood of God with its corollary that mankind is one family, (2) belief in Jesus as embodying in His personality the revelation of God and demonstrating the supremacy of personality, and (3) belief in the Holy Spirit, whose first-fruits, love, joy, and peace, are made evident in fellowship binding humanity into an organic unity.

The Lord's words are being fulfilled in these days. "Men's hearts failing them for fear and for looking after those things which are coming on the earth; for these be the days of vengeance that all things that are written may be fulfilled."—Luke 21:26, 22.

This fulfilment was noted in "The Age" editorial, February 17th, 1932 :—"While as a people we grapple with internal problems, it is essential, and may -be somewhat helpful, to reflect that these problems are but a microcosm of the wider world. Statesmen of all countries are palpably bewildered; there is inure than tacit agreement among them that the crisis has got beyond them."

All can now see the extremity to which mankind is being driven, and many of the best minds are being exercised to devise means to avoid if possible the breakdown of the present civilisation.

The human race is, however, too much steeped in sin, selfishness, greed, avarice, and ambition for wealth and position for any scheme of human invention to save it from wreck. It will be found that no human arm can bring the deliverance and inaugurate a state of equity and peace. That will be the work of "One that is mighty," One who will put "judgment to the line and righteousness to the plummet." The selfish, greedy workers of iniquity will no longer be able to operate things.

All evil influences will be restrained, and instead of Satanic spirit of strife and wrong there will be the holy spirit of Christ, the new Prince—the Prince of Peace. The influences will be to encourage righteousness and brotherhood, "peace and goodwill toward God and man."

Students of prophecy have seen for many years that we were very near the close of this dispensation—we are living - in the end of the world or age—and that soon the new age would be ushered in, "the world to come wherein dwelleth righteousness." (2 Pet. 3:13.)

While we long to see this earth made a happy home for the human family, we recognise that the "day of vengeance" must first break down the pride of man and bring him to know that there can be no life or peace apart from God. Man's heart must be changed before peace and goodwill prevail. So it is that the Scriptures indicate the great time of trouble which we see approaching. It must prepare mankind for the new age, it being represented as a fiery time of trouble.

The end of the Jewish Age was also referred to in prophecy as a time when the "chaff" should be burned with fire -and the vine (Israel) be burned up. (Ezek. 15.)

When the present systems of unrighteousness have 'been destroyed in this fiery indignation that is to devour the whole earth (human society), then the people will turn to the Lord with one consent. The Kingdom of 'grist will be established and it will be just what every good heart longs for—"the desire of all nations." "He shall judge the people with righteousness and thy poor with judgment. The mountains shall bring peace to the people and the little hills by righteousness. He shall save the children of the needy and break in pieces the oppressor" (Psa. 72.)

MEMORIAL OF OUR LORD'S DEATH.

All the Lord's consecrated people truly desire to memorialise His death with "unleavened bread" and "fruit of the vine," as emblems of His broken body and shed blood; and mention is made again, that, according to the Jewish date, the evening of Tuesday, April 19th, will be the appropriate time this year.

Some ecclesias may have chosen an earlier date, but, in any case, there is a special blessing in observing this annual privilege which none should neglect for any reason. If any feel discouraged there is special need to partake of the broken loaf, asking the Lord for a fresh realisation of justification and a fresh appreciation of our consecration to be broken (sacrificed) with Him, as reckoned members of the one loaf—His Church, His Body. Then as we taste of "this cup" remember that it speaks of our Lord's sufferings on our behalf—His tasting death for every man. Remember, also, that this is "our high calling "to suffer with Him that we may also reign with Him." This is the significance of His words, "Drink ye all of it."

Let nothing hinder us in deep and solemn, yet joyful appreciation—neither sins, nor coldness, nor feelings of unworthiness. Go to the Lord and make a clean breast of all shortcomings, also to any brethren whom we may have wronged, making full acknowledgment, whether they acknowledge faults toward us or not. Thus, getting right with the Lord, and so far as possible with every man, we may eat—feast upon the rich provision the Lord has made for all who accept, now, or in a later "due time,"

“AND SITTING DOWN THEY WATCHED HIM THERE.”

(Matt. 27:36).

Sitting down, they watched Him there,
Watched Him, fairest of the fair,
Gazed with cold, un pitying eye,
While the jeering crowd passed by;

For His vesture cast a lot
(Seamless robe, without a spot);
Watched the "Man of Sorrows" there,
Who the world's great sin must bear;

Watched while darkness veiled the sun,
Watched until He cried, " 'Tis done!"
God of heaven! forbid that I
Thus should gaze with pitiless eye

On a suffering child of Thine,
Watch him while his foes malign,
Watch him while his life-blood flows,
Watch until the dark day's close;

Grant me, Lord, a heart of love,
Make me like a tender dove;
Let me bring him strength and peace,
Until death shall send release!

—G.W.S.

Correspondence,

Victoria, 8/3/32.

Dear Brother,—Please find enclosed P. Note, in payment for another year of the “Peoples Paper.” Sorry have become over-due with my subscription.

However. I hope that you may have a very successful year with your work, strengthened by God’s good grace, and the helpful prayers of all the brethren. The surplus money please devote to whatsoever you deem most needful.

I remain, Yours in Christ, S.G M.,

New South Wales.

Dear Sirs and Brothers,—I am desirous of supplying a copy of “The Divine Plan of the Ages” to a friend, and should be pleased if you would send a copy to the address.

I am not much more than a child, but I have recently come to some knowledge of our dear Lord’s will. I have already read part of the book myself, and found it more helpful than words can express. I feel that God’s kingdom is very, very near to us at present.

With earnest Christian love and earnest hopes for the future. A.C.

New Zealand. Berean Biblical Institute.

Dear Sirs,—In your paper, “The Voice,” which I have read with a very great deal of pleasure, and received great help therefrom, you announce the free gift of literature on subjects of great interest to me, and I would, therefore, request that you, in your goodness, would please send me the complete set mentioned if you can spare them. If not able to spare the set, would you please send the following:—”Our Lord’s Return,” “Do the Dead Know Anything: Where are They ?” “The Bible Teaching on Hell and Spiritism.” These are subjects I am genuinely interested in, and would be glad if you would let me have what you can spare. I know you will think I am very greedy, but I plead the honest desire to help my fellows to the knowledge of the truth as it is in Jesus Christ; that being so, if you can spare two copies of each I will promise to see that they are given to people who will read them and who are deeply interested in everything which tends to spread the Gospel. Thanking you in anticipation and praying that God’s blessing may be upon your efforts.

I am, yours in Christian Service (Mrs.) H. L.

Show Me Thy Face_

Show me Thy face—one transient gleam
Of loveliness Divine,
And I shall never think or dream
Of other love than Thine;

All lesser lights will darken quite,
All lower glories wane,
The beautiful of earth will scarce
Seem beautiful again.

Show me Thy face—my faith and love
Shall henceforth fixed be,
And nothing here have power to move
My soul's serenity.

My life shall seem a trance, a dream,
And all I feel and see,
Illusive, visionary—
Thou The one reality.

Show me Thy face—I shall forget
The weary days of yore;
The fretting ghosts of vain regret
Shall haunt my soul no more.

All doubts and fears for future years
In quiet trust subside;
And naught but blest content and calm
Within my breast abide.

Show me Thy face—the heaviest cross
Will then seem light to bear;
There will be gain in every loss,
And peace with every care.

With such light feet the years will fleet,
Life will seem brief as blest,
Till I have laid by burden clown
And entered into rest.

To work fearlessly, to follow earnestly after truth, to rest with a childlike confidence in Gods guidance, to leave ones lot willingly and heartily to Him—this is my sermon to myself. If we could live more within sight of heaven, we should care less for the turmoil of earth. -

J.R.G.

To the Law and the Testimony.

(Extract from “Old Paths.”)

PERHAPS the most subtle of the various false prophet systems which have arisen amongst the Lord’s people to-day are those whose chief burden from the Lord is to the effect that doctrine is more or less unnecessary, if not indeed harmful, to the interests of the Lord’s people. Surely such teaching is the climax of ingenuity on the part of the great Adversary, and who but the arch-enemy himself would attempt to foist such a paradoxical theory upon the intelligence of the Lord’s people?

After all, what do we understand by doctrine? Many of the Lord’s followers seem to think that they can dispense with doctrine and still retain the truth. Such reasoning is all wrong, and this should be evident when we realise that the term doctrine is; merely descriptive of the truths which we have heard and believed and without which we would know nothing whatever of the will of God. Apart from the doctrines as set forth by our Lord and His Apostles and in the Scriptures generally. we have no truth concerning either God Himself, His character, His plan, or what His purpose is in this day.

The Adversary’s tactics, however, through these modern false prophets, are more subtle than bluntly to deny outright the importance and need of sound doctrine. In proclaiming their vision of the Lord, in regard to this matter, they are artful enough to state it both ways, that is, both for and against—in one breath seeming to affirm the importance of doctrine and in the next stating that it is non-essential. The result is that since their negative attitude towards the Christian doctrines cancels out their lukewarm support thereof, their hearers are left astonished at their marvellous wisdom. Should, however, any of the Lord’s sheep within hearing detect the sound of a strange voice, their fears may at once be allayed by the suggestion that it was their hearing and not the voice of the false shepherd which was at fault.

Why not demand from all such prophets, however, some Scriptural warrant for the vision which they proclaim, in the Lord’s name? Why not invite them to point to a single suggestion, or expression. either from the Lord Himself or from the Apostles, in support of their “no doctrine” gospel? This they will be unable to do, because the idea is entirely foreign to the teachings of the Word of God.

WHO IS ON THE LORD’S SIDE?

Included also amongst the false prophet systems of this day are those which belittle and undermine faith in the present truth. Such apparently either forget or did not properly grasp that it was the message of present truth which came to us through the writings of Brother Russell, that was the means used by the Lord in the deliverance of His people from Babylon. They overlook, too, the fact that the present truth concerning the Lord’s presence and work of harvest is the sickle which the Lord has placed in the hands of those who would become co-labourers with Him, in reaping and gathering home the wheat into the barn of safety—the Kingdom. Here, again, the Adversary’s methods are very subtle, for instead of denying, or openly attacking the harvest vision of truth, he relies mainly upon suggestions and witticisms which would belittle and discredit such teachings and those who uphold them.

Another method is to keep silent about the subject, and instead of sounding the trumpet of present truth, to direct the attention of the Lord’s people into other channels of activity, which appeal more to the general mass rather than to the few. Suggestions are made that in the past we have been too narrow and that we need to show a more broadminded spirit, which really means a lowering of the standard of truth. Why not break this conspiracy of silence and demand from all who profess to be prophets of the Lord, what is the vision of the present truth for this day?

Why not demand from all who take upon their lips the prophets’ formula “thus saith the Lord”—that they

set forth without any sleight of hand tactics and in simple language, what is the vision of the Lord concerning the work of harvest? If they will not do so, or cannot do so, you will then understand that their claims to be a prophet of the Lord are false and their vision of His will misleading.

WHERE IS THEN THE BLESSEDNESS YE SPARE, OF?

Surely if we realise that it was through the message of present truth that we were intelligently sealed in the forehead 'by the Angel from the sun-rising, we ought to know why we should lightly value it to-day, or hide this light under a bushel. Surely most will agree that it was the eating of the "little book" open in the hand of the mighty Angel (Christ), who came down from heaven at His second advent, that gave us sufficient 'strength and faith, as well as the necessary understanding to flee out of Babylon, and like the discerning eagles, to gather around the special food provided by the Lord for this day. (Luke 17:34-37.) Has all this changed, or is it that the light we then received and for a time rejoiced in, is now becoming darkness? 'Of one thing we can be assured, and that is that the Lord never changes, nor will the truth which He has so freely provided for our guidance in this evil day ever become error, or lead us in a direction contrary to the pathway along which it has led us heretofore.

If we find ourselves travelling in the opposite direction or on a different pathway from that upon which we set out when 'first we were illuminated by the present truth, we may be assured that it is neither the truth nor the same spirit that is leading us. The spirit of truth never leads in contrary or different directions, but always onward, along the same pathway, brighter and brighter towards the perfect day. (Prov. 4:18.)

Many seem to have forgotten that they were once delivered from Babylon's errors and bondage, and not a few, like the Israelites of old, after experiencing a little of the wilderness journey, are turning again with longing eyes towards the land from which they were delivered and the varied creed-'beds upon which they once reclined.

GO YE OUT TO MEET HIM.

The parable of the virgins is, we believe, being enacted to-day before our eyes. As conditions in the world become more turbulent and the end of the present order of things draws obviously near, we may expect, in accordance with the parable, a general awakening of the virgin class. The awakening will lead to a fresh trimming of lamps and involve a renewed searching of the Scriptures, with the endeavour to understand the significance of passing events and the outlook for the Lord's people. Those who, despite their slumbering, still retain the spirit of the truth (oil in their vessels) will quickly regain the full light and joy of harvest time, and in preparation to meet the Bridegroom beyond the veil, will at once "go out" from the various forms of bondage and error into which they have been gradually led. These are the wise virgins of the parable.

The other class, described in the parable as foolish virgins, also awaken and realise the need for a fresh trimming of their lamps. In the case of these, however, the oil (spirit of the truth) in their lamps has become exhausted during the hours of slumber, and having no reserve of oil in their vessels, they apparently fail to appreciate the light they once rejoiced in and are therefore allured into by-paths by the various deceptions of the Adversary, permitted of the Lord for the very purpose. (Matt. 24:24.)

This crucial hour of testing upon the virgin class is, we believe, at the door, and never before was there greater need for a clear understanding of sound doctrine and a large measure of its spirit in the heart, as a protection to faith in this evil time. Do not therefore be misled by those teachers who would rob you of the clear vision of the truth, by suggesting that doctrines are non-essential and of minor importance to the Lord's people.

The Apostle John sums the position up in a few words when he declares : “Whosoever transgresseth and abideth not in the doctrine of Christ bath not God ; but he that abideth in the doctrine of Christ bath both the Father and the Son.” (2 John 9.)

Church History Repeats Itself During the Gospel Age.

The following is quoted from Milner’s Church History and refers to the Church at Galatia :—

SOON after Paul left them with the most pleasing hopes of their spiritual growth, he was astonished to hear of a change for the worse, which took place among them. Some Jews who were either their own countrymen or had recently arrived at Galatia . . . took pains to pervert them. They made no attempts, indeed, to unsettle their minds in the views of the unity of the Godhead and the principle facts of Christianity ; nor did they endeavour to draw them hack to the worship of idols. They neither formerly denied the atonement of Christ nor persuaded the people to desist from Christian worship. Vet was it another gospel, though it deserved not the name of gospel, to the love of which they seduced them. They assured them that they could not be saved without circumcision and prevailed on them to Judaize so far as to observe the rites of Moses in various instances. They took pains to estrange them, from Paul and to draw them over to themselves and to a worldly spirit of conformity. loving to appear fair in the eyes of men and pretending to be zealous of good works while their real view was to avoid the persecution which attended the cross of Christ. To give better effect to their insinuations they instilled into them disrespectful ideas of Paul, as though he were far inferior to the other Apostles ; and, as it seems, they represented the Mother Church of Jerusalem, with the college of apostles there, as coinciding with themselves in doctrine . . .

“These false teachers still called themselves Christians, and the mischief which they introduced may he decried at first sight no great one. So I doubt not that some fashionable perversions of evangelical truth at this day, of a similar kind, appear to many to be of no great consequence. The great evil lurking under all this art and zeal was the adulteration of the faith of Jesus, the sole author of our salvation. In no epistle does the Apostle speak so sharply or express himself so vehemently. His exhortation and rebuke came from a charitable heart just after the reception of the disagreeable tidings. He professes himself astonished at the defection of the Galatians from Christ, and execrates any man or even angel who shall preach any other way of salvation . . . He marks the merely worldly nature of the doctrine they were embracing ; it would make them bigotted Jews indeed, proud. self-righteous, void of the love of God and man, and no better in their spiritual state than they were while idolators . . . He informs them that the persecution, which he himself endured, was on account of this very doctrine. That it was that which stirred up the enmity of the human heart ; and this doctrine being lost, the gospel becomes a mere name, and ‘Christianity is lost in the group of common religions. It will be proper for us to bear in mind the Apostle’s reasonings on this subject, and to apply them to every period of church history.’”

So it surely is that the great Adversary has ever attacked any new unfolding of gospel truth. He seeks to “snatch away” the good seed, or to choke it by weeds. There is such an attempt being made to-day respecting the “present truth”; to belittle • its message, to put the light under a bushel, to persuade believers that after all, “it does not matter about doctrine,” that peace at any price should be attained even if it means that we keep silence on the joys of the harvest message and the feast of good things which the present Lord has provide;1; that we fail to be witnesses of the truths now due. We would indeed be foolish virgins to be so lulled into the easier, pleasanter way, where the cross may seem lighter. “Hold fast . . . that good thing which was committed unto thee.”-2 Tim. 1:13-14.

QUESTION BOX.

Question.—Do you think that there is any parallel between the 120 years of Noah's preaching and the second presence of Christ?

Answer—While there is nothing definitely indicating that the time of probation for the old world during which Noah preached of the coming flood is to have its parallel at the end of this “present evil world,” it certainly is not unreasonable to think that there may be a corresponding period “in the days of the Son of Man.” The Lord Himself has stated that there would be a parallel as far as conditions were concerned. Both Matthew and Luke record the statement that while Noah was preaching of the coming doom, the people went on in carelessness, following their own pursuits and pleasures.

It is quite clear, then, that as Noah was there present during that period of 120 years (Genesis 6:3) (these were “the days of Noah”), so also there were to be “the days of the Son of Man,” during which time there would also be preaching, warning of the impending doom—the destruction of the present order of things, religious (heavens) and social (the earth). (2 Pet. 3.) It is clear from this Scripture that the Son of Man was to be present for some time prior to the collapse of the present civilisation, although not recognised by the world, and it seems a reasonable conjecture that the period of time would be the same; yet it is but a conjecture, and therefore we do well not to dogmatise upon it. The Second Advent movement appears to have had its beginning about 1825-1829 with the Millerites, and it is possible that the “days of the Son of Man” commenced there. The fulfilment of the parable of the ten virgins appears to have been in course since about that date. “He that hath ears to hear let him hear.”

Question.—What is the explanation of Mark 4:12: “That seeing they may see and not perceive and hearing they may hear and not understand lest at any time they should be converted and their sins be forgiven”?

Answer.—To those who know only the usual church teachings, i.e., that this life is a trial time for all mankind, that when death comes the eternal condition is sealed for each and all, either for eternal life or otherwise, this passage would surely be beyond understanding. How out of accord with the gentleness and kindness of Christ to think that He would deliberately speak in parables so that sinners could not understand the way of salvation—so that they would not be converted. What is the Gospel for if not to convert the world! Ah, that is just where the mistake has been. We had failed to understand the great Divine plan of the ages in the past; but now that we can see that God's plan covers various ages during which certain features of His purpose are accomplished, the preceding verse (11) explains the matter. The Lord's intention was to select only a particular class during the present age: the rest of humanity would be dealt with later, during the Millennial Age.

The gospel message was therefore delivered in parables and dark sayings which only those of suitable disposition and aided by the holy Spirit could comprehend; “Unto you it is given to know the mystery of the kingdom of God, but unto them that are without all these things are done in parables.”

Thus by the gradual unfolding of Divine truths, God's purposes are accomplished, “No man cometh unto the Son except the Father draw him”; “No man can come unto Me, except it were given him of My Father”; “My sheep hear my voice”; and to the Scribes and Pharisees Jesus said. “Ye believe not because ye are not of my sheep.”

It is only those to whom God has granted “ears to hear” and “eyes to see” that can at present enjoy the Gospel ; but when “God’s elect”—the Church class—is complete, then “the residue of men will seek the Lord.”¹ (Acts 15:14-17.) Then it is that Christ “will draw all men unto Him,” when the “light shall lighten every man that cometh into the world,” for God has promised that the pure language will be turned to the people and all will call upon the name of the Lord. (Zeph. 3:8-9.) The way shall be made so plain that “the wayfaring man though a fool shall not err therein.” (Isa. 35:8-10.)

The difficulty has been that men generally do not see the purpose of revealed truth. The Word is God’s instrument in working out His purposes and selecting certain classes in preparation for the setting up of the Kingdom of Christ. The Bible unfolds its secrets in due time, and when necessary, in the progressive steps of the great Divine plan of blessing the poor groaning creation.

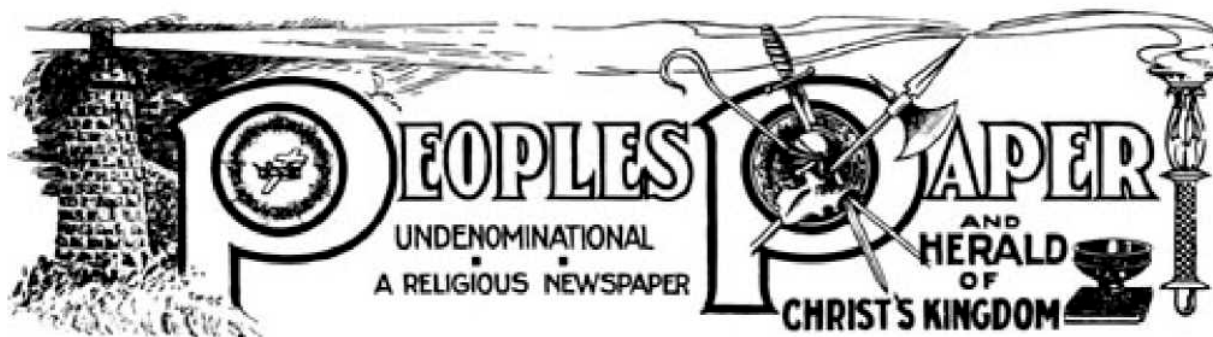
It is nothing for a man to hold up his head in a calm; but to maintain his post when all others have quitted theirs, and there to stand upright when other men are beaten down—this is praiseworthy.—Seneca,

Honour to the true man ever, who takes his life in his hands, and at all hazards speaks the word which is given to him to utter, whether men will bear or forbear; -whether the end thereof is to be praise or censure, gratitude or hatred.— Whittier.

“Be still my heart, these foolish fears,
These constant grumbles, and these tears,
All cast dishonour on thy Lord,
And contradict His gracious word,

Brought safely by His hand thus far,
He’ll pilot thee across the bar.
How can you want, if He provide,
Or lose the way with such a Guide?”

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The Second Advent and Parousia of Christ.

Convention Address).

THE Second Advent of our Lord occupies 1 place of primary importance in the teachings of the Scriptures, especially in the New Testament. How eagerly and expectantly the Apostles and others of the early Church looked forward to that important event. The glorious appearing of our Saviour and Lord was truly a blessed hope, earnestly to be desired, and patiently to be waited for.

Describing the attitude of the early Church toward the return of our Lord, another has said: "They believed with 111 their hearts in Jesus Christ; in His wondrous life of miracle and grace, and in His sacrificial death on Calvary's sad tree. They believed that He had triumphed o'er the grave, and had come forth to resurrection life. They remembered the words of the Lord Jesus, how He said unto them, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may lie also." They had heard "two men in white apparel" say, "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." With simple faith they all accepted these great promises. The authority appeared to them sufficient, the meaning transparent. The Lord had gone; the Lord would come. He had disappeared from view, but only for "a little while," until "the times of restitution." When these times come He would come again, and each one seemed to say, "Whom I shall see for myself, and mine eyes shall behold, and not another." This was to them the one important Divine event to which the whole creation moves. It was the lodestar of their life, the goal and climax of their being, and round it their communion with each other, like their testimony to the world, continually revolved.

While the Second Advent of Christ may be said to be the chief theme of the New Testament, we find that the Old Testament, too, abounds in references to this most important event. Enoch, the seventh from Adam, prophesied of the coming of our Lord to execute His judgments. The Kingly-priesthood of Melchisedec pointed forward to the time when Christ would take up His power and establish His Kingdom at His Second Advent. Aaron also, the high priest of the Levitical order, when clothed in his garments of glory and 'beauty typified the 'glorified Christ, whose work of blessing and restoration awaits the Second Coming of our Lord. Moses also prophesied that God would raise up unto the people a prophet like unto himself. Referring to this prophecy, the Apostle Peter says (Acts 3:22), "Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people."

Throughout the Prophets and the Psalms we find numerous references descriptive of the work to lie accomplished by our Lord at His Second Coming. In Acts 3:21 the Apostle Peter tells us that “by the mouth of all His holy prophets since the world began,” God has spoken of the “times of restitution of all things,” and we are assured that these blessed times are not due until Christ comes the second time.

When thinking of this matter of the Second Advent of Our Lord, it is well to hold in mind the fact that God’s plan is one harmonious whole, which is being wrought out through Christ, and that the Second Advent stands related to the work of the First as effect to cause. That is, that the great work of Restitution at the second advent follows the work of Redemption accomplished at the first advent as a logical sequence, according to the Divine Plan.

The Lord’s return is, therefore, the dawn of hope for the world, the time for the bestowment of the favours secured by the redemption—the Gospel Age being an intervening space, during which the Bride of Christ is being selected, to lie associated with her Lord in the great work of restitution which He comes to accomplish.

When rightly understood, the Object of our Lord’s Second Advent is truly a glorious one. He comes to bring in the long-promised times of restitution, when the whole world shall be filled with the knowledge of the glory of God. The Scriptures tell us that when Christ comes the second time Satan will be bound and all evil will be restrained.

“The ransomed of the Lord (i.e., all mankind) shall return (from the sleep of death) and come to Zion with songs and everlasting joy upon their heads.” At that time God will pour out His spirit upon all flesh, and shall wipe away all tears from their eyes, and there shall lie no more death, neither sorrow, nor crying. neither shall there be any more pain. The Scriptures clearly teach that when Christ comes the second time He comes to reign, and that He must reign until He has put down all enemies—all opponents, all things in the way of the great restitution which He comes to accomplish—the last to be overthrown being death—1 Cor. 15:25-26—and that He will reign for a thousand years.

What a great change will be brought about when Christ begins to reign ; everyone shall know about it, and see that it is indeed the Lord’s Kingdom which has come at last. Instead of the wicked prospering as they do to-day, then shall the righteous flourish. Instead of war, strife, commotion, unrest and strikes, there shall be “abundance of peace.” “He shall judge thy people with righteousness, and thy poor with judgment. He shall judge the poor of the people and save the children of the needy, and break in pieces the oppressor.”—Psa. 72.

We see, then, that the Second Coming of our Lord is indeed a greater matter altogether than that of the First Advent. It is not confined to the one nation of Israel; He is not even to occupy a literal throne like the kings of earth, but Christ shall be King over all the earth, “King of kings and Lord of lords,” and much more powerful than if He were once more changed to the limitations of the human body.

Seeing clearly the object of our Lord’s Return, that it is to take up His great power and reign, it becomes a matter of intense interest to His people to know how or in what manner He is to be expected. Some Christian people think that when Christ comes the second time He will come again as a man. It would seem that this conclusion is based upon a too literal interpretation of some Scriptures. In 1 Thess. 4:16 we read, “The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God.” The voice and the trumpet mentioned here correspond with the same figures used in Rev. 11:15-19. “The seventh angel sounded ; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of His Christ, and He shall reign for ever and ever And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged.” This expression agrees also with the statement of the prophet Daniel, “And at that

time shall Michael stand up, the great Prince 'And there shall be a time of trouble such as never was since there was a nation. . . and many of them that sleep in the dust of the earth shall awake.'— Dan. 12:1-2. It seems clear that Daniel and John both refer to the same time of which the Apostle Paul speaks in 1 Thess. 4:16. It is the time of our Lord's appearing, and the establishment of His kingdom in the midst of a great time of trouble. The "shout," the "voice of the Archangel," and "the trump of God" are all symbols. We would not expect that the Second Coming of our Lord would be announced by a literal, audible sound on the air. It seems clear that Paul is here referring to what the Revelator terms "the seventh trumpet," the "last trump," in a series of symbolic trumpets. We note also the Apostle Paul's reference to the same trump in 1 Cor. 15:51-52. "Behold I show you a mystery, we shall not all sleep, but we shall all be changed.

In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The proof that these references are to the same trumpet is found in the record of the events connected with each. Paul mentions the resurrection, and the establishment of the Lord's Kingdom, as connected with "the trump of God," and the Revelator mentions the same with even greater minuteness. The sounding of the "seventh" or "last trump" is an indication of the presence of our Lord; the events due to take place at the sounding of the "last" or "seventh trump" are visible to the eye of faith. There can be no doubt that we are living in the day of His preparation—the period which precedes the actual reign of Christ and His Church. On every hand there is evidence of the fulfilment of Daniel's prophecy (Ch. 12) in which he states that when Michael shall stand up there shall be a time of trouble such as never was since there was a nation. The name Michael signifies "who as God," or one representing God—a fit name for Him who is the express image of the Father's person. The Scriptures show that it is the setting up of Christ's Kingdom in the earth that causes the dissolution of the kingdoms of this world, of which Satan is the ruler.

Another text which is sometimes taken to show that Christ will come in human form, is found in Acts 1:11. It reads :—"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." Some think the meaning of this passage is : As you see the Lord ascend into heaven, so, in like manner, you shall see Him come again. A little careful consideration of this text, however, reveals that it does not say that those who saw Him go will see him come, nor that any one else will see him come. What is stated in this Scripture is that the manner of His coming will be like the Manner of His going. And what was the manner of His going? Was it with great spectacular demonstration? Was it with trumpet sound and voices and a great shout rending the air? If so, we should expect that His coming again would be in like manner. On the other hand, was it not quietly and secretly quite unknown to the world, and known only to the little band of His footstep followers? His statement (Jno. 14:19), "Yet a little while and the world seeth Me no more," has never yet been disproved ; for none but the brethren saw even His manifestations after His resurrection, and no others witnessed His ascension. And in like manner as He went away (quietly, secretly, so far as the world was concerned, and unknown except to His followers), so in this manner He comes again. And as when He went away He lifted up His hands and blessed them, so, when He comes again it is that their joy may be full, as He said, "I will come again, and receive you unto Myself," "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—Jno. 14:3 ; 16:22.

Describing His Second Advent, our Lord said : "Behold I come as a thief" ; and when He was questioned of the Pharisees when the kingdom of God should come, He answered them and said, "The Kingdom of God cometh 'not with observation'" (marginal reading—not with outward show—Luke 17:20). The Scriptures show that the Lord will be present, unseen, doing a work of which the world for a time will be entirely unaware. His arrival must, therefore, be in a quiet manner, unobserved, and unknown to the world, just "as a thief" would come, without noise or other demonstration to attract attention.

The Scriptures assure us that the Lord would not leave His people in ignorance concerning the fact of His

presence. His instruction to His disciples when about to leave them was "Watch, therefore, for ye know not what hour your Lord cloth come." Again He said, "Let your loins be girded about, and your lights 'burning, and ye yourselves like unto men that wait for their lord. . . . that when He cometh and knocketh, they may open unto Him immediately. Blessed are those servants whom the Lord, when He cometh, shall find watching; verily I say unto you, that He shall gird Himself and make them to sit down to meat, and will come forth and serve them."

Surely the Lord's consecrated people in these last days have realised the fulfilment of this promise. The light, the knowledge and understanding which God's people now have concerning the Plan of the Ages, together with its times and seasons, surpasses anything which the Church has had since the times of the Apostles. According to His promise, the Lord has indeed come forth to serve His people, and what a blessing has come to us as we have feasted our minds upon the rich treasures of His grace as now revealed to us through His Word. The world of mankind around us cannot appreciate the light of truth which now shines out from the pages of God's Word. The natural man perceiveth not the things of the spirit ; they are foolishness unto him, therefore we need not wonder that the worldly minded are unable to see the signs which indicate the presence of our Lord.

(To be continued).

When wrongs are thrust upon you, and things look dark and drear,
You ponder o'er the future with strange foreboding fear ;
Just pierce the clouds of heaven, true faith will surely bring
Rays of welcome sunshine from the presence of the King.
James 1:2-4; Matt. 7:7-11.

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.

CONVENTION NEWS FROM SOUTH AUSTRALIA

It is a pleasure once again to report a helpful season of fellowship enjoyed by those who attended the Easter Convention at Adelaide. The Memorial of our Lord's death held on the Thursday evening, reminded us again of our dear Redeemer's sacrifice as being the only basis of hope for everlasting life, both for the Church and the world of mankind. In partaking of the bread and wine, we were reminded again of our consecration vow to be dead with Christ, and our pledge to be broken together as members of His Body. The typical Passover of the Jews being followed by the seven days' feast of unleavened bread, represents how our whole life is to be devoted to the Lord's service—the service of holiness. Christ our Passover (Lamb) being slain for us, the Apostle directs that we keep the feast, not with old leaven, but with the unleavened bread of sincerity and truth. We kept the Memorial with grateful hearts, appreciating something of the great favour God has bestowed upon us in calling us to the fellowship of His Son, Jesus Christ.

The Convention meetings commenced on the Good Friday, and on that day the attendance numbered about 33.

At Gawler, on the Easter Monday, the last day of the Convention, the attendance would be about 36. "The Second Presence of Christ" was the general theme of the Convention, and some of the addresses and studies were chosen in harmony therewith. The Bible studies were taken from 1 Peter 4th chapter, and 1 Thess. 5th chapter, and many interesting and helpful thoughts were expressed in the course of these studies, which occupied the afternoon of each of the four Convention days.

Some good thoughts were expressed by three brethren in a symposium, the topics being. "Grace," "Faith," "Works." We were also reminded of our precious privileges in Christ by a brother who spoke to us on "Christian Fellowship."

It was pointed out that our fellowship depends upon our obedience to God's Word, and how we must keep our hearts free from bitterness -by allowing the spirit of Christ to dwell in us. In order to continue fellowship we must maintain the spirit of consecration ; also keep a good, steady faith, and make progress in the way ; we must walk in the light-1 Jno. 1:7. In his address on "Christian Experience," our brother showed how God is preparing His New Creation by allowing His consecrated people to pass through certain experiences of trial and suffering designed to develop and perfect us in character-likeness to Christ. We must not faint under the trying process; we must not grow weary, for in due season we shall reap if we faint not. The example of our Lord will help us if we consider Him, and the way He met the trials of the way. The attainment of perfect love is the goal before us—the mark for the prize, and it is only by the Lord's grace that we can hope to reach it and stand fast thereat.

Further addresses were: "The Second Advent and Parousia of Christ," and "Watch and Pray" (Luke 2 1:3 4-3 6).

Our attention is called to the necessity of watchfulness in connection with Our Lord's Return. It was the failure to watch that led to the falling away from the true faith. Only those who watch will know of the Lord's presence. It was also pointed out that watchfulness is necessary to keep us in the right attitude toward our consecration, and to protect us from the influences of the world and the flesh and the devil. "Those who watch carefully have the comforting assurances of all God's precious promises.

In the closing address our brother spoke on 2 Tim. 3:14, and showed the necessity for continuing in the things we have learned and been assured of. We should be steadfast—not shaken from things that we have proved to be right. Thoroughness is essential in the matter of the cleansing of our hearts. We must be careful in respect of the small things in our daily lives. We must not compromise the truth or cover up

wrong for the sake of unity. We must have our senses exercised to discern between good and evil. Unity at the expense of Truth is not desirable; and we must be prepared to fearlessly declare the whole counsel of God, regardless of the consequences-1 Tim. 3:1-5. We must let our light shine- 1 Tim. 6:20; Heb. 2:1-3; 2 Pet. 3:1-7-18.

The Adelaide and Gawler classes are indebted to those brethren and sisters who visited us from other States: and we feel that the success of our Convention, humanly speaking, was largely due to the line spirit of co-operation existing amongst the friends. Conscious of our many imperfections we do not look for perfection in the flesh; but we can thank God for the provision He has made for us in Christ, to cover our unwilling blemishes and make us acceptable in the Beloved. "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." —1 John 1:9.

MEMORIAL SERVICE.

The Melbourne brethren gathered in solemn, yet joyous, heartfelt love and appreciation on the occasion of the anniversary of our Lord's death as the "Passover Lamb," slain for us.

All present (21 in all), we feel sure, realised the deep significance of the emblems, symbolising as they do our Lord's "broken body" and "shed blood."

It was indeed encouraging to witness such earnestness of spirit, as in quietness and confidence all reverently and deeply appreciated this special occasion, and gladly partook of the blessed tokens which not only symbolically signified our standing of justification through the merit of our Redeemer's sinless sacrifice, but, additionally, our participation in His sufferings.

We were reminded, as prospective members of the Church of the "First-horns," that we have our standing only on account of our Saviour's loving sacrifice, and that during this acceptable time of God's favour we must realise that all have participated of the "blood of sprinkling," and that there is now no condemnation to those who have had their hearts sprinkled from a consciousness of evil, and who are earnestly striving to maintain their standing in consequence, during this "dark night of weeping."

While viewing particularly the "passing over" or "sparing alive" of the "first-horn" class this Gospel Age, on account of their entering into a covenant by sacrifice, and having the merit of Christ's sacrificial death imputed to them, we rejoiced as we were reminded also that while a special invitation is granted to these, the merit of our Lord's "broken body" and "shed blood" will, in God's due time, be applied on behalf of all the world of mankind after the full number of the "anti-typical first-horns" have finished their course, and entered into their reward at the close of this acceptable period, designated the "Gospel Age." Then the Bride of Christ will have made herself ready, and be privileged to partake of the promised cup of joy and blessing in the Kingdom, in association with her dear Lord and Bridegroom.

"Weeping may endure for a night,
But joy cometh in the morning."

And so we pray that God's righteous Kingdom may soon be established, in order that the world's blessings may become operative, and the Millennial Age usher in the reign of Christ with its attendant uplift, the close of which shall see the gracious benefits of Jehovah's atoning work through Christ, and when our Lord shall see of the travail of His soul and be satisfied.

The Sacrificial Loaf and Cup.

A broken loaf—a cup of crimson wine,
On snowy table laid,
Ah! emblems these of wondrous sacrifice—
The costly price He paid!

That precious body, broken once for me,
That precious blood once split
For me, that I through Him, might be made free,
Aye, free—from death and guilt!

And has this broken loaf, this crimson wine,
A further meaning still?
Ah, yes! thro' grace I am a part of Him,
His sufferings to fulfil.

My body to be broken with my Lord,
My blood with His be shed,
And as I die with Him, with Him I live,
My ever- glorious Head!

O wondrous mystery! O glorious thought!
Thro' death with Him I rise!
Suffering with Him, I with Him too shall reign,
Triumphant in the skies!

Yet on this night—before this snowy board,
Spread with this bread and wine,
Canst thou say truly, O my soul, my soul,
“These promises are mine”?

Is all thy will completely blent with His,
Whate'er may be that will?
Art willing to be crushed, that thy life's wine
May thus flow out to fill

And bless and nourish other lives than thine,
That they may bud and flower ?
Art glad and thankful that thy broken life
Shall have vicarious power ?

And canst thou to His precious will say “Yes,”
E'en tho' with tear-dimmed eyes
And quivering lips of pain and throbbing heart?
And when His love denies

What thy poor heart had thought its very own,
And brings to thee instead
Experiences thou canst not understand—
A pathway hard to tread

Wilt thou still say, “Amen,” and trust Him still,
And wait in patient love,
Till He shall say, “It is enough, My child,
Come to Thy Home above”?

And when His truth is ridiculed and scorned,
And His dear “Servant,” like his blessed Lord,
Is spat upon, and crowned with thorns, dost thou
Rejoice yet more to own His Word ?

“Yes, yes,” my glad heart answers.
“I rejoice This privilege sweet to own!
And I will kiss my cross, and wait Thy time,
Dear Lord, to share Thy Throne.”

Then, oh! my soul, these emblems are for thee—
This broken loaf, this wine
And thou may’st claim His precious promises,
For they are truly thine.

The hour is late—the end is drawing nigh—
And as we gather here,
Brethren beloved, to share this holy feast,
We know the time is near

When all His loved ones shall be gathered
Home, Our tears all wiped away,
And all the shadows that oppress us here
Shall yield to perfect day,

Then with rejoicing let us now partake,
Our journey’s almost o’er;
The -light is breaking o’er the Heavenly hills!
Our King is at the door!

—A. G. James.

Correspondence,

New South Wales. Dear Brethren,

Your good letter arrived a week ago, together with your little paper, which I enjoyed very much reading of our Father, the great Over Shepherd, and our Lord Jesus, the Good Shepherd. I was only reading of the Good Shepherd (John 10) just before your paper arrived. It is nice to be able to follow the Good Shepherd as we hear His voice—the voice of Truth;—all that the Father gave Him _commandment, so He spake. We hear our Father's voice as He speaks to the three Apostles concerning our beloved Lord, to "hear ye Him" (Matt. 17:5), which the Apostle Peter confirms (2 Pet. 1:17), and says that they are not cunningly devised fables. The Apostle Paul certifies that the Gospel which he preached is very reliable, and not man's doctrine; that he was taught it by the revelation of our Lord Jesus, and -we have proof of his apostleship (Acts 9).

As we follow our Lord closely, we notice His prayer to our Heavenly Father, to sanctify the Apostles and the Church through the truth (the knowledge and spirit of truth). We believe all Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Since the Lord has revealed this unto me by His Holy Spirit, I find that there is another step for me to take, thus making my full consecration to Him by water baptism. Can you dear brethen have this arranged for me, as there is no one here to perform this symbol? I must thank you very much for your kind invitation for the Memorial season, and I would love to be able to assemble with you in our Lord's name and spirit, but I had partly arranged to meet in Sydney. Wherever we assemble we are in unity of spirit serving and praising the Lord who has called us out of darkness into His marvellous light. With warm Christian love. Your brother by His grace. B.J.

South Australia, April 15, 1932. Berean Biblical Institute.

Dear Friends,—I received your papers from January 1st; they are very interesting, and a help to me, and so easy to understand. I am sending 2/6 for subscription to the "People's Paper," 2/9 for "Divine Plan of the Ages," 3d. for "Do the Dead Know Anything?" and also 2/3 for "Foregleams of the Golden Age."—I remain, yours truly, A.A.

West Australia. Berean Biblical Institute.

Dear Brethren,—I received the pamphlets and book you sent me in January (which I applied for with the "Adelaide Chronicle" advertisement), also letter. I am a long time answering you again. They give one great enlightenment, as the Bible is indeed very hard to understand properly. Would you please forward me "Fore-gleams of the Golden Age"?

2/6 enclosed by postal note.

--Yours sincerely, A.M.F.

Sydney, 22/4/32. Dear Brother,—

I write to inform you that we held our Memorial in Rawson Chambers, at our usual class rooms, on 19th inst., and had invited other friends to join in with us, but they had made other arrangements.

We had a very good number present, although several of our friends were absent and too far away to join us here, but feel confident they celebrated where the Lord would at that time find them.

The number present was twenty-six; one brother took the chair, and another brother gave the address, as the Apostle says, “to refresh our pure minds.” As usual at such gatherings, the spirit of the Lord was very near. Sometimes we sing heartily, “Oh, for a thousand tongues to sing our great Redeemer’s praise,” but on these occasions the tear duct is too full when we think of the loneliness of the Saviour when they all leave Him, and the suffering He endured.- We think of His statement, “the foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head,” all this to redeem us to God; our thoughts go to the poet’s words:

“Oh for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Forever sing His praise.

With- much Christian love, I remain, yours in the one hope, --(Bro.) J.H.T.

P.S.--Brother — came down for the Memorial, on the 16th, and stayed with us as our guest till yesterday.

We went over yesterday afternoon to Manly to Bro. and there Brother commemorated his consecration by immersion in the Pacific. I pray and have every confidence that he will prove faithful.

The Hidden Life with Christ.

(Continued from last issue).

AS we view again the verses in Heb. 10, 32-34, under consideration in this article in our previous issue, it will be clearly seen that the Apostle is writing to the same class spoken of by our Lord when He said, "Ye are the salt of the earth" ; "Ye are the light of the world," and in a most encouraging way he seems to say, "After you were illuminated, you saw the matter clearly, and endured a great fight of afflictions." This was well ; but he goes on to show in the context that some, after having demonstrated their zeal for a certain time, become cold become weary in well doing. There is a tendency to become discouraged, to think that there may have been unfaithfulness, and thus the peace of mind 'is lost. In some instances this feeling of discouragement leads to such fear and distress that the second death is apprehended. The Apostle seems to have in mind this condition. We are surrounded with imperfection of both judgment and conduct ; and those who have a proper estimate of themselves must know that they come far short of the Divine standard and of their own vow of consecration, This knowledge should tend to make all very humble, and very generous in considering others, but not to discourage us. St. Paul exhorts all such, saying, "Cast not away your confidence." Let all remember that the fact that they have received this Divine favour is an indication that their offering has had Divine acceptance. Faith, or confidence in God and in the "great and precious promises" is the very basis of all Christian endeavour. Without this faith one cannot fight a good fight. In proportion as the promises are before our minds, so we have strength and courage to run the narrow- way.

If a follower of the Lord has been thus discouraged, or has felt that his expectations have not been realised, he should not be weary in well doing. He should go to the Lord in prayer and renew his vow of consecration; he should rise from the ashes of discouragement and lift the cross with renewed zeal. He should endeavour to walk on a higher plane than ever. If he lose confidence, lose faith, he will easily be overcome by the Adversary. The very ones whom God will approve are those who walk by faith. The rewards are for those who hold the faith even unto death. We must beware of everything that tends to weaken or destroy our faith. "The Lord deals graciously and generously with us and will do for us what He has promised. Knowing this, we can have confidence in Him. The Lord wants us to have a faith that will continue in sorrow and in sunshine ; that will trust where it cannot see, that will continue under all the leadings of Divine providence. So, if any are apt to become weary in the way, let us think of all those who have gone before, like the Apostle himself, and take courage in the Lord's strength through all trials and sufferings.

In these verses the Apostle clearly shows two ways of enduring the afflictions of Christ ; 'first, to be made a gazing stock both by affliction and reproaches ; and secondly, by avowing our sympathy for the reproached ones and thus sharing their reproaches and afflictions. For if one member suffer, all the members of the Body of Christ suffer with it.-1 Cor. 12:26. So the Apostle says, "Call to remembrance the former days." There is of ten something to be gained in casting the mind backward. The things close at hand are too near to be seen in their proper light. By so doing you will realise that your afflictions and trials came principally after you had been illuminated with the light of the knowledge of God, and that they have increased as the light of Present Truth has increased with you. It is not difficult to discern the reason for this. The great Adversary is not interested in disturbing those who are "asleep in Zion," but he is ever on the alert to mislead and entangle those who are awake. The more active we become in the service of the Lord and the Truth, and, consequently, the more actively opposed to Satan and error, the more he will fight against us. And the more faithfully and vigorously we fight the good fight, as good soldiers of the Lord Jesus Christ, the more we shall have of the Master's approval now-, and the greater will be our reward in the Kingdom. But such reflections, such looking back, should bring us no sadness, no fear for He that is on our part is more than all that can be against us.-1 John 4:4; Rom. 8:31. His promises, as well as His providences, are walls of salvation and protection on every hand.

How beautifully the course of the Christian life is depicted in the tabernacle, and also the temple constructed so long ago by the children of Israel. It is clearly shown that ‘both these structures, built by Divine direction and supervision, and thus honoured with the visible, typical manifestations of the Divine presence and glory, were types of that grander tabernacle not made with hands, of which fleshly Israel could have no conception ; and of that Holy Temple which should by and by eclipse the grandeur of the earthly temple, adorned with oil the gold and precious stones.

We like to think of the tabernacle in the wilderness, as typifying the pilgrimage of each Christian through the wilderness of sin, during this antitypical Atonement Day ; and the temple, the permanent structure, in a fuller sense representing the glorified condition of the Temple-class beyond the veil. It has been a matter of surprise to some that the glory and beauty of the tabernacle—its golden walls, its golden and beautifully engraved furniture, and its wails of curious work—were so completely covered and hidden from the view of the people, even the sunlight from without being excluded—its only light being the lamp in the Holy, and the Shekinah glory in the Most Holy. But this is perfectly in keeping with what we have previously seen respecting the spiritual riches hidden in Christ. which were typified in the two compartments of the tabernacle proper. As God covered the type and hid its beauty under curtains and rough unsightly skins, so the glories and beauties of spiritual things are seen only by those who enter the consecrated condition. These enter a hidden but glorious state, which the world and all outside fail to appreciate. The “Holy,” the first compartment in the tabernacle, represents so clearly this condition of those begotten of God through the Word of Truth. These, as heavenly minded “new creatures,” though still “in the flesh,” have their real (inner) life and walk with God within the first veil of consecration, and beyond the intellectual sight of the world and the unconsecrated believers. These enjoy the inner light of the golden candlestick, they eat of the special spiritual food represented in the unleavened “bread of presence,” and offer incense at the golden altar, acceptable through Christ Jesus.

In the “Most Holy” we have represented the perfected condition of those new creatures who, faithful unto death, gain the great prize of our high calling through a share in the first resurrection. Then, beyond both veils—the fleshly mind and the fleshly body—they will possess glorious spiritual bodies as well as spiritual minds, even the Divine nature.

The Ark of the Covenant and its contents, the only furniture in the “Most Holy,” represents so beautifully this ultimate condition of the Church in glory. In full, it represented the eternal purpose of God—His foreordained arrangement of riches of grace for mankind in the Christ (Head and Body), the “hidden mystery.” It, therefore, represents Christ Jesus and His Bride, the “little flock,” to be partakers of the Divine nature, and to be imbued with the power and great glory—the prize of our high calling—the joy set before our Lord, and all the members of His Body.

The contents of the Ark also help us to realise what a privileged people we are. just as the budding of Aaron’s rod showed Jehovah’s acceptance of him and his sons as the typical priesthood shown in Numbers 17th chapter, so the rod represents the acceptableness of the “Royal Priesthood”—the Christ, Head and Body. The budding and bringing forth of almonds, shows also that the chosen priesthood during the Gospel Age will bring forth much fruit. The almond unlike most fruit, does not perish, it is lasting, and so it is with all God’s people, their fruits remain, and continue beyond the veil of death. The Golden Pot of Manna represented immortality, which is promised by the Lord to the faithful priests of this Age. In Rev. 2:17, the Lord’s promise of the hidden manna is to those who overcome and endure to the end. The two tables of the Law we would understand to represent the righteous Judge, whose laws of justice, love, mercy and power are all in harmony and endure for ever. Respecting the budded rod and bowl of manna, their omission from the Ark is noted at the dedication of the temple.

In 1 Kings 8:9 it is stated that there was nothing in the Ark save the two tables of stone ; and it seems that

the omission of the other articles points out that Solomon's temple, in its fuller significance, typified the glory and grandeur of the Christ, Head and Body complete, when the fruitage will be fully developed and carried over into that immortal condition which will then be actually attained by the overcomers, and would no longer need tone typified by the budded rod and bowl of manna. The tables of the Law still in the Ark show, however, that God's righteous laws abide for ever, for with Him there is no variableness, neither shadow of turning.

The child of God, then, while still in the tabernacle condition, desires that his whole being may be bid with our great High-priest continually, and by faith looks forward through the rent "vail" into the "Most Holy," catching glimpses of the glory, honour and immortality beyond the flesh ; which hope is as an anchor to the soul, sure and steadfast, entering into that which is beyond the vail.-Heb. 6:19:10:20.

O sacred union with the Perfect Mind!
Transcendent bliss which Thou alone canst give,
How blest are they this Pearl of price who find,
And, dead to earth, have learned in Thee to live.

And thus, while dead to human hopes we lie,
Lost, and forever lost, to all but Thee,
Our happy soul, since it has learned to die,
Has found new life in Thine infinity.

With joy we learn this lesson of the cross,
And tread the toilsome way which Jesus trod;
And counting present life and all things loss,
We find in death to self, the life of God.
(Concluded) .

Our Pilgrimage.

A scorching wind, a withering blast,
A desert stern and bare,
A journey long, with scarce a song;
But still my Lord is there.

A sky of blue—no clouds in sight,
A pleasant garden fair
With birds, and flowers, and happy hours;
My Lord is also there.

Then teach us Lord in want, in pain,
In happiness, in rest
To trust in Thee, whate'er our lot,
And teach us Lord to murmur not For what Thou doest is best.
Phil. 4:11-13.

STUDY AIDS.

A quantity of secondhand books is now on hand for disposal, comprising several sets of the six volumes of " Studies in the Scriptures," copies of Pastor Russell's Sermons, useful Bible Dictionaries and Concordances. These books are in good condition, the " Studies in the Scriptures" being of the attractive London edition, and all may be obtained at low cost,

QUESTION BOX.

Question.—Would it be correct to think that the Lord would give us instructions or warnings respecting the end of the age, and the marriage of the Lamb, by dreams or visions of our own or others?

Answer.—From the Scriptural record of inspired dreams of the past, it would be folly to denounce them and to declare them unworthy of any consideration. We remember such miraculous dreams that Joseph interpreted, also Jacob's, Peter's, Paul's, etc. On the other hand, we need to guard ourselves lest dreams should be given undue importance. We are to remember that there was an appropriate necessity for dreams in the olden days which does not exist at the present time, because the Gospel Church is expected to walk by faith and not by sight.

The Apostle Peter, in his Second Epistle, 1:19, after referring to the vision in the mount (Matt. 17:1-9) says, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shined) in a dark :place until the day dawns." Thus we realise that the path beyond us is shown by the Divine Word, and we are to cultivate the ears of our hearts that we may have the proper direction. In harmony with this the Scriptures say,

"He that hath a dream let him tell a dream, but he that hath My Word let him speak My Word." (Jer. 23:28.) Here the Lord indicates that a dream might be told if we have nothing better to tell —nothing more direct, nothing more authoritative; but that the Lord's Word, His revelation, His inspired testimony is to be put far above all dreams of our own and of others.

It would seem that there has always been some who are anxious to know more respecting the end of the Gospel Age than the Lord sees fit to reveal, and these would need to be especially on guard against being carried away by fanciful ideas or dreams. We need to have a strong faith in the Lord, that all things are being accomplished according to His will and for our good throughout the trying times of these last days; and to realise that "those things which are revealed belong unto us, but the secret things belong unto the Lord our God." Let us hold fast to our hope in Christ, let us be strong in faith and wait patiently upon the Lord.

Question.—There are many words in the Old and New Testament in italic letters ; win this, and why are there less of these in the Revise Version than the Authorised?

Answer.—All the words in the Bible printed in italics have been supplied by the translators, and are not found in the original. In translating it is sometimes necessary to supply additional words to convey the sense or proper meaning of the thought expressed by the original. These additions make a considerable difference : some helpful, emphasising the thought, but some the reverse, obscuring the real sense, and giving the thought in the mind of the translator, which was not always the correct one.

It has been claimed that the Authorised Version has over 20,000 mistranslations.

The Revised Version was prepared under greater religious liberty, and with the aid of 700 manuscripts compared with only eight (and none of these earlier than the tenth century) when the Authorised Version was prepared. This, no doubt, would help to explain why the Revised Version has fewer italicised words than the Authorised Version.

Question. Do you think the prepared questions on the “Scripture Studies” are good to use in the Bible Classes?

Answer.—While possibly some have found these questions helpful in preparing the lessons, we are inclined to think that the use of them at the meetings has been quite detrimental. One cannot but notice that in classes where the questions are used, there is really very little turning to the Bible, and so it would seem that the effect is to discourage individual thinking.

It should never be that we accept just what is served up to us by any writer or speaker without applying the test of God’s Word. Our minds must be exercised to discern good and evil, truth or error. If the questions referred to were followed with Scriptural references for the answers they would be good helps, but not otherwise. The Bible is our guide and a “Thus saith the Lord “ should be sought on every occasion, so that we may be able to give an answer to every man that asketh concerning the hope we entertain, as the Apostle Peter exhorts.

“There is a story of a noted actor and an aged minister who were at a social gathering. Someone suggested that the actor he asked to repeat the twenty-third Psalm, the request being voiced by the venerable man of God. Obliging the actor consented, and with mellifluous voice, thoroughly disciplined by the most perfect elocution, he rendered that heavenliest of nightingales singing from the various branches of the goodly tree named the Psalter. All the shades of tone, all the delicate accents and meaningful inflections were goldenly evident in the actor’s voice as he repeated. ‘The Lord is my shepherd.’ Then, after the actor had finished, someone asked the old minister if he would not also repeat the Psalm. Naturally timid under the spell of the actor’s elocution, the minister hesitated for a time, but finally consented. And lo ! as he finished, the faces of the company were not a glory with admiration, but hushed and rapt and washed with something richly akin to tears. Taking the preacher’s hand in his, the magnanimous actor said to him : “I know the Psalm ; you know the Shepherd.”—Ex. “Christian World.”

When you would take it easy—you slacken in the race;
Unmindful of that wondrous goal—immortal—by His grace:—
Then remember the good Master and all who’ve gone before,
With zeal and loving ardour, seek life forevermore.

Heb. 12:1-3; 1 Cor. 15:57-58.

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The Second Presence of Christ.

(Continued from previous issue.)

OUR LORD'S presence will be manifested to the world by exhibitions of "power and great glory," not, however, merely to the natural sight, but to the eyes of their understanding, as they shall open to an appreciation of the great changes which the new Ruler shall effect. His presence and righteous authority will be recognised in both the punishments and the blessings that will flow to mankind from His reign.

In that Day, evil powers are to be overthrown and righteousness, established by a gradual process, shall speedily work out a corresponding retribution to evildoers and blessings to them that do good—

"Tribulation and anguish upon every soul of man that doeth evil, . . . but glory, honour and peace to every man that worketh good",—in that day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds (Rom.

2:9, 5, 6). And, since there is so much that is wrong now, the retribution will be very severe at first, making a "time of trouble such as was not since there was a nation." Thus, in vengeance and trouble, and wrath upon the nations, will the Lord reveal to the world the fact of the change of dispensation, and the change of rulers. And thus, "when the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:5-11) .

Our King will thus reveal Himself gradually—some will discern the new Ruler sooner than others, but ultimately "every eye shall see (discern)' Him" (Rev. 1:7). But "He cometh with clouds," and while the clouds of trouble are heavy and dark, when the mountains (kingdoms of this world) are trembling and falling, and the earth (organised society) is being shaken, disintegrated, melted, some will begin to realise that the great day of Jehovah has come ; that the foretold day of trouble and wrath upon the nations is beginning, and that Jehovah's Anointed is taking to Himself His great power and beginning His work of laying justice to the line and righteousness to the plummet (Isa. 28:17). And He must reign until He shall have put down all authorities and laws on earth, contrary to those which control in heaven.

While the Lord's presence will be revealed to the world by means of the judgments of the great time of trouble, yet a different method is used to make known to His footstep followers the fact that that important event has taken place. Our Lord repeatedly urged upon His followers the necessity for earnest watchfulness respecting His second advent.

His words are, "Watch, therefore, for ye know not what hour your Lord doth come." And when His

disciples inquired what would be the sign of His presence and the end of the Age, the Lord gave them certain signs or indications which would enable us to know of the fact of His presence after it had occurred. In our Authorised Version the Greek word "Parousia" is incorrectly rendered "coming." In the Emphatic Diaglott and in Prof. Young's translation it is rendered "presence," and in the marginal reading of the Revised Version "presence" is acknowledged to be the true definition of the word. The Greek word "parousia" invariably signifies personal presence, as having come, having arrived, and it should never be understood as signifying to be on the way, as the English word "coming" is generally used.

In the 24th chapter of Matthew's Gospel we have what has been termed our Lord's great prophecy, and when we remember that it was given in answer to the question "What shall be the sign of Thy presence and of the end of the Age?" it assists us to identify the divinely provided signs. Coming down to verse 27 in this chapter, our Lord furnished us a most beautiful illustration of the manner in which His presence will be revealed. His words are, "As the bright- shining emerges from the east, and illuminates even unto the west, so will be the presence of the Son of Man." That most translations of this verse are faulty in using the word lightning, where sunlight is meant, is evident, for lightning flashes do not come out of the east and shine unto the west.

They just as frequently come from other quarters, and rarely, if ever, flash clear across the heavens. The Lord's illustration, and the only one which will comport with His words, is the sun's brightness. which: does invariably- emerge from the east and shine even unto the west. The Greek word "Astrape," here used, is thus shown to be improperly translated in this text, and also in the account of the same words by Luke (Ch. 17:24). Another instance of the use of the word "Astrape" by our Lord is found in Luke 11:36, where it applies to the brightness of a candle, and in the common version is rendered "bright-shining"—"As the bright-shining of a candle cloth give thee light." Incorrect ideas of the manner of our Lord's coming and revealing, firmly fixed in the minds of the translators, led them into this error of translating "astrape" by the word "lightning." They supposed that He would be revealed suddenly, like a flash of lightning, and not gradually, like the dawning sunlight. But how beautiful is the figure of sunrise, as illustrating the gradual dawning of truth and blessing in the day of His presence. The Lord associates the over-comers with Himself in this figure, saying, "Then shall the righteous shine forth as the sun in the kingdom of their Father." And the Prophet, using the same figure, says, "The sun of righteousness shall arise with healing in his beams." The dawning is gradual, but finally the full, clear brightness shall thoroughly banish the darkness of evil, ignorance, superstition and sin.

In Matt. 24:30 our Lord refers again to the sign of His presence among His professing people. "Then shall appear the sign of the Son of Man in heaven." The sign or proof of His "parousia" will be given in heaven. Not in the heaven of the Father's presence, and before the holy angels, but in the symbolic heaven, the ecclesiastical heaven—the professedly spiritual class—that the sign or evidence of our Lord's presence will first be apparent. Some will "see" the fulfilment of the prophetic declarations respecting this day of the second presence in the marvellous unfolding of the divine plan of the ages, and will recognise it as one of the signs of His presence (Luke 12:37). The judgment of Babylon, Christendom, social and ecclesiastical, is another sign that the Judge has come, and is reckoning first of all with those to whom, as stewards, He committed His goods (Matt. 25:19; Luke 19:15). Judgment must begin with the house of God. It is to Laodicea, the last or seventh period of the church's history, that the announcement is made, "because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth."

The gathering together of God's elect from the four winds, from one end of heaven to the other, referred to in verse 31 is also a sign of our Lord's presence. It is a sign in the heavens—amongst the professedly spiritual class. Have we not all seen that during the past sixty years particularly there has been a work of separation going on amongst the

Lord's people. And have we not heard and responded to the call, "Come out of her, My people, that ye be

not partakers of her sins and receive not of her plagues.” The harvest work in progress is probably one of the clearest proofs of our Lord’s presence. The parable of the wheat and tares illustrates the special work which marks the closing period of the Gospel Age. We are all familiar with the parable which pictures the man who sowed good seed in his field, and how later his enemy came and sowed tares among the wheat. When the servants of the householder noticed the growth of the tares they became alarmed and said to their lord, “Wilt thou -that we go and gather them up?” But the lord says. lest while ye gather up the tares ye root up also ...e wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, ‘Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.’ “ In explaining this parable our Lord said, “The harvest is the end of the age.” The tares, or imitation Christians, are to be gathered in bundles for the burning, while the wheat, which represents God’s true people, the “little flock” of overcomers, is to be gathered into the barn of safety. Just as our Lord was present during the Harvest of the Jewish age in the gathering of the wheat from the chaff of that nation, so also He is present during the Harvest period of the Gospel Age gathering the wheat from the tares. His presence as chief Reaper during this Harvest period is shown in Rev. 14:14. 16, “And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown and in His hand a sharp sickle.” And he that sat upon the cloud thrust in His sickle on the earth ; and the earth was reaped.” The parable of the fig-tree putting forth its leaves is another sign. In Luke 13:6-9 we have another parable of a fig-tree which was fruitless and the owner threatened to cut it down, but afterwards spared it in order to give it a further opportunity to bear fruit. It would seem to illustrate the unfruitful condition of the Jewish nation and the Lord’s long-suffering with that people. Also in Matt. 21:19 there is the incident of the unfruitful fig-tree which Jesus cursed and immediately it withered away. Both these references seem. to point to the Jewish nation as represented by the fig-tree. So in verse 32 of the 24th of Matthew we believe our Lord is referring to the Jewish nation under the figure of the fig-tree. The fig-tree putting forth its leaves would, we believe, illustrate the revival of the Jewish national hopes. God had promised that He would restore them again to their own land and establish them, there, and as the time of the Gentile dominion over Israel draws to a close we can see the indications of God’s returning favour to His people. The fact that we can see these indications is proof that we are living in the time of the Lord’s presence. According to the Diaglott rendering, Matt. 24:33 reads, “Thus also when you shall see all these things know that He is nigh at the doors.” Our Lord’s words in verse 34 indicate that the generation which would be living at the time when these signs could be recognised would not pass away until all be fulfilled.

In verses 37-39 our Lord refers again to the disciples’ question regarding His presence. He says, “As the days of ,Noah, so shall also the “parousia” (presence) of the Son of Man be.” The comparison we notice is not between the coming of _Noah and the coming of our Lord, nor between the coming of the flood and the coming of our Lord. The coming of Noah is not referred to at all; neither is the coming of our Lord referred to; for, as we have seen, “parousia” does not mean coming, but “presence.” The contrast, then, is between the time of the presence of Noah among the people “before the flood,” and the time of the “presence” of Christ in the world, at His second advent, ‘before the fire of trouble which marks the full end of the present dispensation.

And though the people were wicked in Noah’s day, before the flood, and will be wicked in the time of our Lord’s presence, before the hot fire of trouble comes upon them, yet this is not the point of comparison or likeness to which our Lord refers; for wickedness has abounded in every age. The point of comparison is stated clearly, and is readily seen if we read the passage carefully. The people, except the members of Noah’s family, were ignorant of the coming flood and unbelieving as to the testimony of Noah and his family, and hence they “knew not” ; and this is the point of comparison. So shall also the “presence” of the Son of man be. None but those of the family of God will believe here; others will “know not,” until society, as at present organised, ‘begins to melt with the fervent heat of the great time of trouble now impending. This is illustrated by the words, “As in the days that were before the flood, they were eating, drinking and marrying (Luke 17:28 adds, “Planting and building”) until the day Noah entered into the ark,

and knew not . . . so shall also the “parousia” (the, presence) of the Son of man be.” In the time of the presence of the Son of man, therefore, the world will go on with its eating, drinking, planting, building and marrying—not mentioned as sinful doings, but as indicative of their ignorance of His presence, and of the trouble that will prevail in the world. This, then, is our Lord’s answer to the question of the disciples : What shall be the sign (or indication) of Thy presence and of the end of the Age? It is as though the Lord said : There will be no sign for the worldly masses they will not know of My presence and the new dispensational changes. Only a few will know, and they will be taught of God before there is any sign which the worldly could discern.

The closing verses, from verse 42 on, are full of meaning. In verse 37 our Lord had shown that the world would not know of the “parousia” of the Son of man; and now He cautions His professed disciples that, unless on their guard, they will be similarly in darkness relative to His parousia. His words are, “Watch, therefore, for ye know not what hour your Lord cometh.” If one expected a thief to come at a definite time, he would stay awake so as not to be taken unawares; so the Lord urges upon us to be ever awake, always ready, and watching for the first evidence of His presence.

“Who, then, is a faithful and wise servant, whom his Lord hath made ruler over His household, to give them meat in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all His goods” all the storehouse of precious truth shall be opened to such faithful servants, to supply and feed the household of faith.

But if the servant’s heart is not right, he will say: My Master tarries (He has not arrived) and may smite his fellow-servants (who are declaring that the Lord has arrived). Such may eat and drink with the intemperate (become intoxicated with the spirit of the world), but the Master of that servant will come (will have arrived) in a day not expected, and in an hour in which that servant is not aware, and will cut him off and appoint him his portion with the hypocrites.

Thus we see that the period of the Lord’s presence among His people during the Harvest-time of the Age is a time of separating His faithful people and gathering them together unto Himself in harmony with the Prophet’s statement : “Gather my saints together unto Me, those that have made a covenant with Me by sacrifice.”

In the Lord’s sight it is evidently an important matter that His church—His prospective Bride—should continue to maintain an attitude of watchfulness. If we fail to watch we will not discern His presence, and even after being made acquainted with the fact of His presence we must still keep on the alert. In this connection how appropriate are the Master’s words in Luke 21:34-36: “Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. 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.”

It would seem that the parable of the virgins was given to encourage us to watchfulness. While the whole Church from Pentecost until the present day has had occasion to observe and be’ profited by the lesson along this line, yet it seems clear that this parable has a special application to the times we are now living in—the days of the Lord’s presence. “Then (at that time—the time when the Lord is present among His people) shall the kingdom of heaven be likened unto ten virgins.” The -ten virgins would represent collectively the Lord’s true people seeking to know and do His will. However, there is a difference in these virgins, as shown by the fact that five were wise and five foolish. All had lamps which would represent the Word of God, and their minds were stirred up in expectation of the second coming of Christ. It would seem that the going forth of the virgins to meet the bridegroom very fittingly represents the Second Advent movement which had its ‘beginning in the early part of the nineteenth century. The Lord’s

people at that time, represented by the virgins of the parable, were right in looking for the Lord to come again, 'but having an imperfect understanding of the object and manner of His return, and expecting Him to come in human form, they were disappointed when their expectations were not realised. It seemed as though the Bride- groom had tarried, and the virgins slumbered and slept. A little later, however, the cry is made, "Behold the Bridegroom" the word "cometh)" is not retained in the old -MS S. The announcement is : "Behold the Bridegroom." What is it that is represented by the midnight cry of the parable? We believe it can refer to nothing else than the publication of the truths concerning our Lord's presence and the Harvest work in progress, as presented by Bro. Russell in Vols. 2 and 3 of his "Scripture Studies." These valuable helps have been the means of calling the attention of the Lord's people to the divinely- provided signs which indicate that we are now living in the days of the Son of man—the days of His presence. What an effect this knowledge has had upon the virgin class. How they all stir themselves and trim their lamps, and go forth to meet the Bridegroom in glad expectancy. And here we find that the wise virgins have a decided advantage in having a plentiful supply of oil in their vessels. The oil seems fittingly to represent the holy Spirit of Christ—the spirit of our consecration. The foolish virgins are lacking in that respect, and so while they go away to secure the needed oil, the wise ones enter, in to the Bridegroom's presence and. the door of opportunity is closed. It would surely be a disappointment to the foolish ones to find that all opportunity to gain the prize of our heavenly calling had passed. The Lord's reply to their entreaty to open the door again is, "I know you not." They had not made themselves acquainted with the Lord sufficiently, they had not partaken fully enough of His spirit ; they could not, therefore, be members of His Bride—His joint-heirs in the Father's Kingdom. The most they could receive would be to be made members of the great company class by coming up through great tribulation to a lower place as servants 'before His throne. In verse 13 the Lord again reminds us of the need for watchfulness. His words are: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

In His message to the church of Philadelphia our Lord's words (Rev. 3:11) indicate that He would soon be present. "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown" ; but to Laodicea, the period in the church's history which follows the Philadelphian, and the period in which we are now living, His message is (verse 20), "Behold, I stand at the door and knock (as one present) ; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." (Concluded.)

THE HYSSOP.

Not to the cedar on the mountain height,
But to the hyssop springing from the wall;
Not to a monarch tree broad-branched and tall,
But to a lowly herb, fragile and slight,
Is faith compared. Yet hyssop on that night
When death o'er Egypt settled like a pall,
Shone as the sceptre of the Lord of all,
Outstretched to guard His own with saving might.
Lord, with that sacred hyssop which could give
A moment's solace to Thy mortal woe,
Purge me from all my sin, and bid me live,
And guard and comfort me where'er I go ;
I seek not high things like the cedar tree,
The blood-stained hyssop is enough for me.

R. Wilson.

Correspondence.

New South Wales, 15/5/32. Dear Brother,

Again I write to thank you for the help I receive through the little "P.P.," and it is a great joy to read the correspondence therein, and to find that others are feasting on the great truths we hold so clear; and which are made plain in your little paper. The insertion of the Convention addresses has enabled the isolated ones to join in spirit though absent in body, and to feel we are each one of that great Body, being built up together, and inspires one to keep closer to the Giver of every good gift, and to "cast not away the confidence," but to continue in the old paths—unto the end. I have not been able to get to the Sydney class for a long time, owing to my wife's health, and so the printed page is indeed a welcome guest. I am enclosing for the tract fund, and pray that God will bless you and all the clear ones who are colabouring with you. Please remember me in your prayers.

Your Brother in Christ,
A.P.

Queensland.
Dear Brother in Christian Service.

As though God directed, I received by post to-day a supply of Biblical literature, for which I thank you very much. Being a student and fellow-worker for the furtherance of the Kingdom of God on earth, I have, on receiving much help from your papers become very interested in your Institute. I would like you to forward me a supply of your free Tracts and other literature such as "Our Lord's Return: the Object and Manner," "Perplexed Humanity's Only Hope," "Do the Dead Know Anything: Where are They?" "God's Great Plan of Salvation and Restoration," "The Bible Teaching on Hell and Spiritism," and "Our Lord's Parables," as advertised in "The Voice." I am in a position to hand such literature on if you care to forward such.

I found the pages of the "Peoples Paper" and "The Voice" very spiritual and helpful; the sunshine of the Holy Spirit shines radiantly through and through their pages and bring their readers face to face with Jesus of Nazareth, "Whom to know is life eternal."

I remain,
Your fellow worker in Christ, A.B.G.

New South Wales,
May 12th. To the Berean Biblical Institute,

Would you kindly post to me the two following papers, and if the free copies are not available, name the price? "Do the Dead Know Anything?" "The Bible Teaching on Hell and Spiritism." I have read the pamphlet called "The Voice," and found it most interesting and comforting.. Enclosed are stamps for postage.

Yours truly,
Mrs. T. L.

ROLLING AWAY THE STONES.

O Saviour Christ, who by Thy word of power
Didst call beloved Lazarus from the tomb,
And turn'dst, for those who mourned, in that glad hour
To glorious day the night of sorrow's gloom,

The power to break Death's bonds was Thine alone,
Yet aid Thou sought'st—Roll ye away the stone.'
So still Thy power dead souls to life (lost call,
No other voice than Thine the word can speak,

But that the word of life may come to all,
The service of Thine own Thou still dost seek;
Our fellowship in toil Thou still (lost ask,
To roll away the stones is our blest task.”

PEOPLES PAPER.

Published by the Berean Biblical Institute, at National Bank Chambers, 226 Glenferrie Rd.,
Hawthorn, Melbourne E 2.

(Monthly) 2/6 per annum, post paid,

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 „sed, either in the correspondence or in the sermons
reported,

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

ANOTHER YEAR

WITH the close of April, another year's work of the Berean Biblical Institute has been covered, and the opportunity is taken at this time to present the Tract Fund Account and to include a brief review of the work of the twelve months, 1931-32, to the above mentioned time. In relating the certain features, it is with the feeling that all the dear friends, both old and new, are fully interested in what has been our privilege to undertake, together with their good assistance and encouragement rendered in so many ways throughout the past year.

At the outset we desire to express that much blessing has been realised in connection with the service, and trust that the same has been the experience of each one associated with us, or others, in the cause of truth; and so- we render grateful thanks to our loving heavenly Father for all His goodness and favour at all times.

The printing of quantities of free literature suitable for distribution to the public- who may be feeling after the Lord and His message of hope and salvation; the publishing of the monthly "People's Paper"; and providing such additional Bible Helps as may be profitable and encouraging to the brethren enjoying the light of present truth are still the main features of the efforts to serve the Lord's cause from the Institute in Melbourne.

Correspondence received from our readers from time to time to the effect that the "People's Paper" is appreciated with its message of truth, and is found to be of assistance in their Christian pathway, has been encouraging, and is accepted as an indication of the Lord's will for its publication to continue, though the subscriptions fall far short of covering its cost. It was hoped that the subscription list may have increased, but, while a number of new readers have subscribed in recent times, others have discontinued, some being unable to provide the cost are supplied free, so the subscriptions received remain much the same. The action of those friends, who, in addition to forwarding their own subscriptions and assisting the Tract Fund, have enclosed amounts to go towards supplying those unable to subscribe, is very much appreciated, and we are hoping to be able to continue sending the "Paper" to all who desire it. Will. all the brethren who have assisted with the "People's Paper" accept sincere thanks-, and kindly realise that we desire and are looking forward to their co-operation, and that of all others who may be desirous of helping even more during the days ahead, so that the truth may be proclaimed to the glory of God.

The provision of free literature from the Tract Fund has again been sufficient to meet fully all the calls made upon it, and though the printing and providing gratis of tracts is costly, yet we do not like to depart from the principle of supplying them free so that all who desire may share in the work, but of course cannot go beyond the means provided. It is recommended that all literature be used very wisely so that the best possible good may be attained.

The results from the tracts, while small in comparison with the quantity distributed, are really satisfactory and encouraging, especially when used in response to enquiries from the coupons in the newspapers. This method of witnessing is found to be much more effective and not so costly as that of distributing large quantities of tracts broadcast. Some of our brethren in Tasmania and South Australia have co-operated in this way during the past year by inserting the coupons for free literature in suitable newspapers, with the result that a nice number have been led to an appreciation of the truth after reading the papers and books, and in one district a class has been formed for study. Several of the interested have since expressed how thankful they are for having answered the coupon, and so we rejoice with them in this evidence of the Lord's leadings and favours bestowed. Maybe some of our friends in other parts may like to co-operate in their own districts by the same method, and we shall be pleased to hear from all who desire to do so,

Other avenues of assisting are always open, such as the colporteur work, or loaning of the studies, and a good supply of tracts is on hand for all willing workers. While always recognising that our main efforts must be towards our own sanctification and that of our brethren in Christ, what could be more pleasing^ to our heavenly Father in harmony with this, than our whole-hearted desire to proclaim at every opportunity the “glad tidings of great joy,” of which the poor world is so much in need at the present time; not with the object of merely proclaiming the restitution of all things in due time, but to find those who may yet be led to see the wondrous invitation of the Lord to follow in His steps by a willing and loving sacrifice at this present time, and henceforth to attain to the heavenly inheritance by faithfulness unto death.

From the account shown below it will be seen that a deficit of £9/6/6 has been incurred in the work during the last twelve months, but we are trusting that this may be made up this coming year, realising that the Lord’s provision through His people shall be for the carrying on of the work that may yet be our privilege to engage in, together with all those who delight in serving the Lord and His cause. More could be attained, maybe, if the present work could be extended, but we are doing our best with the means provided, realising that the contributions for the work represent

the willing sacrifices and self-denials of the brethren generally.

It is always a pleasure to hear from all dear friends regularly, and we trust that, notwithstanding the difficult times we are living in, this year ahead may be one of really good progress on the part of all in the narrow way, by the Lord’s grace. May all the Lord’s people fully appreciate the wondrous hope of our high calling, and run with patience the race set before us, looking unto Jesus. We desire that the prayers of the brethren may ascend to the Lord on our account, that all may be done to the glory of His name.

TRACT FUND ACCOUNT.

To Balance Carried Forward ..	£21 3 3	., Donations Received ..	154 3 10	£175 7 1
By Advertising, Free Literature, and Pilgrim	£7 19 11			
Postage ..	15 18 9			
Free Tracts and Deficiency “People’s Paper”	75 3 1			
General Expense (Office, etc.) ..	24 18 7	DD Personal and House ..	39 10 0	1 Balance .. 11 16 9 £175 7 1

Each day; each year; Christ’s love is always ours, In sunshine, or in sorrow’s darkest hours;

Lean hard on Him, dear friend, He loves to know You rest in Him because you trust Him so. E.G.

46 PEOPLE’S PAPER. June 1st, 1932

Investigation of Spiritualism.

SPIRITUALISM TESTED BY A COMMITTEE APPOINTED BY THE "SUNDAY SUN SYDNEY.

THE committee consisted of five members—Dr. A. H. Martin, Mr. C. P. Breckenridge, Mr. Robert Sproule, 1\11..

C., Mr. E. T. Fisk, eminent radio expert, and Dr. E. Haslett Frazer, specialist in nervous disorders.

An open invitation was given to all interested to present any evidences. Several mediums and psychics responded, and in each case one or more seances were held. The purpose was to secure evidence, if possible, in support of the claims made respecting communication with persons who have died.

The first three of the committee concurred in the following report, while the other two, who had not been able to attend all the seances, agreed that no proofs had been demonstrated :- TEST No.1 ;FIRST FAILURE.

"The first medium who sat with the committee was Mrs. A. Speaking 'under control,' or in a light trance, Mrs. A. said, 'There is wonderful power in this room. You can get a materialisation. You can get spirit photographs as long as you have proper conditions. You can lift that table.'

"Under the mediumship of Mrs. A. none of these things happened.

"The art known as psychometry was tested with Mrs. A., who claimed that with the aid of departed spirits she could usually read the contents of a sealed letter. This was tried, but—without success.

"No 'spirit' which manifested through this medium could be identified by any member of the committee, although the Christian names of no fewer than 18 'spirits' were mentioned. One name was known to a member of the committee as that of a deceased friend, but the 'spirit's' replies to questions did not lead to any identity being established.

"Mrs. B., the second medium who appeared before the committee, spoke in a condition of 'deep trance.' Nothing said under her mediumship gave evidence that the communications emanated from the spirits of deceased persons, and it appeared to the committee that the medium's condition might have been due to a state of self-hypnotism.

"Inquiries of this medium showed that she became interested in spiritualism after a personal bereavement, which, with the attendant circumstances, must have involved a severe mental shock. In such a condition it would be easy for her to develop trance conditions quite independent of spirit control.

"In the case of Miss C.. the committee observed nothing to make them believe that this medium was preaching under the control of Rev. John Ferguson, the late minister of St. Stephen's Presbyterian Church, nor indeed that she was under spirit control at all.

"The 'spirit' showed no knowledge of the life history of Rev. John Ferguson. The latter's son, Rev. E. A. Ferguson, who was present at the seance, afterwards pointed out characteristics of the speech of Miss C. under control materially differing from those of the late Rev. John Ferguson.

"This medium was also allegedly controlled by a Chinese and a Japanese spirit, but again the committee was not satisfied that such was the case.

“Miss C., in reply to the committee’s inquiries, stated that as a child she had had opportunity of hearing Chinese speech, and the vision which she described in trance corresponded with her childish memories.

“She stated also that as a little girl she had a fondness for impersonating the part of a Japanese girl in a play. This fact, the committee thinks, would be sufficient to account for what she believed to be a Japanese spirit controlling her when probably she was only in a state of auto-hypnosis.

CEMETERY EXPERIENCE.

“As regards the medium D., who attempted to demonstrate clairvoyance and mind reading, the committee saw nothing which they considered worthy of serious consideration.

“The evening spent in a cemetery yielded no experience which the committee could regard as evidence of the possibility of spirit communication. While Mrs. E., who escorted the committee, declared that spirits were visible, the committee could see nothing satisfying them that such was the case.

“Perhaps the most interesting phase of the inquiry was the demonstration of ‘spirits speaking with direct voice’ per medium of Mrs. F. at the seance of a suburban society. The messages received appeared satisfactory to the members of the club, but those messages directed to members of the committee showed no real knowledge of the committee’s personality, or of their deceased relatives.

“The seance was held in complete darkness, and as the sitters did not hold hands it would have been quite possible for any person to leave his seat and speak through one of the trumpets.

“The committee later suggested to this club that another seance be held under test conditions, and that instead of darkness a dim red light’ might be used, red being said to be favourable to spirit phenomena ; or that the trumpets be covered with soot so that they could not be touched without fingerprints being left.

“This proposal was considered by the club and the committee was informed that the club would have nothing to do with such a test. In the circumstances, the committee states that the voices heard cannot be said to be those of disembodied spirits.

“NOT PROVED.”

“The committee is of opinion that the demonstrations given have failed to supply any positive evidence of communication with deceased persons. Those who believe in spirit communications have been publicly invited to ‘bring ‘before the committee evidence in support of their faith.

“Such evidence as was adduced the committee considered in a fair-minded and open spirit, every facility being given to those concerned to produce their phenomena.

“The claim that the spirits of deceased human beings do communicate with the living may or may not be true, but the committee considers that it has not been proved by the evidence brought forward in this inquiry.

“The committee is of opinion that indiscriminate incursions into this field of investigation constitute a danger to emotional persons, who are likely to find that such inquiries result in mental impairment or a distorted mental outlook.”

MR. SPROULE'S IDEAS.

Mr. Sproule added to the report the following personal observation :-

“As an observer, confining myself to the presentations, I say that no conclusion could be drawn that personality survives the destruction of the body.

“I emphasise the fact that my consideration was confined to the presentations before the committee, and, on these,

I find that not only could no conclusion be drawn that personality persists after the destruction of the body, but that one could not say there was even a reasoned probability of it. In other words, no inference could be drawn from the presentations that there is such a thing as discordant intelligence.”

Dr. Frazer added :—”In all the ‘mental’ phenomena which I have seen during this investigation there was not one which. could not ‘be entirely and satisfactorily explained in the light of modern psychology.

“At no stage of this investigation did I see or hear anything—physical or mental—,which I could accept as proof of human survival or communication.

“I agree with the committee in its note as to the inadvisability of inexpert incursions into the realms of the Occult.

“I know that it has a peculiar fascination for discontented souls, but it is the most dangerous of all ‘penchants.’ Drug-addiction is child’s play by comparison.

“It must be realised that the vast majority of humanity is ignorant, feebly developed, the slave of its latent emotions and existing in a state of nervous unbalance and potential disruption. Emotional sanity is the very rarest of all human achievements.

“The unconscious anxiety about death, the refusal of the unconscious to believe in its ultimate disintegration, and the stupid and illogical exhortations of the prevailing religious systems, all tend to give the question of immortality an enhanced interest.

“None the less there is Truth somewhere hidden in all these complexities. ‘It cannot be bought. As ever, it is extraordinarily difficult and hazardous of attainment.”

On the other hand, there is Sir ‘Oliver Lodge, who has said, “It was a phenomenon that must be recognised that a person could leave his body to be manipulated by another intelligence.”

It seems strange that inquiry should be made respecting this subject without reference to the Bible. It is there alone that we find the solution. The Scriptures do not ignore spiritualistic manifestations, but supply records of them and also the explanation. There is the witch of Endor, also the intimation that such witches existed when the Law of Moses was written, for we read in Dent. 18:10, 11: “There shall not be found among you anyone that maketh his son or

his daughter to pass through the fire, or that, useth, divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer ; for all that do these things are an abomination unto the Lord.” Isaiah 8:19 also warns against the same things.

The witch at Endor saw what Saul believed was Samuel, but Samuel was dead, and “the dead know not

anything.” “There is no work, nor device, nor knowledge, nor wisdom in the grave.”—Eccles. 9:5, 10; Psa. 6:5 ; 146:4, etc. The only hope of future life and consciousness is in the resurrection-1 Uor. 15:17-22. Even had it been possible to awaken Samuel, he was too loyal to God to obey a witch acting in defiance of the Divine Law.

If we turn to Jude 6 and 2 Pet. 2:4, we may see who these intelligences are that so deceive humanity, not only in the seances of spiritism ‘but in all the false religions of the world, in the many delusions and errors in doctrine as well as through the oracles of the mythological religions.

These angels ‘began their mischievous work among mankind prior to the flood and are referred to in Gen. 6 as the sons of God who fell into sin. To such an extent had they contaminated the human race that evidently Noah and his family were the only ones left of pure Adamic stock. (Gen. 6:9.) . In order that the human race should ‘be preserved as of pure Adamic stock, all others were destroyed in the deluge.

These “wicked spirits” were then restrained in “chains of darkness,” so that they could no longer materialise as formerly. They can now only operate through mediums, and that in darkness. However, where there is an enfeebled mind or a person willing to yield himself or herself (it is more generally through women), they can operate and deceive the unwary into believing that they ere in communication with their departed friends. The communications are of no help to anyone, and are often so foolish and fickle that even spiritualists acknowledge that they are not all good spirits with which they come in contact.

In the days of our Lord they possessed those who were of weak mind, etc., and they recognised Jesus of Nazareth as the Son of God, crying out, “What have we to do with thee, Jesus, thou Son of God? Art Thou come hither to torment us before the time?” (Matt. 8:29.) No doubt spiritualists are sincere, but they are nevertheless deceived into this abominable practice which so often leads into insanity.

The basis of Spiritualism, Theosophy and Christian Science is the Satanic lie spoken to our first parents: “Thou shalt not surely die.” It seems so easy to tempt man along that line. The thought of death is abominable, and so any suggestion as to escaping cessation of being attracts. So the thought of inherent immortality was propagated in the heathen religions ever since the days of Nimrod and became incorporated in church teachings from Pagan Rome. How plainly the Bible declares to the contrary, “Thou shalt surely die.” “The soul that sinneth it shall die.” “The dead know not anything.” “There is no knowledge, nor wisdom, nor device in the grave,” etc. Then, again. is not immortality held out as the hope of the overcomers in the Church of Christ? Why should we be exhorted to so run as to obtain “glory, honour and immortality” if we inherently possessed a never dying soul?

Spiritualism is really demonism and can bring no real good to anyone. It is an example of how far one can be led astray into superstition and error if we neglect the guidance of the Divine Word.

True Love to One's Neighbour.

Luke 10:25-37.

"Thou shalt love the Lord thy God with all thy heart. and with all thy soul, and with all thy strength, and with all thy mind. and thy neighbour as thyself ."— Luke 1(1:27.

THE insincerity and evil disposition toward Jesus on the part of the Jewish teachers (doctors of the law, scribes and Pharisees) was very manifest in the question, they publicly propounded to Him, for the evident purpose of trapping Him in His words, and thus hindering His influence among the people. It was for this purpose that they mingled with the multitudes who wits

His miracles and attended His preaching. But Jess-more than a match for, their cunning craftiness; and we Annie the adroitness with which He ever thwarted their purposes.

The question on this occasion was, "Master, what shall I do to inherit eternal life?" The questioner probably thought He would say. "Von must believe that I am the Son of (hod, the promised Messiah," Then they would have said, "He repudiates the law. The law says that the man that doeth the things contained therein shall live by them." This, to the people, would have seemed a strong argument against Jesus, before they had become sufficiently acquainted with Him and His teachings. While such a claim on the part of Jesus would have been the truth, the people were not yet prepared to understand and receive it. They needed continued and repeated evidences, nut assertions, to convince them; and the Lord modestly and wisely gave them what they needed. and with great tact and skill avoided the interference with His purpose on. the part of His enemies.

- - Jesus' answer referred the questioner to the law, saying, "What is written in the law : how readeest thou?" They gave the answer from the Law—Thou shalt love the Lord with all thy heart, etc., and thy neighbour as thyself—and Jesus said they had answered correctly, and that if they would do that they should have eternal life.

The answer, however, was not satisfactory to anyone, not even to the questioner, who was doubtless anxious to make a show of his zeal for the law ; but the thoughts now revolving in every mind must have been the disconsolate remembrance of the fact that though thousands had endeavoured to merit life through the keeping of the law, not one had ever yet succeeded in retaining life 'beyond the usual allotment. And so they understood the Lord's words to imply that if they could keep the law perfectly, then they should receive the; life; but that "if" was insurmountable: they could not keep it, and there seemed to be no hope of life unless this great Teacher might have something else to suggest.

Even the questioner betrayed some anxiety in the matter. as though he felt that his own conduct toward God and his fellow-men might not stand the scrutiny of the law, even as judged by those about him. Possibly some were present who, by their incredulous faces, indicated that they did not think this man always acted as if he loved his neighbour as himself, and God supremely. So, to justify himself ill the estimation of such, this doctor of the law endeavoured to give the impression that the word "neighbour" had some restricted meaning which permitted the exercise of a good deal of selfishness.

The illustration which followed forced from the questioner himself the admission of the truth that every man is neighbour to every other man ; that our common humanity is the neighbourly-bond, and that only those who recognise the bond of human brotherhood, and act accordingly, are worthy of the name "neighbour." To ignore the claims of human brotherhood is meanly, selfish and inhuman, yet that was just what the proud, boastful, hypocritical teachers of that day were doing (Matt. 23:14, they were scrupulously tithing their mint and anise cummin, and omitting the weightier matters of the law—

judgment, mercy and faith.

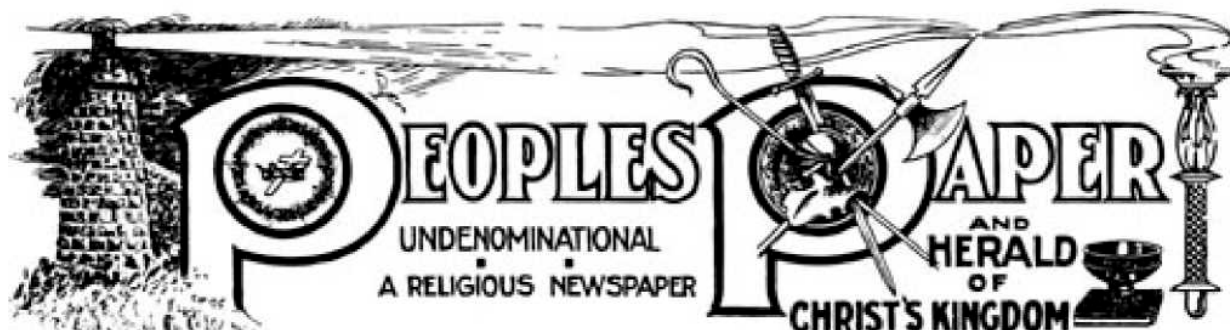
The truth thus wisely put, and by logical argument forced home to the hearts of all, exposed the hypocrisy of the caviling questioner, and drew from himself the admission of the truth. "Then, said Jesus unto him, Go, and do thou likewise." Thus the evil designs of the unbeliever were frustrated and the truth was triumphant.

ATTRACTIVE HOLINESS.

I have a good deal of sympathy with that prayer so often quoted of the little child: "O Lord, make the bad people good, and the good people nice!" That is the proof of our Christianity. We do not always stop to think that holiness is one of the most attractive traits a person can possibly have, and that God's command to be holy, even as He is holy, is a command to show forth His own super-natural loving-kindness continually.

S.S. Times.

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Walk as Children of Light.

Eph. 5:6-21.

THE Epistle to the Ephesians is one of the grandest books in the Bible. Deeply spiritual, it appeals thoroughly only to the consecrated. Its central thought is the New Creation; that- the justified, by a consecration of their justified humanity, when accepted of the Lord, are begotten of the Holy Spirit to be New Creatures in Christ.

For such, old things have passed away—earthly hopes, earthly aims and ambitions; their earthly rights have been surrendered, and instead of them, heavenly prospects have been received by faith and are waited for, with the expectation that they will be received in the first resurrection.

As children of light we are no longer to walk in darkness as others—in sin, in rioting, in drunkenness, in debauchery of various kinds ; the Christian course is the very reverse of this, for he has turned his back on all these experiences and is walking in the light of the Lamp, toward the things that are perfect, toward the things set before him in the Divine Word and plan.

The first part of the Book of Ephesians relates to the theory, the philosophy of the change from human to spiritual, from earthly nature to membership in the new creation; the -last chapters of the book point out to us the effect of this change, not only upon the sentiments of the new creature, the new will, but also the effect of the change upon the mortal body, which the new mind is supposed thereafter to hold in check, to govern, to control with more and more decision and ability as it grows stronger in the Lord and in the power of His might. The new creature is to keep the old creature, the body, under ; to keep it dead. Our lesson relates particularly to this phase of the subject—the new creature's battle and victory and its preservation, which is dependent upon the maintenance of its rule over the flesh.

The words of verse 6, "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience," should not be understood to signify that God's wrath comes because of vain words. The things which bring the wrath are mentioned in the preceding verses (3-5), fornication, uncleanness, covetousness, filthiness, foolish talking, ribaldry ; for, as the Apostle explains, those in whom these qualities are dominant, or those in whom these qualities are sympathised with, can have no inheritance in the Kingdom of Christ and of God. Let no man deceive you with vain words on this subject, telling you that such things are natural, proper, excusable. They have indeed become second nature to many of the fallen race, but if any who have become new creatures in Christ love the unclean things, sympathise with them, they are far from the condition which is becoming to

saints. Such a mental attitude on their part would imply that they had either never been begotten of the spirit of holiness or else they were returning, like a sow that was washed, to wallow in the mire. These things are characteristic of the children of disobedience, but not characteristic of the children of obedience. The Apostle says elsewhere, "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." (1 Cor. 6:11.) In our lesson he exhorts, "Be ye not, therefore, partakers with them," with the children of disobedience, "for ye were once in darkness, but now are ye light in the Lord."

WALK AS CHILDREN OF LIGHT.

He proceeds to show how the children of light should walk, saying :

The fruit of the spirit, wherever it is found, is goodness and righteousness and truth—therefore, the Holy Spirit never prompts to badness, unrighteousness, untruthfulness. And whoever has received the Holy Spirit, whoever has been begotten of the Lord as His child, will want to ascertain thoroughly, to prove, to demonstrate, what is acceptable unto the Lord; what the Lord will be pleased with, not merely what would not merit severe punishment from the Lord, not merely what the Lord would wink at and not take serious offence from, but far beyond. all this! Whoever properly has the spirit of a son must desire to know the Father's will and delight to do it, and that will is in all purity, goodness, righteousness, truth, honesty. The influence of this determination of the new creature to please God, to do His will, will signify that his life, that his heart and so far as possible every act and word of his, will be in accord with goodie . in accord with the principles of righteousness which God represents—in accord with truth.

"HAVE NO FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS, BUT RATHER REPROVE THEM."

We are responsible not only for what we ourselves may do and think as New Creatures, hut our responsibility goes out beyond ourselves to the brethren, to all who in any sense of the word come under our influence. Obscene jesting certainly is to receive no encouragement, to provoke no laughter, but rather to call forth a gentle, loving rebuke.

Let us set our affections on things above —let us walk in the light, let us think of and discuss whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repute. Let us put away from our conversation and from our thoughts everything that would be defiling, and ensnaring to ourselves or to others. Failure to reprove is a measurable endorsement of the wrong. A word in season—how good it is. how helpful! But it is equally important that the word of reproof be wisely and lovingly given, otherwise it may do harm where we intended good ; as the Scriptures say, "Speak the truth in love."

The Apostle speaks of the "things which are done in secret." "It is a shame even to speak of those things which are done of them in secret"—that are done in the dark. The Apostle's intimation is that the whole world lieth in darkness, and in the wicked one and in sin, and that the Lord's people of the new creation have accepted His leadership in the opposite direction; that they are children of the light and should walk accordingly in the light, and that they should lift up the light of truth ; that they should allow the Holy Spirit to shine forth for the reproofing of the world, for the reproofing of darkness and evil, and for the setting up of a standard of righteousness in harmony with the Lord's example.

The Apostle here reminds us of the prophetic statement, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." This should be our attitude toward all who are still unregenerated. The world lieth in the wicked one, in sin, in darkness. Instead of having fellowship with them in the works of darkness, instead of sharing in their foul jesting, we are rather to reprove them, and to direct

them according to the above Scripture, to awake from their stupor, from their sleep, to recognise conditions from their true standpoint, so that, awakening, they should realise that they are sinners, that the wage of sin is death, and that the 'tendency of sin is downward—and that they should rise from the dead, should separate themselves from the world, not only so far as their conduct is concerned, but as their conversation and their sympathies are concerned, that all these should be turned toward the Lord, toward the truth, toward the light. It is to those who thus separate themselves from the world and its spirit that the Lord has premised to give light, a little, a little more, and a little more, for the path of the justified, the path of those following in the footsteps of Jesus, will shine more- and (lore unto the perfect day.

THE CHRISTIAN'S SEVEN WALKS.

In verse 15 the Apostle says, "See that ye walk circumspectly."

The Christian's walk, of course, means his course of conduct; including thoughts and words and acts. The Apostle indicates very clearly what this walk or course of the Christian should be, outlining it in seven different ways.

(1) The new creature should walk not according to the course of this world, not according to the prince of the power of the air, the spirit which now worketh in the children of disobedience (Eph. 2:2). This is the walk of the world, the walk of evildoers, the walk of the children of wrath ; it is the very opposite of the walk of the children of the light.

(2) The new creation should walk in good works: "For we are God's workmanship, created, in Christ unto good works, which God has before ordained that we :should walk in them.'—Eph. 2:10.

(3) The new creation should "walk worthy of the vocation wherewith they are called." (Eph. 4:1.) Their vocation is the very highest of all ; they are the representatives of the Lord and, Master ; they bear His name, and should seek in everything to glorify it and never to dishonour it. What we do, what we say, what we think—in fact, even general appearance and deportment, and where here we are seen, all reflect more or less upon the great King whose ambassadors we are. Our vocation is that of servants of God, and no earthly vocation should be permitted in any degree to hinder or abridge the influence or the service which we have undertaken as children of God, as joint-heirs with Jesus Christ our Lord, prospective members of His Bride class, His Kingdom class.

(4) The new creation are to "walk not as other Gentiles walk." (Eph. 4:1 7.) We are not merely to refrain from the sins and gross immoralities of the natural man, but we are to allow this principle or spirit to pervade all of life's interests. We are to refrain from following foolish, worldly fashions, from being influenced by a worldly spirit ; we are to have the spirit of the Lord, the spirit of a sound mind to direct us in our joys, in our sorrows, in all of our undertakings—in fact, whatsoever we do we are to do to the glory of God, and are not to be influenced by the spirit of the world, but contrariwise, are to set a proper example for the world in all matters—in gentleness, kindness, patience, faithfulness to the Lord and to duty. The walk of the world is on the broad road; the walk of the Church is on the narrow path. As we progress in Christian experience, we find this path getting farther and farther away from the broad road which the world is travelling, and whoever tries to keep pace with the world will in many respects be apt to find himself leaving the narrow path or otherwise disadvantaging himself as a new creature.

(5) The new creation is to "walk in love." (Eph, 5:2.) Their words, their deeds, everything with which they are connected, is to be governed by this law of the new creation—love. "Love is the fulfilling of the law." "A new commandment I give unto you, that ye love one another, as I have loved you." In compliance with this law of love and our Lord's glorious example, the Apostle says we ought to so love

one another as to be willing to lay down our lives for the brethren. We should be ready to lay down a few months, a few years ; we should be ready at any time we can find an opportunity of service for a brother, especially along the lines of his spiritual or higher interests as a new creature. This spirit of love is to control our conduct with all ; we are to love our neighbours and seek to do them good, to serve their interests. "Love worketh no ill to his neighbour," would not take advantage of his neighbour

to cheat him. to injure him in any manner. Love would not prompt its possessor to speak evil of his neighbour, but would lead to a remembrance of the Scriptural injunction, "Speak evil of no man." Love would do this from principle, because it is right ; but more than this, love ultimately takes such an interest that the one exercising it does not wish to do anything that would be harmful to another's interests, to his welfare, but rather to do something to his honour and blessing. Love, progressing as we walk in it, ultimately brings us to that blessed condition where we can love our enemies and be glad of the privilege of doing good to those who spitefully use us, and persecute us.

(6) The members of the new creation are also instructed to walk as children of light ; their course in life is always to be with respect to the things that are just, pure, loving, noble, kind, the things that are in harmony with the Divine character and Word, the things that prove to be of greatest blessing to neighbours and to friends. As children of the light, every day and year will see progress; their light will be shining more and more clearly and accomplishing the greatest good; they will not be ashamed of it, but will set it on a candlestick, where it may give light to all in the house, to every member of the household of faith. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."— Matt. 5:16.

(7) The new creation should walk circumspectly. (Eph. 5:15.) This word "circumspectly" signifies to look carefully all around at every step. The Christian cannot afford to live carelessly, and as he looks around him and realises the various pitfalls and snares, not only will he seek to make straight paths for his feet, lest that which is lame be turned out of the way, but additionally he will seek Divine aid and counsel and guidance that he make no mistakes, that every step in life's pathway will be such as will have Divine approval and glorify God in his body and spirit, which are God's. This circumspection of our walk as new creatures is, the more necessary because our adversary, the devil, is specially on the alert to ensnare us; and our tests are permitted to be the severer as we come; nearer the goal of character.

We should walk circumspectly also because we profess to be of the new creation, begotten of the Holy Spirit and not of the world. but separate from it; and because our lights so shining more or less reprove the world. Therefore the world, instead of sympathising with us, may hate us, and will often watch to see what fault can be found with our walk, or to stumble and trip us. To walk circumspectly is to take note of the various hindrances and stumbling-stones and pitfalls; to hearken to the instructions of the Lord's Word and to the leadings of the Holy Spirit; and thus to walk carefully; and in so doing to develop the character which most pleases to our Lord and Head. The Apostle says this circumspection is necessary in order to our walking "not as unwise but as wise." There is a wisdom of the world which is foolishness with God, and there is a wisdom with God which is foolishness to the world. The wisdom of God is to be ours, and we are to exemplify it in the affairs of life. Hence the faithful, the new creatures in Christ, should be the most exemplary people in the world. the wisest in the management of their faiths, the wisest in their eating, drinking and dressing. Not that the world will always approve but that the end will justify the course which the Lord's Word directs, and which the wise of the new creation, walking circumspectly, will take.

"REDEEMING THE TIME."

This signifies buying back the time, as though the time were already in., mortgaged. And this is so; the cares of this life, its necessities, the customs of the world, our fallen tendencies all would absorb every

hour of life in the things pertaining to this life, whereas as new creatures our new hopes and aims and efforts are properly centred upon things above, the heavenly, the King's matters. Where may we obtain the necessary time wherewith to study and to refresh ourselves in rehearsing the blessings, the promises and favours which are ours as new creatures? And where may we obtain the time for telling these good things to others? If we allow the spirit of the world to direct us we shall have no time for any of these things and shall fail ; but as wise and not as foolish children of the Lord, we will see and appreciate the greater importance of the heavenly things and be ready to sacrifice our earthly interests and customs and ambitions in favour of the heavenly. Thus we may redeem or buy back the time that we had previously spent for worldly things, that we may henceforth spend such time in the interest of ourselves and others of the new creation and in the service of our Lord and Master, to whom we have consecrated our all. which we find to lie so little over and above the things necessary to provide honestly for the life that now is.

“WHEREFORE, BE YE NOT UNWISE, BUT UNDERSTAND WHAT THE WILL OF THE LORD IS.”

How many of the Lord's people allow the spirit of the world so to enter in as to hinder them from appreciating the true wisdom and the proper course, the proper walk in life! If we have to any extent been walking unwisely or conforming in any degree to the ways of the world we should take ourselves in hand, we should examine ourselves and no longer walk unwisely, but walk circumspectly, walk wisely, understanding what the will of the Lord is. Let us determine that by the grace of God we will have the approval of our Father in heaven, whether or not it makes us unpopular with everybody else in the world! It will be sweeter far eventually to hear His voice saying, “Well done, good and faithful servant, enter thou into the joy of thy Lord,” than to have the well done of the world and its applause, and to come short of the glorious blessing to which we have been called!

Instead of intoxication with the spirit of the world and its ambitions, its craze for money and for show and outward adornment, we are to be so filled with the Spirit of the Lord, that our chiefest joy, our chiefest blessing, will be in giving thanks to the Lord for His goodness, in maintaining a fellowship of heart with Him. and then, additionally, having fellowship one with another, with those who are in the truth, in the Lord. are to speak one to another in psalms, hymns, and spiritual songs, thus making melody in our hearts to the Lord. The Lord's people are not to be morose, sullen, unhappy, always in tears. This is not the will of God concerning them ; they are, on the contrary, to be continually rejoicing, full of gladness; the basis for this to be their faith in the Word of God, which they all continually eat and are nourished by, together with their fellowship with the Lord, which will continually be a ground for praise and thanksgiving; and, additionally, their fellowship with one another which will be sweeter than any earthly or selfish fellowship; the exhilaration of the new mind continually growing stronger and more Godlike, and seeking to build up one another in the most holy faith and character-likeness of our Redeemer. The Apostle says that we are to give to

God, even the Father, thanks always for all things in the name of our Lord Jesus Christ; thanks for trials, thanks for the clouds as well as for the blessings and the sunshine ; thanks for matters that seem to be adversities, knowing that God is able to make all things work together for our good, having promised to do so, and that the entire matter of needs and welfare are in the hands of our Redeemer, who is too wise to err and too loving to be unkind. and who will not suffer us to be tempted above that we are able. Well, then, may we rejoice!

We are exhorted also to submit ourselves one to another in the reverence of the Lord, not to be dictatorial, not to be too self-assertive, not to be anxious that our will should be done on earth or in heaven, but rather desirous that the will of the Lord should thus be done. and that we may be looking to note His leadings and providences in and through others as well as through ourselves, and specially to note the instructions in His Word.

Let us each one endeavour that by the Lord's grace we will give more earnest heed to the things which pertain to our heavenly salvation, and that we will seek to walk as children of the light and show a good example to those around us.

Let us endeavour to be examples in the matter of patience and forbearance, in self-control, in meekness and in brotherly-kindness and love. if we do this, then, we will be walking as children of the light should walk, we will be walking as Christ walked, walking in the Tint and not fulfilling the desire of the flesh.

What a great reward will be ours in heaven if we patiently continue in well-doing—walking in the light. “Be thou faithful unto death and I will give thee the crown of life.” is the Master's promise. “Hold fast that which thou hast, that no man take thy crown.”

Lord, for to-morrow and its needs I do not pray, Keep me from every stain of sin, just for to-day. Let me both diligently work and duly pray; Let me be kind in word and deed just for to-day. Let me be slow to do my will, prompt to obey; Help me to sacrifice myself, just for to-day. Let me no wrong nor idle word unthinking say; Let Thou Thy seal upon my lips just for to-day. So for to-morrow and its needs I do not pray,

But keep me, guide me, hold me, Lord, just for to-day.

Christianity and Colour.

“Nor is the Church above criticism in her attitude towards the coloured race,” writes E. N. Jones, in a letter to “The Spectator.” “After Christianity has been in the world for nearly two thousands years, it was only last year that a body of Bishops made the startling discovery that all communicants without distinction of race or colour should have access to the Holy Table of the Lord, and none should be excluded from worship in any church on account of colour or race.” “Some years ago your correspondent studied at Oxford for the ministry of the Church. After completing his studies the Principal of his Hall wrote to the Bishop of a: king his lordship whether he would be willing to ordain him should he succeed in securing a curacy in his lordship's diocese. His lordship replied that on no account would he lay his hand on a black man's head! Another Bishop preached at the University Church and told his audience that there were about thirty parishes in his diocese which were being run single-handed; if any student was contemplating taking Orders, he should think of his diocese. After the service the writer approached his lordship and told him that he would like to work in one of these parishes in order to gain some knowledge of parochial work before returning home. The Bishop took his name and address. Within a fortnight he received a letter stating that, owing to the colour of his race, his lordship could not ordain him! In fairness to the Church, your correspondent must say that after two years he at last found a Bishop who was Christian enough to ordain him. However conditions were made that the ordination would hold good only ‘for the Colonies.’ So much for ‘The Fatherhood of God and the Brotherhood of Man.’”

—”The Christian World.”

Man's life is but a working day Whose tasks are set aright;
A time to work, a time to pray And then a quiet night.

C. G. Rossetti.

Our toil is sweet with thankfulness,

Our burden is our boon;

The curse of earth's gray morning is
The blessing of its noon.

Whittier.

PEOPLES PAPER.

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This ulcer of confusion

THE fact that we are living in a changing time has now been brought home to most thinking minds. This is seen not only in addresses and writings in leading religious journals, but also in our secular papers. One of these, dealing with the matter, said, "What is meant is that all religious conceptions are under examination, every belief is being rigidly investigated, and many venerable opinions are being questioned or scrapped."

Until recent years there was generally such veneration for any creed, church, or institution, which had existed for centuries, that it was thought impossible to overthrow them. The tendency is referred to by St. Peter (2 Pet. 3:

4), saying "Since the fathers fell asleep all things continue as they were from the beginning of creation." We have, however, reached the end of this dispensation; everything is being questioned, and since the war, particularly, reverence has become a scarce quality among even professing Christians. Everything is being brought before the bar of criticism; doctrines which have for centuries been held as Divinely taught have been found without such authority, and institutions old and hoary have been overthrown, while others are gradually being overhauled.

Honest criticism in earnest desire to find the truth is certainly good and should be welcomed by all who are anxious to know real facts; but there is, however, a destructive criticism which appears only to aim at 'finding fault with what is, and does not attempt to show what ought to be. All man's Work is apt to be imperfect and it is not difficult for a small mind to criticise ; but it takes a wiser, bigger mind to show the better way, the truer thought or wiser arrangement.

As one reads the religious journals to-day with sermons and articles from the leaders of the various churches, one is bound to conclude that the inferred prophecy of our Lord, "When the Son of man cometh shall He find faith on the earth?" is very definitely fulfilled.

We quote from H. B. Storr in the "Christian World" : "Sacred books were subjected to critical scrutiny, religious dogmas were summoned to the bar of reason. For two centuries or more that process has been going on in scholarly circles, but it is only quite recently that its effect has reached the masses. During the last half century there has been, A general unsettlement of beliefs . . .

"It is easy to feel in this intellectual upheaval that everything has become uncertain . . .

"So in the present chaos it is worth asking, is there anything of which we can be sure?

"Can faith find solid ground anywhere amid the waste of waters?"

So it is that while the open sarcasm and criticism of a Paine or a Bradlaugh failed to weaken the Church's faith in the Bible, the insidious higher criticism of professing Christian ministers working from within has produced this ulcer of confusion ; the blind leaders are fast leading their blind followers into the ditch of unbelief.

The strange part is that while these critics are ready to destroy faith in the sacred records, in the virgin birth, and in the miracles of Christ, yet they cling to doctrines which have their origin not in the Scriptures at all, but in Paganism.

While such darkness abounds among church attenders, whether in pulpit or in the pew, how happy is the condition of those who through God's grace and by His Holy Spirit can understand the Divine plan and purpose, and so perceive the harmony and beauty of (.kid's Word, .and have no reason to doubt the Apostle's words that "Holy men of old spake as they were moved by the Holy Spirit," and that "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, bath in these last days spoken unto us by His Son."

That such a sad state should have come to the nominal Church is further evidence of the fact that we are in the "end of the age" and that these systems of error along with the great antichristian system (Papacy) will seen go down "like a millstone in the sea" of the world's trouble. After this the true Church triumphant will reign with her Lord ; Satan will be restrained and truth and righteousness will begin to abound and peace and !goodwill shall cover the earth.

HE CARES FOR THEE!

1 Pet. 5:7. Matt. 6:28, 29.

How good and kind our Father's care!
The words like music in the air
Come answering to our whispered prayer,
He cares for thee.

The thought great comfort with it brings,
Our cares are all such little things
When to this truth a glad faith clings,
He cares for thee.

The pure white lilies know no care,
And yet they grow so grand and fair,
Shedding sweet fragrance here and there,
God cares for these.

Great is God's care for His dear child,
Guarding from foe and danger wild,
With love so strong and undefiled,
He cares for thee.

And that sweet love will on thee shine,
Making His home for ever thine;
O! the rich depths of Love Divine,
He shares with thee.

CHRISTIAN EXPERIENCES.

NOT all who enter the Christian race will come off more than conquerors, as mentioned by the Apostle in Rom. 8:37.

There will be a secondary class who, while failing to become members of the body of Christ in glory on account of not being wholly faithful to their covenant of sacrifice, will come out of great tribulation and, having washed their robes and made them white in the blood of the Lamb, will stand before the throne of God and serve Him day and night in His temple.

During the Gospel' Age God is dealing with all who enter the Christian race. He does not deal with the world in general, but with those who have come to Him in consecration, for it is the new creature, not the flesh, that is on trial for life.

The spirit begotten class receive, as it were, a new hearing and a new sight, so that as new creatures they can understand spiritual things and learn to look to the Word of God for all things needful for their preparation and testing for the prize of the high calling.

Though we may sing, "I would rather walk in the dark with God than go alone in the light," it might be but an empty boast unless we had the experiences which would develop such faith and trust as would hold to the Lord's hand and trust Divine Providence in the darkest hour. We are to learn to walk by faith and not by sight. to trust our Lord where we cannot trace Him.

When we first became Christians we looked for God's favour in reference to earthly prosperity, but we found by experience that the, good things of this life were not usually the best way to develop Christian character. We received unexpected experiences which, while at first causing bewilderment and doubt, worked out for our highest welfare.

God was caring for us all the time and we were led to the knowledge of the great Plan of Salvation and "the mystery" which God had ordained before the world was, "Which none of the princes of this world knew, for had they known they would not have crucified the Lord of Glory" ; neither would they have persecuted the Church Class. The Apostle Paul has further stated, in Eph. 6:12, "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." The followers of Christ would be filled with dismay at the thought of this great opposition, were it not for the knowledge that "the Lord knoweth them that are His" and careth for them.

Adversity always has been and still is the school in which the chief lessons in character-building are to be learned— in which the correct ideals of life are to be formed and ultimately crystallised into fixed character. So the true Christian gradually learns to look at all experiences as stepping-stones—helps along the way—of the Lord's provision. The world, the flesh, and the adversary are the assailants of the Christian, therefore the protection of the Lord must be continually invoked. The world of humanity, depraved and under the control of the spirit of selfishness, is largely, though unconsciously, the tool of Satan, who now "worketh in the hearts of the children of disobedience," and is an enemy and tempter by reason of the fact that the Church is composed of those who have entered upon a new life—the life of faith and fellowship with God.

Yet it is only the hearts of God's people that are thus changed ; their flesh is still much more in harmony with the world than with the new order of things established in their hearts by grace and truth.

Consequently when the world, through any of its children, by their words or writing or general spirit, comes in contact with the Lord's people, the latter may find that, although their hearts are loyal to the Lord, to, the spirit of righteousness, love and truth, nevertheless their flesh has an affinity for the world, its things, its views, its arguments, its pleasures, and so must be kept under by the new mind.

The third assailant—the adversary—seeks to use every opportunity against the Lord's people, to discourage, to destroy, to ensnare and deceive, thus separating them from the Good Shepherd and making them more and more deaf to the spiritual advice of His Holy Word. The Apostle Paul has also told us that Satan presents himself in temptation as an angel, a messenger of God and not a messenger of darkness, of error, of gross sin; for he knows that these qualities would alarm and repel all the children of light.

The mighty power which Satan is able to exercise would fill Christians with horror and alarm were it not for the thought that He that is for us is mightier than all that be against us. Our Heavenly Father sees best to permit Satan to have this liberty and will not take it from him until the ushering in of the new dispensation, when he shall be bound and deceive the nations no more.

At present it is profitable to the Lord's people that the Adversary be granted liberty against them, but they need not be in ignorance of his devices any more to-day than in the past. The Apostle Peter has written : "Think it not strange concerning the fiery trials which are to try you, as though some strange thing happened unto you." Yet we have thought it strange; doubts and fears have assailed us and we have found it difficult to keep our sacrifice continually on the altar. But when we recall how the Lord Jesus and all who have followed Him have suffered persecution and tribulation, we also remember that God has promised to keep us, for are we not sons by adoption and factors in His great plan? Let us not yield to doubts or fears, for "whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth."

We see that the body of Christ has required 2000 Years for its selection, and that much that has taken place in the world's history during that time stands more or less related to this purpose of selecting and testing those Who are to compose that body. All are having experiences which will fit them- for the purpose which God has in view, i.e., of being united with their Head—the Lord Jesus—the seed of Abraham which will "bless all the families of the earth!"

As a rule, those who have the spirit of helpfulness, the ability to impart joy and comfort, and who are able to pour this balm into the wounded hearts of others, have themselves passed through severe trials, reverses, disciplines, and have been touched with a feeling of the infirmities of our race; and more than this, have been touched with a feeling of sympathy for the weaknesses and oppositions which assail the brethren in their endeavour to walk after the spirit and not after the flesh.

It was a happy day when it was revealed to us that we, by faith in Christ, could be released from the condemnation that came upon us through original sin, and that we might follow Jesus, taking up the cross to tread the new and living way He opened for us.

What a revelation this meant. What a joy it was. How delightedly we entered upon it. The heart filled with gratitude to God for the privilege and honour it brought us at the time we made our covenant of sacrifice with God. There was nothing wearisome about it, but a joy and privilege indeed. Does the joy increase as we draw nearer to the goal? Or are we, growing weary of it all?

Looking to the Word of God for instruction we read : "Many have been the afflictions of the righteous, but God hath delivered them out of them all." "Before I was afflicted I went astray, but now have I kept Thy word." "Our light afflictions which are but for a moment worketh for us a far more exceeding and eternal weight of glory." So, then, let us not be weary in well-doing, knowing what results will follow if we are faithful; "for in due season we shall reap if we faint not." "Whatsoever a man soweth that shall he

also reap.” Naturally, we all desire to reap something good, consequently so much depends on what we sow ; the thing reaped will not be better than the thing sown. This thought appears to be one of the important matters of which we should take hold. If we would reap something good at the resurrection we ‘must sow something good at death. This something is character ; therefore let us not be weary in developing a desirable character, one like unto the Lord.

It would appear that the answer to the question, What shall we reap? depends entirely upon whether we become weary or not in the difficult undertaking of building an acceptable character. To build no character, as nearly as possible conformed to that of Jesus Christ, is to perform the one thing God has given us all to do. It involves so much and is the work of a lifetime. For this growth in Christian character God supplies all that is needful in the way. It is our part to make use of all the helps He sends, whether it be joyous or grievous to the natural man. It is Our one way of showing forth the praises of God and of gaining His approval and blessing, It is the way by which we can demonstrate that we are the disciples of Jesus, members of the body of Christ, and thus make “our calling and election sure” and gain an entrance into the Kingdom of our Lord and Saviour Jesus Christ.

In this way we hope to make ourselves ready to become “the Bride of Christ” and thus co-operate in the blessing of mankind. Therefore the Apostle says, “Let us not be weary in well doing, for in due season we shall reap if we faint not.” There is so much that the flesh is called upon to suffer, that it is a weary way for the flesh if the will of God is fully being done. Jesus found it so, and all who have striven to faithfully follow Him have likewise found it the same. Though there be much weariness of the flesh let us not, as New Creatures, be weary in well doing—doing well the will of God that in due season we may reap if we faint not.

We are not ignorant of the condition of the days in which we live, neither are we ignorant of the devices of the enemy. It is a question whether the Church of God has at any time been called upon to pass through a more serious and subtle testing time; and we are not astonished, therefore, at the falling away on the part of some who have been followers- of the Lord, nor at the weariness in well doing to be observed in others.

One of the chief tests is love for the brethren. “We know we have passed from death unto life -because we love the brethren.” We all have an influence more or less over others ; how careful we should be that it is for good and not for evil.

Another great test is love for our enemies. “God commendeth His love toward us in that while we were yet sinners Christ died for us.” Love is the fulfilling of the law.

What are the distinguishing marks of a ripe character? One writer has given a very ‘beautiful illustration. One mark is beauty. Ripe fruit has its own perfect beauty. As the fruit ripens the sun tints it with unsurpassing loveliness, and the colours deepen till the beauty is equal to the beauty of the ‘blossom and in some respects superior. There is in ripe Christians the beauty of realised sanctification which the Word of God knows by the name of “Beauty of Holiness.” Another mark of ripe fruit is tenderness. The young green fruit is hard and stonelike. The mature Christian is noted for tenderness of spirit.

Another mark of ripeness is sweetness. The unripe fruit is sour. As we grow- in grace we are sure to grow in charity. sympathy, love ; and we shall, as we ripen in grace, have sweetness toward our fellow Christians. Bitter-spirited Christians may know a great deal, but they are immature. Another, and very sure, mark of ripeness is a loose hold upon earthly things ; ripe fruit easily parts from the stem.

ONLY FOR JESUS.

Only for Jesus! Lord: keen it for ever Sealed on the heart and engraved on the life!

Pulse of all gladness and nerve of endeavour,

Secret of rest, and the strength of our strife.

FR.H.

Correspondence.

Tasmania,

June 7th, 1932. Dear Brother,

I am enclosing P/N. for "Herald" and "People's Paper." Will you send me half-dozen copies of "P.P." May and June, as I would like them to send to certain ones to enlighten them on the Lord's return, for they give a most clear and spiritual teaching. I intend copying into my notebook the two articles on our Lord's Second Coming, finding it a most useful practice having notes, also writ-jog down-one's own learning of the Scriptures. It freshens the mind re-reading them. Our Lord commended the Scribe, and it is true we can take out of the store-house things new and old,

We can see the signs more and more clearly proving that our Lord is exercising more power in the binding of the strong man, and how perplexity is increasing. I believe that the time is very close at hand which will end this Gospel Age, when the Church, the Lamb's Bride, will be taken to Himself.

With Christian love.

A.K.

South Australia, Dear Brethren,

Your letter to my mother is just full of Christian love and a desire to help her.

Perhaps when I tell you that I have just come out from the I.B.S.A. you will understand why I write like this, and really it is coming out from bondage to liberty. I was very miserable for a long time; I used to go to the meetings and come away more miserable than I went, because things were said there that I thought was far from like Christ.

I do not want you to think that I feel bitter toward them. If only I could open their eyes, but one does not dare to ask Questions that would make the "Watch Tower" look as if it was wrong, or any the books—if you do, well you are in disgrace.

I have been going to the B.B S. class, and the difference is like the difference between light and darkness; there is liberty of thought, of conscience; it is lovely:

We are told the Bible says: "Prove all things." Yes, that is quite right, but the Society has proved all

things for us, and we were not to question what it puts out, but to take it as from the Lord, and, as for building character, that is scoffed at.

Well I cannot thank God enough for leading me away from them, and into the B.B.S. I went to Sister — in real distress, but I came away comforted, and with an invitation to go to Class next evening, and Sister came the same night. We are very happy now in the love of God, and cannot praise Him enough,

The spirit of the class is altogether different, and we can worship in spirit and in truth,
I remain, yours in the one hope, R.M.E.

N.S.W., June 12th. Dear Brother,—

I received your kind letter a few days ago, also the nice card and paper. Also received the book of sermons by Brother Russell, and have read some of them since it arrived. They are beautiful so far. I am reading “The True Church,” which is grand, and I would like to own one of these books.

The -- change you may keep for the good work, and which will help to make up the deficiency. I will also enclose a few stamps, which will all help in the grand work.

I also would like to co-operate with you, dear Brother, by inserting the coupon for free literature in our local newspaper. Just send me what you wish to be advertised and I will have it inserted in our best paper.

Would you kindly send me the Revelation Volumes by Bro. Streeter, as I would like to study them. Please state the price when you write, and I will send the money next time. I would rather buy them than have them loaned, because such books take much study, and when we own our books we have them always to refer to. I remember you in my prayers that you always may be kept by the Lord’s spirit. With warm Christian love to you and the brethren,

Your brother in Christ,
J.B,

Watch and Wait and Pray.

It is much easier to trust the Lord while busy in His work and, may be, able to comprehend the why, the wherefor, the purpose of what we are engaged in and able to see how it is all working out. It is easier to be faithful even unto death in the company of others who are fighting the same great fight of faith. Sometimes, however, our King requires a service apart from others, a special message perhaps unappreciated by those around us ; we are to stand alone, maybe as a sentry on watch. It is then that we shall be proved, it is then that our faith will be tested. Have we been leaning on others for our courage, or has our faith been trusting implicitly in the Lord? Nansen, when waiting in the Polar regions for the current to carry him along on his way to the Pole, said : “It wants ten times more strength of mind to sit still and trust in your theories and let Nature work, without your being able to lay as much as one stick across another to help, than it does to trust in working them out by your own energy.” It all depends upon the quality of our faith, whether in the times of crisis, which are sure to be permitted, we shall with perfect trust be able to resign our all to the Good Shepherd, and enjoy the “peace amidst the commotion” which is the privilege of footstep followers of the Master.

“There is an arm that never tires When human strength gives way;

There is a love that never fails When earthly loves decay.”

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Faith Healing, Miracles, Unknown Tongues.

The Purposes They Served, Counterfeits Foretold— Strong Delusions.

WHAT is termed the Pentecostal movement among “holiness people” of various sects and parties— “Missions” as their meetings are often called, claims to have continuous pentecostal outpouring of the Holy Spirit, resulting in gifts of “Faith” healing, miracles and unknown tongues. We doubt not the sincerity of these people, some of whom possess, anyway, a superficial knowledge of the Bible. Generally, however, they are more swift to speak than to hear, and seem to neglect any systematic study of the Word of God and thus appear to come under the heading mentioned by the prophet (Hosea 4:6), “My people perish for lack of knowledge,” being deceived by the snares of the great fowler, who “puts light for darkness and darkness for light.” We are living in the days, of which our Lord forewarned, that great deceptions would be permitted so that “if it were possible they would deceive the very elect.” How necessary then it is that we should not put our trust in anything that will not stand the test of the Word of God.

“I dare not trust the sweetest frame
But wholly lean on Jesus’ name.”

Reports of the movement in various directions are so absurd that they seem unbelievable. However, those who have had ocular demonstration of this delusion can verify the statements.

What we see here corresponds well with the general reports from elsewhere. The meetings are “bedlam;” everything is confusion, prayers to God are yelled or groaned. Now and then someone “gets the blessing,” and falls in a trance-like condition on the floor, to remain rigid, perhaps, for hours. Another begins to talk some sort of gibberish, interspersed with English. Another, in a different guttural, mumbles, and then gives an interpretation in English. These are said to have the “unknown tongues”: of Pentecost; but we remember that foreigners present did recognise those tongues as bona fide, and got a gospel message from them (Acts 2:8).

The people in attendance pay little heed to what is uttered by these “tongues” or their interpretations. Some, are simply curious; others are too engrossed with their desire to have a trance or an “unknown tongue”- to do anything else than groan their prayers to God for those “gifts,” as evidence of His favor. Frenzied rolling on the floor are amongst the evidences that these poor people are surely under some spirit influence. And it certainly- is not “the spirit of a sound mind” (2 Tim, 1:7) .

EVIL WORDS FROM. EVIL SOURCE.

It is quite true that there was wonderment at Pentecost, caused by so many speaking at once in foreign languages; but nothing in the record implies insanity or fanaticism ; nor could we expect either from such sound,, logicians as their writings show the apostles to have been,. On the contrary, our experiences corroborate the declaration of St. Paul, that the operation of the Holy Spirit of God in our hearts and minds has been favourable to the development of greater soundness of mind, by reason of our heed to the Word and its wisdom, which cometh from above. A correspondent in Los Angeles, California, wrote at one time that a neighbour woman got this so: called gift of tongues, and that a reputable Chinaman, hearing her, said that he understood her quite well—that she spoke his dialect of Chinese. Pressed for an interpretation he declined, saying that the utterance was the vilest of the vile.

In our judgment, the facts justify the conclusion that these “flames” are of an unholy spirit, of Satan; that he is now producing a poor counterfeit for the deception of a class whom he cannot reach through Spiritism:, Christian Science, Hypnotic New Thought, nor Higher Critic Evolution theories.

It is asked, “Why would the Lord permit Satan ,to delude honest souls?” We reply, that He has permitted “doctrines of devils” these many centuries amongst the heathen (1 Tim. 4:1) , some of whom doubtless are also sincere. The time for the binding of .Satan ‘is not yet—though we believe it is very near (Rev. 20:2). Doubtless Satan realises better than we can how the binding or restraining is coming, and is actively manoeuvring to avoid it ; while God, on the other hand, is willing to permit his activity because it can now serve a purpose—a sifting work—which must reach and touch every class and condition of professed Christians everywhere—to test and prove them. Thus we consider this one of the many delusions of our day. Mark the Apostle’s forceful words respecting this day of trial with which this age ends, and the next is ushered in. He says : For this cause “God shall send them strong delusions that they should believe a lie.” Why? “That they (who fall) all might be (thus) condemned”—be manifested as not right, as out of harmony with ,God—as unfit to be of the “Bride” class. But why so? “Because they received not the truth in the love of it,” but “had pleasure in untruth” (2 Thess. 2:10, 12).

In other words, the “Present Truth” has been sent hither and, thither throughout Christendom that, like as a magnet would attract all the particles of steel within the radius of its influence, the Truth might attract all the Israelites indeed, for further schooling and ripening, preparatory to their “change” to Kingdom glory, Meantime, the Lord allows Satan to organise various human agencies, those not of His “very elect,” that such may fall farther and farther from the Truth, until finally none will “stand” except the elect, and they “on the sea of glass mingled with fire” (Rev. 15:2). All others are to fall more or less, though some will subsequently be rescued from the catastrophe—”saved so as by fire” (1 Cor. 3:15).

AN UNINSPIRED RECORD.

“These signs shall follow them that believe : in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them ; they shall lay hands on the sick and they shall recover” (Mark 16:17, 18).

We refer to this special text for two reasons : (1) Because it is the one most frequently quoted by ,those who advocate the thought that all Christians should be known by the peculiar gifts it specifies, and able to speak with unknown tongues, to cast out devils, to heal the sick, etc.. (2) Because we wish the more pointedly to call attention to the fact that these words are not a part of the original Gospel by St. Mark. It is well known to all critical students that St. Mark’s Gospel closed with the sixteenth chapter and eighth verse. From the ninth verse to the conclusion, as shown in our common version, was an addition to the original manuscript. This is demonstrated by the fact that these verses are not found in the original MSS. of the New Testament. The oldest Greek MSS. and the most authentic every way, are known as the

Vatican MSS 1209, and the Sinaitic MS.—'both written somewhere near the year 350. Neither of these contains verses nine to twenty, including this text. The earliest Greek MS. containing these verses is the Alexandrian, the date of which is credited to the fifth century. It seems rather remarkable, therefore, that there should be amongst scholars any who would use the words of this text as though they were of divine inspiration or apostolic authority.

However, the conclusions based upon these words deserve our consideration every way, because of the fact that the Scriptures clearly show that our Lord and the apostles and some members of the early Church did possess many of these gifts of the Holy Spirit, and did exercise them somewhat after the manner described in these interpolated words. We, therefore, invite your attention to what we believe to be the Bible teaching on the subject of the "gifts of the Holy Spirit" and the "fruits of the Spirit."

THE "GIFTS" IN THE EARLY CHURCH.

That our Lord ever spoke in unknown tongues is not stated; but that He did cast out demons and heal the sick and awaken the dead is recorded, and the fact that He sent forth His disciples clothed with power and authority to do the same things is also declared. We are to notice, however, that although Jesus did many wonderful works, they are expressly stated to have been for signs "These things did Jesus, and manifested forth (beforehand) His glory"—the glorious work of His Kingdom, which is to completely liberate mankind from the thralldom of sin, sickness, demons and death, in proportion as the laws of the Kingdom shall be obeyed. We are not, then, to understand that it was the divine will in our Lord's day, nor since, that all sickness should be cured by divine power, that all demons were to be cast out, etc., but rather that just a sufficiency of this kind of work was to be accomplished to give evidence of the change of dispensation—to testify of Jesus and His disciples—to authenticate their ministry and teachings as divine.

Nor were these healings merely 'performed upon those who were converts to the Lord—upon those who had accepted Him as the Messiah, had believed in Him, and had become His disciples. On the contrary, the miracles recorded came not to those who were the Lord's disciples, but to those who were pronounced sinners. As an illustration, take the case of the impotent man at the Pool of Bethesda. Its five porches were continually crowded with the sick, as we read: "In these lay a great multitude of impotent folk, the blind, the halt, the withered." Yet, to only one of these did the Lord address Himself, saying, "Rise, take up thy bed and walk, and immediately he was made whole, and took up his bed and walked." And that this man was not a believer in Jesus is evidenced also by the narrative, for we read: "He that was healed wist not who it was that had healed him." That he was not a saint is also testified by the narrative, for we read that Jesus later said to him: "Behold, thou art made whole: sin no more, lest a worse thing come upon thee" (John 5:3, 13, 14). Other evidences in the same line might be given, but are unnecessary.

After our Lord's death, resurrection and ascension came the Pentecostal blessing, the baptism of the Holy Spirit. As an evidence or witness to this baptism, but not a part of it, were gifts similar to those which Jesus had exercised, and these were generally distributed amongst all believers at that time, as we read that a measure of the Spirit was granted to every man in the Church 'to profit withal—for his profit and for the general advantage of the cause with which all were identified—the establishment of the Church. The Apostle Paul, in writing to the Corinthians (1 Cor. 12:4-31), clearly indicates that the Holy Spirit operated in the early Church. Some had the gifts of tongues, others a gift of healing, others a gift of interpreting tongues, etc., while some had several tongues or languages at their command, and some, notably the apostles, apparently enjoyed all of these gifts. The Apostle exhorted the Church in general to not only covet and desire these gifts, but to recognise a distinction between them—that some were preferable to others. The Apostle says, "Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" "Covet earnestly the best gifts." The Apostle suggests, further, that one who had the gift of tongues should pray that he might

also receive the gift of interpretation of tongues (1 Cor. 12:29-31; 13:13).

THE USE AND. VALUE OF THOSE “GIFTS.”

The Apostle distinctly foretells the discontinuance of these “gifts,” saying. “Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away” (1 Cor. 13:8). He clearly intimates the reason for the discontinuance to be that the Church would gradually come into a more developed condition, in which these gifts would no longer be necessary, but give place to a higher, nobler and more certain manifestation of the indwelling of the Holy Spirit. He says, We know in part and we prophesy in part, but when that which is perfect is come, that which is in part shall be done away.” He illustrates this by saying, “When I was a child I spake as a child, and understood as a child, but when I became a man I put away childish things” (1 Cor. 13:9-11). We have not yet reached the standard of perfection and full membership in Christ, and shall not reach it until our change in the First Resurrection; but as members of the Lord’s body, His Church, His Ecclesia, we properly have made progress from the infantile condition at the beginning of this age. This is in harmony with the Apostle’s injunction that milk is for babes and strong meat for those more developed, and that it is our duty, as the Lord’s followers in the School of Christ, to grow in grace and knowledge and love.

These “gifts” in the Church had prevailed for several years at the time the Apostle addressed the saints at Corinth, whom He exhorted that they should desire the best gifts. He found them, like children; interested chiefly in speaking with unknown tongues, and gently reproveth them for considering these a high attainment and evidence of great favour with God. Not that He discouraged the speaking with tongues. for, as He explained, he could thankfully say that He could speak with more tongues than they all ; but He did wish them to realise that they might have these gifts, and yet come very far short of being acceptable to the Lord. He would have them understand that the “fruits” of the Spirit were a higher manifestation and better testimony than the “gifts.” The “gifts” were miracles, tongues, interpretations, etc.; the “fruits” were faith, hope, joy, love. When exhorting them to desire the best “gifts” he added the suggestion respecting the “fruits” of the Spirit as still better, saying, “Yet show I unto you a more excellent way”—an evidence of divine favor far beyond that of the “gifts.”

To demonstrate the better value of the fruit of the Spirit, love in the heart and in the life (with its concomitants of joy, peace, kindness, etc.), he gave an illustration, saying, “Though I could speak with the tongues of men, and with the angelic tongues also, if I were devoid of love, it would indicate that I had become like sounding brass or a tinkling cymbal.” The power to work miracles might be there, and operate through them, and yet they might have no more relationship to it than the cymbals have to the power which strikes them. Taking the still higher gifts of prophecy and understanding of mysteries and knowledge, and even rising in the scale of attainment to the position of mountain-moving faith, all these, as the Apostle declares, would amount to nothing unless the fruit of the Spirit were developed, namely, Love. These various gifts might serve a purpose, but without Love the purpose would only be for others, and not a blessing to the individual himself.

Progressing still further in his comparison, the Apostle shows that even generosity is not sufficient, for though he were generous and self-sacrificing to the extent of giving all his goods to feed the poor, and yielding up his body to be burned in his faithfulness to the Lord, yet should he not develop the great fruit of the Spirit, Love, he could have neither part nor lot with the Lord in His Kingdom, and all these other gifts would profit him nothing as respects membership in the Heavenly Kingdom, as a member of the body of Christ. Therefore, he concludes that love, the greatest of the graces, is far beyond all gifts, however honorable and useful they may be. Progressing in his argument, he shows that while the gifts would depart, this grace, this fruit of the Spirit, would continue—continue down to the end of the age—yea, and go far beyond into the eternal future. Referring to the “fruits” of the Spirit, which he desired them to cultivate and to esteem as preferable to the “gifts,” he says: Now abideth, faith, hope, love, but

the greatest of these (the most important of all) is love, for love never faileth. It will not only be the essential quality without which we cannot gain an entrance to the life eternal and the Heavenly state, but it will continue throughout all eternity to be the quality or characteristic of all that shall enjoy divine favor forever.

The fact that one may speak with tongues, or be able to heal the sick, or do any such works, does not necessarily indicate a true Christian. We are reminded again of the words of Jesus. "Many will say unto Me in that day, Lord,

Lord, have we not prophesied in Thy name and in Thy name have cast out devils, and in Thy name have done many wonderful works. Then will I profess unto them, 'I never knew you, depart from Me ye that work iniquity.' Not every one that saith unto Me, Lord, Lord, shall enter the Kingdom of Heaven, but he that doeth the will of My Father, which is in Heaven" (Matt. 7:22, 23, 21).

THE VALUE OF "GIFTS" IN THE CHURCH.

A little reflection will make clear to us the value, almost the necessity, of the gifts to the Church in its infantile : stage. The Apostle explains the character of ;their religious gatherings; they met, and One had a psalm, another a prayer, another an exhortation, another a hymn, another an unknown tongue, another an interpretation of that: tongue, another a gift of prophecy. 'Their meetings were thus made interesting, entertaining profitable. The prospect of messages coming from Lord through unknown tongues, and the prospect of getting an interpretation of these also, would draw the believers together and maintain their interest and to give them food for thought and discussion. They had no Bibles at first: the New Testament was not yet written the old Testament, written on parchments, was not only clumsy to handle, but very expensive, and the synagogue which could afford a complete copy were considered fortunate, and these copies were kept and merely read from on the Sabbath of the people who attended. The early church cast out of the synagogues, were really without any particular source of instruction, except as to mind the preaching of the Lord and the prophets as they had heard them in early life; and hence' this provision of the Lord for the gifts of prophecy and understanding of mysteries and communicating through unknown tongues and the interpretation of same, were all designed to teach them their dependence upon the Lord and to draw them together for mutual -instruction. and show them that the Gospel message was not given to them individually, but collectively as a Church. All these good offices were well served by the gifts, and in due time the believers were taught to look beyond the gifts and to cultivate the fruits of the Spirit.

Gradually the New Testament grew—the four Gospels, the Epistles of Paul, Peter, John, James, etc.—and with this growth of written instruction the necessity for the gifts proportionately died away. They were not necessary as at first for the establishment of the Church nor for its instruction. It is quite in harmony with this that in general the Apostolic epistles of the New Testament make comparatively little reference to the "gifts" of the Spirit, but persistently counsel the putting away of the filth of the flesh and the cultivation of the fruits of the Holy Spirit. No intimation is given anywhere that the Lord's^ people were to expect a repetition or continuance Of the Pentecostal gifts, tongues, etc., but rather that they were to go on toward perfection—the perfection Which will only be attained in the resurrection, but for which resurrection they were to be prepared by the cultivation of the fruits and graces of the Spirit. We are to notice carefully that the one baptism of the Holy Spirit which came upon the believers at the first was DO-where promised to be repeated, and that it was separate and distinct from the "gifts" which at first accompanied, but which subsequently were to give place to, the fruits and graces of the Spirit, and did give place to these.

"OPPRESSED OF THE DEVIL."

The Scriptures do clearly, teach that Satan had much to do with the bringing in of mother Eve's

temptation which led up to father Adam's disobedience. He is justly in the Scriptures - d a "murderer from the beginning." Indirectly the murderer of our race. Indirectly. at least, all sickness, pain and sorrow may be thus traced back to him. He had still more to do with us through beguilements and temptations of our weakening flesh. He has led the majority of our race from had to worse, mentally, and physically. For it should he recognised that sin in its very form is death dealing—every sinful and impure thought has its reactionary effect upon our minds and bodies, tending to produce therein weakness and disease—dying conditions.

Naturally and quite properly the inquiry comes, Is not the Lord Jesus still interested in releasing all those "oppressed by the devil"? Like the Heavenly Father, He surely "changes not"; hence He is still interested in the release of our race from the power of sin and death, and of "him who bath the dominion of death, that is, the devil" (Heb. 2:14). And if so, should not we expect that the healing of disease and expelling of demons would be still the Lord's work throughout this age—irrespective of the fact that now His Church has been established in the world upon a good footing, and has no need of the "gifts" for instruction, having instead in the hands of all, the Bible of both the Old and New Testament? We answer, Yes—undoubtedly all this is true. 'Why, then, is it asked, should not the same healing of the sick progress now? Why should not this be one of the main duties and privileges of all believers, after the manner of their Lord and the apostles?

We reply that while the lord proposes a great work as the Good Physician in the healing of the diseases of the world, mental, moral and physical—while He proposes that ultimately this shall be accomplished on a much larger scale than anything which He did at the first advent the time for this is not yet. What Jesus and His apostles did in the beginning of the age we have already seen, affected only a very small fraction of the world—only a very small fraction indeed of those with whom they were in contact. The real healing and restitution, according to the Scriptures to the future age, to that epoch which will the second advent of our Lord to His work as the Prophet, Priest and King in the lifting up and blessing of all whom He redeemed with His precious blood. The work of this age is not a restitution work.

'The times of restitution will be, as the Apostle points out, at the second advent of our Lord (Acts 3:20, 21). Now we are in the time when work the very reverse of this is in operation a sacrificing work. All will admit that our Lord did not use His healing powers on His own behalf, but that, on the contrary, He sacrificed, laid down. His life in the service of truth and righteousness.

Apostle wrote him respecting his diet, "for thy stomach's sake, and thy often infirmities" (1 Tim. 5:23). All must admit, then, that the healings were done upon those outside the Church, and evidently were for a time only, and would constitute no basis that the Church should expect miraculous intervention on behalf of its members. Quite to the contrary, these were all exhorted to lay down their lives, to seek not to spare them, save them, which implied not praying for their deliverance from those diseases or ailments, which came to them as the result of their self-denials, services, self-sacrifices. Rather they were to delight in these, while exercising a reasonable prudence and care, which would make the most of all earthly advantages as a part of the stewardship to be used in the service of the Master.

"LOVED NOT THEIR LIVES."

Not only are believers exhorted to present their bodies "a living sacrifice" in, the service of the Lord, and to lay down their lives daily, hourly, on behalf of the brethren in their interest, in carrying blessings to them—but additionally we are told that the ones who will gain the prize, those who will make their calling and election sure, will not be those who prayed for and gained restitution of the things they had consecrated to the Lord's service, but those who spared not their lives even unto death. These overcomers shall inherit all things, sit with their Lord in His throne, in the Kingdom, for they are followers in His footsteps. He prayed not for Himself, healed not Himself, and was not healed by others, but, on the

contrary, said, “The cup which My Father hath poured for Me, shall I not drink it?” and who also invited His followers, saying, “This is cup, drink ye all of it.”

We see, then, that in the Lord’s order, restitution to physical health and strength was not intended either for Jesus, the Head of the Church, nor for the Church, His body, but for the world. We see also that the time is not yet come for the bestowment of this blessing upon the world, but that it delays until the sacrificing of the Church with her Lord shall be accomplished—until the Church glorified, sharers of the Heavenly Kingdom with the Redeemer, shall shower the blessings of restitution, health, mental, moral and physical, everywhere throughout the earth, granting to all the fullest opportunities to come back, to be released from the power of sin and death, and from all the dominion of the great adversary, who will then be bound for a thousand years that he may deceive the nations no more until the thousand years be finished (Rev. 20:2, 3).

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CAN THE SYNAGOGUE CLAIM JESUS?

FOR six reasons,” says Rabbi Ferdinand M. Isserman, of St. Louis, in an article in “the Christian Union Quarterly,” “the synagogue should claim Jesus. First, He lived as a Jew. Second, He died as a Jew. Third, His religion was the religion of His people, the religion of the synagogue. Fourth, His criticism of _His people was Jewish and in line with the prophetic tradition. Fifth, He glorified Jewish history. And, sixth, His influence on civilisation has been moral and spiritual in keeping with the Jewish genius.”

“I think the time has come when we Jews can acclaim one of our greatest sons, through whom we have suffered but through whom also we have been glorified. Even if the (mobs begin to howl and to clamour against us, even if the tide of hatred were to rise, even if pogroms and massacres were to be re-enacted, even if the Christian world should continue to heap its injustice upon the people of Jesus, I would yet plead with my people, because of their religious and moral passions and because of their distinctive spiritual genius, not to yield to prejudice or to passion but calmly to essay the Jewishness and the glory of Jesus, and to recognise Him as a noble product of the religious culture of Israel.”—’Christian World.”

Thus we have further evidence that the “Blindness in part which happened to Israel until the fullness of the Gentiles be come in” (Rom. 11:25) is beginning to pass away. This confirms the fact that we are living at the end of this dispensation and that soon the Divine favour will again be upon the favoured nation, for the promise is clear that a New Covenant is to be established with Israel (vide verse 27, also Jer. 31:3134).

This is a further sign that we are living “in the days of the Son of Man.” It means that the full number of the elect body of Christ is about complete and that within the life time of this generation, the Church will have all been delivered and he joined to those members who have been raised and are with the Lord. Then there will be no further opportunity of “suffering with Christ,” of sharing in the afflictions of Christ (Col. 1:24). Every member of the Body will have been prepared so as unitedly to compose the “Bride of the Lamb.” Then the Bride and Bridegroom will be made one. The Church will sit with Christ in His throne (Rev. 3:21), and the age of blessing will commence, for this is the promised seed of Abraham, which is to bless all the families of the earth.

As we view events before us, how our hearts are stirred to press along the narrow way, which, while it is no less narrow, certainly grows shorter, and also to bring the comfort of the present truth to all who are hungry for the Word of God. So while there is so much to discourage and hinder the Christian to-day, the hope grows brighter, and as we draw nearer the goal, “let us press with vigour on.” “Thine arduous task will not be done till thou ‘last gained thy crown.”

Correspondence,

20/7/'32. Dear Christian Brother,

In reply to your note re monthly paper, I often wondered why I was receiving them, so you can thank my kind friend for his kindness in supplying them. There is some very nice reading in them, so I am! enclosing p.n. foT:2/6 for you to continue them.

If you have any secondhand books, entitled "The Battle of Armageddon" and "The New Creation," let me know the price. I have the others, namely "The Time is at Hand" "Thy Kingdom Come" and "The Atonement Between God and Man" "I have enjoyed reading them. They have opened my understanding on many subjects, and I can assure you the future has a more pleasing look than what I was taught 50 years ago.

Wishing you every success,

Yours in truth, W.K.M.

Dear, Friends,—

I feel that the least one can do to those of you who labour for others, is to pass along a few words of encouragement now and again, knowing that such stimulant is helpful to those who most love Jesus. So often we neglect our duty in this direction, failing to give thanks for good things received spiritually. Now I want to be an exception, for once at least, so that I may express genuine thanks to the writer of that article recently appearing in the "People's Paper," viz., "Walk as Children of Light." Before I had read it all, I found myself invoking a blessing, by saying aloud: "Well done, good servant," and was surprised to notice that further along these same words were used in a different manner and with a desire to hear them uttered from the lips of the Master Himself in that day. And so, in conclusion, let those who are weary at times in writing and teaching the brethren what they believe true, take courage that it is not always in vain, even though there is little to show otherwise at present.

With Christian love to you all,

I am, yours in Him, J.W.A.

[The articles and addresses, etc., in the "People's Paper" are contributed by various brethren from time to time, and this co-operation in the work is very helpful and encouraging, and much appreciated. The article, "Walk as Children of Light," was contributed by a brother in another State.]

How much trouble he avoids who does not look to see what his neighbour says or does or thinks, but only to what he does himself, that it may be just and pure!

Percy Austin.

CHRISTIAN FELLOWSHIP.

“That which we have seen and heard declare we unto you that ye may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ.” “If we say we, have fellowship with Him and walk in darkness we lie and do not the truth; but if We walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus Christ, His Son, cleanseth us from all sin” (1 John 1:3, 6, 7).

HERE it is stated that our fellowship as Christians is with the Father, with the Son and with the brethren. There is also fellowship in prayer and praise, in knowledge, in study and in purpose, in service, in joy, in sympathy, in hope, etc.

According to Strong's concordance, the word fellowship means—participation, partnership. A dictionary meaning is—communion, intimacy, joint feeling or interest, joint participation. In the Bible, distribution of worldly goods or substance for the benefit of others is also spoken of as fellowship (Rom. 12:13; 15:26; Phil. 4:15). All are familiar with the fact that fellowship implies kindred qualities of mind and heart. For instance, the generous love the generous, the noble and upright love the noble and upright, the honest love the honest, and the meek the meek, etc.

But among the Lord's people there are not many wise or great or pure from the natural view point. Yet God's love goes out to those who are not naturally noble and pure, but who are, however, rich in faith. Is this a Contradiction of the general rule of fellowship; can God fellowship those who are so far below His own purity and goodness? God's love to us as sinners was that of pity love, compassion and desire to lift us up to His fellowship.

We can only enter this Divine fellowship by accepting Christ as the sacrifice for our sins and ceasing to be sinners. 'Him lye realise that God is our friend and we also become friends of others similarly regenerated, and as we grow by partaking of God's Holy Spirit, we begin to love the brethren.

There are two planes of fellowship, a natural plane on which men of like qualities are drawn together, and a spiritual plane on which those who may be unlike in natural qualities, but alike in spiritual hopes, aims and ambitions are drawn still more closely together by a new tie and a fellowship that binds not by fleshly ties but their hearts in Christian love and unity.

What then is the basis of Christian fellowship? The term Christian, from a Biblical viewpoint, is quite an exclusive one. What is necessary in order to become a Christian is clearly taught. A Christian is one who not only believes that Christ is the Saviour, but has gone further than that and shows his faith by offering himself full surrender in consecration to God. He dies to self and takes up his cross and walks, - even as Christ walked, in a new [life.

‘The basis of Christian fellowship is a mutual relationship with Christ and through Christ with all who are in sympathy with Him, joined together as fellow members of His Body. There is at once a joint interest and feeling, a partnership, a participation in Christ.

In 1 Cor. 1:9, it is stated that God has called us unto the fellowship of His Son. This is not something reserved only for the future, it begins already now. St. Paul in his letter to the Philippians desired to know Christ, to realise deeply the power of His resurrection, and comprehend the fellowship of His sufferings (Phil. 3:10); not a mere superficial knowledge of Him, but an intimate acquaintance through deep knowledge and experience.

This same thought of fellowship is mentioned in 1 Cor. 10:16, 17, a fellowship, a participation in the drinking of the cup and breaking of the bread.

Christian fellowship then is something deeper and stronger than mere fellowship of belief, because our Heavenly Father gives us to partake of things beyond our own nature. We fellowship with Him in His plan, for He has made known unto us secrets that were hidden from generations in past ages. He promises us fellowship in His own Divine nature, meanwhile working in us to do His good pleasure as we work with Him to do His will. We might have a degree of fellowship with all believers, but it would not be Christian fellowship, which is “fellowship in the mystery.” This is illustrated in the tabernacle services. It is a fellowship of priests in the Holy, not with the Levites in the Court, who can come no further.

The Christian fellowship is a family fellowship, “For in love God has predestinated us unto the adoption of children by Jesus Christ” (Eph. 1:5). “They are all of one (Father) , for which cause Jesus is not ashamed to call them brethren” (Heb. 2:11). Jesus did not need to grow into this fellowship, for He was always in fellowship with the Father, and there is only one way we can come into this family fellowship, i.e., by accepting the terms laid down by Jesus—faith and obedience.

In John 14:23, it is stated that both Father and Son will come to us and “take up their abode with us” if we keep His commandments. This is a very precious thought—a partaking of food together—lodging together. The same thought is given in Rev. 3:20; also Luke 12:37, which is especially applicable at the end of this age. Jesus will, if we respond, come in and sup with us, and will also spread a feast for us. Truly our fellowship is with the Father and with the Son.

Seeing then that Christian fellowship is the portion of all consecrated believers, are there any further requirements for a permanent, workable and beneficial fellowship? How can we best answer this, seeing there are so many individuals and classes of persons who would all say they are consecrated Christians and yet if asked what they believed we would [find quite ‘a variety of doctrines and practices. Is fellowship under such conditions likely to be either possible or profitable ? We think it would be possible if all recognise certain essentials. (1) There would need to be uniformity of faith, not in a humanly prescribed creed nor recognition of any earthly authority or control whose word must be obeyed as the voice • of the Lord, not a seeing eye to eye on mysterious parts of Scripture, types or symbols, but a unity of faith—one faith. (2) A recognition of the clear and essential teachings of the Word of God would also be necessary. Unity on essentials must be maintained, but liberty on nonessentials be granted to all. We would, of course, have fuller fellowship with those who see many points of truth as we do, than we would with those who see only the fundamentals, but we must receive in fellowship those who have taken the necessary steps in harmony with the first essentials and have as much fellowship with them, as possible. We do not fellowship with each other because of non-essentials, nor because of personalities, but because of each being justified and consecrated and living lives in harmony with the fundamentals of the Word. “If we walk in the light we have fellowship one with another” (1 John 1:7).

There is another essential without which there could be no profitable fellowship. The Christian is to have no fellowship with darkness or error ; he is to do more, “rather reprove them” (Eph. 5:11) ; also (2 Cor. 6:14), “What fellowship has light with darkness.”

A further essential necessary to helpful fellowship would be as stated in Rom. 8:9, “If any man has not the spirit of Christ, he is none of His.” Those not having the spirit of -Christ have nothing in common with the consecrated Christian, there is no fellowship of love.

In Eph. 4:1-3, it is stated that each should walk worthy of His calling, but also endeavour to keep the unity of the spirit in the bonds of peace. Christian fellowship is thus spoken of as a unity of spirit, a

participation in Christ's anointing—a fellowship of love. The Spirit of Christ will manifest itself prominently in brotherly love, and must be a special feature of

Christian fellowship. NV lien mutual love becomes established among brethren, there comes a sense of rest and naturalness in each other's company, which is the very essence of fellowship. A Christian writer has expressed this thought as follows :—"O the comfort, the inexpressible comfort ,of feeling safe with a person, having neither to weigh thoughts nor measure words, but pour them all right out, just as- they are, chaff and grain together, knowing that a faithful hand will take and sift them, keep what is worth keeping, and then with the breath of kindness blow the rest away."

That is the abiding condition of friends of Jesus, no necessity for reserve or hiding in this absolute confidence borne by the certainty of high unselfish love. Let us then endeavour to keep the unity of the spirit, then there will be much building up of each other, rejoicing with them that rejoice, and weeping with them that weep.

We believe all will agree then, that these four essentials are necessary

- (1) That all be consecrated to God.
- (2) That there be a uniformity of faith in the Word of God.
- (3) That all are aiming to walk in the light.
- (4) That all possess the spirit of Christ and brotherly love.

HOW IS CHRISTIAN FELLOWSHIP MAINTAINED?

In the maintenance of Christian fellowship there is, as already stated, a call for effort of each and all. All should endeavour to keep the unity of the spirit, and follow after things that make for peace, and things wherewith one may edify another (Rom. 14:19; Heb. 10:24, 25). Fellowship cannot be maintained, except self and self-will be kept under, and in its place be developed the mind of Christ, as pointed out in Phil. 2:1-5, "How good and how pleasant it is for brethren to dwell together in unity." Nevertheless there will be tests also in connection with fellowship, as stated in 1 Pet. 4:12, "Think it not strange of the fire among you" (Diaglott).

Trials will come among us because of our inherent weaknesses, conflict with other members' viewpoints or lack of judgment ; but fellowship is not a theory, it is a condition which no amount of discussion can bring about or hinder. In nature, birds of a feather will flock together ; so it is with the Lord's people (Matt. 24:28). Creed fences or obstacles are no barriers to those who desire and will have fellowship.

Satan, however, will attack the spirit of fellowship and misconstrue that which is good and beautiful. What shall we do then ? Be rightly exercised by it and stand up to our experiences. We remember how Peter disfellowshipped himself from Jesus, denied that he knew Him, but it was turned to good account by Jesus, who had prayed for him.

We learn by experiences not to flee from difficulties, but seek the Lord's help and guidance. Think of those who have stood their tests, the steadfast, patient, plodding Christians, through good report and through evil report, so different to those who have not stood their test and have been discouraged and lost fellowship.

If we are sure what God's way is, then we get His blessing in His way. If we take a way that is not His way then we are the losers.

What helpfulness is derived from Christian fellowship ? We might answer this by another question. What benefit does a person get in the gathering of live coals together in the fireplace? He soon gets comfort and warmth out of the glowing coals. So in the gathering together in Christian fellowship there is that comfort of love and fellowship of hope, a sympathy in suffering, a strengthening of faith, patience and humility, a stimulating joy, a lightening of care, and a sharing of spiritual food. just as a live coal separated from the mass would soon grow cold, so those straying from the fellowship of Christians would be in danger of growing cold or lukewarm, missing much of development and instructions and stimulation.

Neither should fellowship be regarded as a duty merely, which we owe to other fellow-members, but should be regarded as a precious privilege, not with the thought only, "How much can I get there," but also, "How much can I help in the giving." Why should we meet together? That we might have spiritual fellowship. Why should we consider the Word of God? That we might grow in grace and knowledge and love, grow in preparation for the fellowship in the everlasting future. May the Lord help us to appreciate, more and more His Divine fellowship.

LIFE ABUNDANT.

O God, in restless living
We lose our spirits' peace.
Calm our unwise confusion,
Bid Thou our clamour cease.

Let anxious hearts grow quiet,
Like pools at evening still,
Till Thy reflected heavens
All our spirits fill.

Teach us, beyond our striving,
The rich rewards of rest.
Who does not live serenely
Is never deeply blest.

O tranquil, radiant Sunlight,
Bring Thou our lives to flower,
Less wearied with our effort,
More aware of power.

Receptive make our spirits,
Our need is to be still;
As dawn fades flickering candle
So dim our anxious will.

Reveal Thy radiance through us,
Thine ample strength release.
Not ours but Thine the triumph,
In the power of peace.

We grow not wise by struggling,
We gain not things by strain.
We cease to water gardens,
When comes Thy plenteous rain.

Oh, beautify our spirits
In restfulness from strife;
Enrich our souls in secret
With abundant life.

H.E.F.

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THE GRACE OF GOD.

“By grace are ye saved. . . is the gift of God” (Eph. 2:8).

GRACE is the unmerited favor and love of God toward mankind in Christ. Of all the graces that God has bestowed and is bestowing On His children, the grace of our Lord Jesus Christ surpasses all, “Jesus by the ‘grace of God tasted death for everyman.” “For as in Adam all die, even so in Christ shall all be made alive.” “In the beginning the Lord created heaven and earth” ; then man was created in the Father’s likeness to inhabit the earth. By man’s sinning toward God he was cursed with death, and for 4000 years man had to wait for the Lord to make some manifestation, that in Abraham would all the families of the earth be blessed. Then our Lord and Saviour descended from on high, was made flesh “to give Himself a ransom for all.” “Forasmuch, then,, as the children are made partakers of flesh’ and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil ; and deliver them who through fear of death were all their lifetime subject to bondage.” Until Christ came it was a favor of God toward Abraham and his seed that God showed consideration, for He said, “You only have I known of all the families of the earth,” but here in Christ was God’s abounding grace shown to all, that

“He gave His only begotten Son that whosoever should ‘believe on Him should not perish, but have everlasting life.” “He sent not His Son into the world to condemn the world, but that the world through Him might be saved.”

It is God’s grace toward us that gives to all the opportunity to learn more of the Saviour, and of all the works He did, and the words He spoke, for it is common history how the Bible has been ridiculed and banished down the Ages, but we still have it in our midst, and can read more clearly than ever of the Divine purpose in regard to the world since its formation, reaching unto that glorious time in the future, when we are assured that—”God will wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there ‘be any more pain, for the former things are passed, away.” We can see clearly by way of the Word, that, the restitution of all things is an act of free grace on God’s part, for in the sentence on man there was no mention made of a resurrection. “For in the day thou eatest thereof thou shalt surely die.” And as all mankind was in Adam when he was condemned, and thereby forfeit life through him, so in Christ was paid the corresponding price for mankind. “As by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. For, as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

The Word also teaches us why sin and evil have been permitted to reign for so long, when in the end all

will be perfect. It is by His grace that all have the opportunity to bear witness to Him in the face of adversity that He is the One and true, living God, and we should say, "though He slay me, yet will I trust Him."

In the selection of a class, together with Christ, to bless the families of the earth in the ages to come, God gives to each individual, who will compose the class, the opportunity to conquer the evils of the world with the help of Christ's covering robe of righteousness. To all who recognise this, the opportunities abound to "rejoice in suffering," and "when made weak then to be strong." "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust"! As we wish to be followers of the Lord in this time of trouble, we must, with His help, employ our talents in the carrying of the cross. "Whosoever cloth not bear his cross and come after Me, cannot be My disciple." Jesus carried His cross under unfavourable conditions, and if we would walk after Him, now is the opportunity to heed the call, to take up our cross and follow Him, in the face of adversity, believing on Him at all times. The cross of Jesus was truly the sin and sorrow of the world, and just how we can best carry our cross is the question every Christian must ask himself. Part of our cross would be the forgiving of trespasses against us. If we are to walk anew we must keep this ever before us, and not resort to the law of an eye for an eye, and tooth for tooth. Imperfect man asks Perfect man how many times are we to forgive those who sin toward us. Peter asks, would seven times be sufficient? No! but 70 times 7 is the reply of our Lord. This would surely imply the completeness of forgiveness, 7 being the symbol of perfection, and 10 of completeness; 7 times 10, 10 times 7. This forgiveness has been given to us, and to be as He would have us we must pass on the grace in our forgiving our enemies. We can forgive no one on account of another, but when to ourselves the task is laid, we pray not to be found wanting. This is grace unbounded—being forgiven for sin while we were yet to enter in. But to grasp the full importance of this grace it is necessary to feel and respond to the call that we sin no more, and walk as New Creatures indeed. Since we have cast all our burdens and cares on the Lord, we must "lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and finisher of our faith, who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of God."

As Christ, by the grace of God, died for all, it is by the grace of the Lord that He is calling out during this Age a class to share with Him in the blessing to all. "Blessed is the man whom Thou chooseth and causeth to approach unto Thee, that he may dwell in Thy courts." "I have loved thee with an everlasting love, therefore, with loving-kindness have I drawn thee." We might ask ourselves now, that having been called by God's grace to the high calling, what do we do next? Paul tells us that "by the mercies of God, to present our bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Since it is grace that abounds to us so freely, shall we continue in sin that grace may abound more? This has been asked all down the Ages, but with the enlightenment of present-day Christians, all should have no hesitation in saying, like the Apostle of grace, "God forbid—how shall we that are dead to sin live any longer therein?" Again, as God hates sin and defilement in sinners, how much more repelling it must be to find sin in any who have taken the name of Christ. We must settle down to the thought that Jesus came to save us in this life from the power and dominion of sin, and make us more than conquerors through His power. When Peter was preaching in the porch of the temple to the wondering Jews, he said, "Unto you first, God, having raised up His Son Jesus, sent Him to bless you in turning away every one of you from his iniquities."

When Paul was telling the Ephesian church of the wondrous truth that Christ had so loved them as to give Himself for them, he went on to declare that His purpose in thus doing was "That He might sanctify and cleanse it by the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." And likewise Paul instructing Titus concerning the grace of God, declared that the object of that grace was to teach us

“that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world,” and adds as a reason for this, that Christ “gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.” When Peter exhorted Christians to walk as Christ, he tells them that “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,” and adds, “Who His own self bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness, by whose stripes ye were healed.” Paul, contrasting the walk suitable for a

Christian with the walk of an unbeliever, sets forth the truth in Jesus as being this. “That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the’ spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness,” and when writing to the Romans said, “Know ye not that so many of us as were baptised into Jesus Christ were baptised into His death”? Therefore, we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness. of life” ; and adds, “Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that, henceforth, we should not serve sin.” Realising, then, that if our redemption through Christ is to be verified by grace, we must discipline ourselves that we may be counted worthy to overcome sin. “For the grace of God bringing salvation for all men,” teaches us discipline that we in all things show ourselves a pattern of good works, and to “study to show thyself approved unto God, a workman, that needeth not to be ashamed.” We are to be transformed by the renewing of our minds, that we may prove what is that good and acceptable, and perfect will of God.” Besetting sins are to be conquered, evil habits overcome, wrong dispositions and feelings to be rooted out, and all by the grace of God, since man is powerless in himself, and a captive of sin. But Jesus, by His grace, sets the captives of sin free. We are to be fashioned- according to the will of God, so that we become meet for the Master’s use, and prepared unto every good work. It is in the fashioning process that the Christian has the opportunity of submitting entirely to the Lord’s will. Doubts and fears for our earthly existence too easily creep in, “For the good that I would E do not, but the evil which I would not, that I do.” And doubtless to all, the experience of Paul, in that the bode was at war with the mind, is not new, for the body “bringeth me into captivity to the law of sin which is in my members.” Adam’s sin was that of disobedience, and through Christ it now becomes our testing to learn obedience, “till we all come into the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fullness of Christ.” And so we, yielding ourselves unto God, and our members as instruments of righteousness unto Him, find that He works in us to will and to do of His good pleasure, and we can say with Paul, “I laboured ; yet not I, but the grace of God which was with me.” Then the lives we live at present, and the outlook, is not an attainment, but an obtainment. We did not earn it or win it ; all we can do is to ask, and receive of God of His grace in Christ Jesus, and thereby we “receive abundance of grace and of the gift of righteousness.” The grace is given of God to all who will hear, and to those who do hear the Word, the Lord says to’ “grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.” In order to “grow in grace,” therefore, we must recognise opposition to all growth in self-dependence of self-effort of every nature. We must put our growing in to the hands of the Lord and leave it there. Devoting our wills to His, grace will grow in us without care and without anxiety, and continue to grow, since He who has planted us planted a growing thing, and has made us on purpose to grow. “Consider the lilies, how they grow,—they toil not, neither do they spin.”

And our growing in grace brings to us unspeakable joy, both now and for the future, since we know that Christ is to put “all enemies under His feet.” The joy then, is spiritual, stored away in our hearts, and ready to be looked at in the face of all opposition. Paul said in the midst of his ,sorrows, “We arcs troubled on every side, yet not distressed; we are perplexed, but not in despair ; persecuted, but not forsaken, cast down, but not destroyed.” “For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment,

worketh for us a far more exceeding and eternal weight of glory; while we look, not at the things which are seen, . . . for the things which are seen are temporal, but the things which are not seen are eternal.' The Christian's joy is simply his gladness in knowing Christ, and in his possession of such a God and Saviour. We do not on an earthly plane rejoice in our joy, but in the thing that causes our joy. And on the heavenly plane it is the same. We are to "rejoice" not in our joy, but in the Lord, and joy in the God of our salvation." This joy no man can take from, us, and no earthly sorrows can touch, for "God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound to every good work."

"God hath saved us and called us . with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before the world began." "The Lord God is a Sun and Shield; the Lord will give grace and glory ; no good thing will He withhold from them that walk uprightly." What grace: What peace of mind and comfort in our Lord we have, "the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations." And there is no tribulation, either of sin or sorrow, that has not the assurance of God's all- pardoning grace to us, "that all things work together for good to them that love God." "Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love."

The Christ Head and Body.

The philosophy of the sin offering and the Church's association with it is frequently misunderstood, and must never be confused with the redemptive work of Jesus Christ.

Whatever blessing ultimately shall come to every man must result from the death of Jesus however others may be subsequently associated with Him in the work.

The grand truth that none can ever have eternal life except by relationship with Jesus in no way hinders the Lord from using the Church as His assistant and agent in bringing the world into that blessed state.

Truly, our Lord is already the propitiation for the Church's sins, because He appeared in the presence of God for us. It is also true that the satisfaction of justice which He effects will ultimately be extended to all mankind at the close of this Age, but this does not hinder our Lord from accepting the Church as members of His body and sacrificing them as such during this antitypical atonement day.

Our Lord truly gave Himself a ransom for all eighteen centuries ago, but evidently He has not applied the benefits to any but the household of faith . . . By the Father's Plan our Redeemer reckons to adopt the Church as members of His body, and allows these to participate in the sufferings of Christ in this present time, and thus also to share coming glories.

We believers have no personal standing before God, nor share in the sacrifice of the sin offering. It is only those who are "beheaded," and thus cease to be themselves and are accepted as members of the Anointed One, of Christ.

All the under priests are represented in the High Priest The Christ, that participate in the suffering or glory as His members. They all are associated, but the Head is the recognised representative of all.

NAZARETH.

Here dwelt with glory veiled the Son of God,
For thirty years in this enclosure green
Of Galilean Hills, the power serene
Who framed the universe, and with a nod
Sent planets on their courses, meekly trod
The village streets and lanes; and might be seen
Over His humble handicraft to lean,
Or pace in prayer the dewy mountain sod
O mystery of godliness how great;
Obedience of a lifetime how complete ;
Who now can murmur at his low estate,
Or who but feel the humblest duty sweet;
When “Is not this the carpenter ?” was heard
Of Him who built all things with a word.

—Rev. Wilson

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 "sed, either in the correspondence or in the sermons reported.

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The doctrine of the Trinity.

EVIDENTLY some of the leading Christian ministers are beginning to exercise their minds concerning the doctrine of the Trinity. Only a very short time ago to have questioned the doctrine would have meant expulsion from the ministry, and such would have been looked upon as outside the pale of salvation. In fact, the Prayer Book condemns to eternal torture all who do not believe that there are three Gods, yet not three but one, three almighties, yet not three but one almighty, three incomprehensibles, yet not three but one incomprehensible.

Augustine evidently realised the statement as being confusing when he said, "We say three persons, not that it may be so, but that we may not keep silence ;" but silence would have been golden rather than the uttering of such meaningless nonsense.

We are living in a day when everything takes its turn to come before the bar of reason, and surely every doctrine claiming to be Christian must have Biblical foundation.

Dr. Selbie, of Mansfield College. Oxford, writing in the "Christian World," admits that "There is no such doctrine in the New Testament, though there are there recorded experiences and materials, out of which the doctrine grew," yet he still refers to the teaching as a "Christian" doctrine in spite of the plain statements of our Lord and the Apostles to the contrary. Jesus said, "I can do nothing of Myself ; it is My Father that doeth the works." My Father is greater than I," and cried out in His agony, "My God, My God, why hast thou forsaken Me," and in Gethsemane He prayed, "Not My will but thine 'be done.'" Paul states the matter very plainly (1 Cor. 8 ; 6), "To us there is one God, the Father of whom are all things, and we in Him, and one Lord Jesus Christ, by whom are all things and we by Him." This agrees with the statement rightly translated in John I:1-3, "In the beginning was the Word and the Word (Logos) was with the God and the Word was a God." (The word god means a mighty one and is used, not only for angels, but also for the judges in Israel).

Dr. Selbie certainly makes a mistake in terming the Trinity a Christian doctrine, for it is entirely anti-Christian and the whole tenor of Scripture is antagonistic to it from Moses' "Hear O Israel the Lord our God is one," to John's Rev. 1:1 or Paul's 1 Cor. 15:25-28, which speaks of the Son having accomplished

His work of "restoration of all things" (Acts 3:19-22), and handing over the Kingdom to God, and the Son as being subject to the Father.

Dr. Adam Clark has pointed out a thing that is so palpable to anyone who will consider that the Father must have existed prior to the Son, and, therefore, could not be in that sense co-existent from everlasting.

The doctrine of the Trinity came into Church teaching in the Dark Ages, when pagan teachings became mixed with Christian teachings and men spent time in formulating creeds and prayers and formulas of worship. instead of studying the Scriptures.

REGARDING UNITARIANISM.

It seems that when one questions the doctrine of the Trinity, it is hastily assumed that he is an Unitarian or something worse, and, therefore, it is necessary to say that to us Unitarianism appears possibly worse than Trinitarianism, for while the doctrine of the Trinity makes the Cross of Christ seem like a sham, for if Christ were God in the Trinity sense, he could not have died ; the Unitarian denies any efficacy in the Cross other than as a noble example of sacrifice, as a martyr, not perceiving the truth that the precious

blood of Christ bought us, by paying the penalty of death, which was against mankind (Rom. 5:12-19 ; Rom. 14:9) . “Christ died for our sins according to the Scriptures” (1 Con 15:3; 1 Thes. 5:10 ; 1 Pet. 2:24, etc.).

What we would like, Dr, Selbie and others to do is, first to recognise that belief in the Trinity is no mark of a Christian, that there are many earnest believers in Christ as the great atoning Lamb of God who died for all, who are earnestly endeavouring to live true Christian lives, and who do not recognise the doctrine of the Trinity as Christian, but rather as a relic of paganism. Secondly, that they should search the Scriptures and note that nowhere does Christ claim equality with God, but always to the contrary and in agreement with Paul’s statement (1 Cor. 11:3), “The head of every man is Christ and the head of the woman is the man, and the head of Christ is God.”

We must remember in our search that our Bible has been translated by men who believed in the doctrine of the Trinity, -and, however noble was their work and sincere their motive, certain passages have ‘been affected by their belief. Take, for instance, Phil. 2:5-9, in saying he “thought it not robbery to be equal with God,” an exactly opposite statement is given to that intended by the Apostle. How strange it would be for the Apostle (in Verse 5) to say, “Let this mind, be in you which was also in Christ,” not to think it robbery to be equal with God. But no ; the R.V. gives a better rendering and the Wilson Diaglott one clearer still, “Let this mind be in you which was also in Christ Jesus, who did not meditate an usurpation to be like God, but made Himself of no reputation,” etc.

It is said that the worthy John Wesley asserted that the only verse in the Bible to support the doctrine of the Trinity was 1 John 5:7, and this is acknowledged to be an interpolation as not being in the most ancient MSS., and is, therefore, left out of the Revised Version Bible.

DAVID'S GRATITUDE TO GOD.

"The Lord is my rock and my fortress, and my deliverer" (2 Sam. 22:2) .

THIS entire chapter is one of David's songs of praise and gratitude to God for His goodness and His loving providences, which had been so manifest toward Him ever since His anointing by Samuel, the prophet, and doubtless, before that as well. It calls to mind another expression of one of his psalms, "Rejoice in the Lord, O ye righteous ; for praise is comely for the upright" (Psa. 33:1) . Indeed, the writings of David, and all the Prophets and Apostles as well, abound in fervent expressions of praise and thanksgiving to God. They not only praise the Lord themselves, lovingly and gratefully recounting all His mercies, but, with impassioned eloquence and holy enthusiasm, they call upon all the sons of men, and everything that hath breath, and even inanimate nature, to laud and magnify His holy name. The worshippers are also bidden to bring with them to the concert of praise every musical instrument of human device ; and grateful reverence exclaims, "Blessed be His glorious name forever, and let the whole earth be filled with His glory. Amen and Amen" (Psa. 33:2, 3 ; 50:1-6 ; 72:19 ; see also Exod. 15:1-21) .

As we thus consider that, by the voice of inspiration, the whole human race is called to praise and worship and thanksgiving, we are led to consider further the relationship, which the spirit of praise has to the Christian or godly character. David - . it is "comely for the upright." But why so ? It is because loving gratitude is one of the divinely implanted instincts of a soul bearing the image of God, and one which should therefore be cultivated. It is this element of the intelligent creature that is designed to be responsive to the divine goodness and benevolence ; and it is this element of character in man which makes fellowship and communion with God possible.. If the goodness of God could awaken in us no sense of grateful appreciation ; if we were wholly dead to such sentiments, there could be no pleasure on God's part in manifesting His goodness to us, and there would be nothing in us to call out His love ; and so also nothing. of all His goodness and grace, would awaken love in us. But since for the divine pleasure we are and were created (Rev. 4:11) , God endowed' His intelligent creatures with this element of character which, being responsive to His own goodness, institutes a lively and delightful fellowship with himself, , which is the chief end of human existence, both on the side of the creature and of the Creator (Psa. 16:11 ; Prov. 11:20; 15:8) .

Rejoicing and the spirit of praise are thus seen to be indissolubly linked together in the divine economy ; and so David links them, saving, "Rejoice in the Lord, for praise is comely," thus making the two almost synonymous. To see this principle illustrated, take as examples, the dog and the hog. Neither can have any appreciation of the divine goodness, neither being created in the mental moral likeness of God, and hence being utterly incapable of knowing or thinking of .111 an is the highest being that they can know in any sense or degree ; and that is first, because man is visible and tangible to them ; and second, because they have some similar faculties, though very inferior and exercised within a much narrower sphere. The dog has in him to a considerable degree, the sense of gratitude : feed and caress him, and he shows signs of gratitude and affection, and a desire to reward you with a manifestation of appreciation. He wags his tail, looks kindly into your face, licks your hand, caresses you with his head and watches to see what errand he can do for you. But the hog, on the contrary, makes no demonstration of appreciation : he takes all he can get without even so much as a look of recognition ; his eyes are always downward, and his snout continually rooting in the earth for more ; and a grunt is the only sound to which he gives expression. A hog, therefore, can have no pleasure in man; nor can man find any pleasure in the hog. There is no bond of fellowship whatever, and man, therefore, tolerates his existence only until his flesh is fit for the slaughter and the market, while between the dog and his master there is strong friendship, which, when cultivated, gives pleasure to both, and they become life-long friends, irrespective of any commercial value.

It is plain, therefore, that in the cultivation of the spirit of praise, thanksgiving and loving appreciation of

all the manifest goodness of God, is the Christian's secret of a happy life. And in order to the cultivation of such a spirit it is necessary that we continually call to mind His acts of mercy and of grace ; that in our prayers we frequently tell Him how all His goodness is remembered, how every fresh evidence of His love and care causes faith to take deeper root and makes the sense of His presence and favor more fully realised ; and how through such experiences our love and joy are made to abound more and more. We love Him because He first loved us ; and every time we see some new mark of His love, our love, if we have truly appreciative hearts, is called out more and more, and we are made to rejoice in God, in whose presence is fulness of joy. It is to this end that our Lord encourages our frequent coming to God in prayer with large requests for His favor, saying, "Ask, and ye shall receive, that your joy may be full" (John 16:24).

We observe that in Israel the spirit of praise was cultivated by calling to mind and recounting what the Lord had done for them. "If I do not remember thee," says David. "let my tongue cleave to the roof of my mouth" (Psa. 137:6 ; see also Exod. 15:1-21 ; Dent.:17, 18; 8:2 ; 15:15; 32:7 ; 1 Chron. 16:12 ; Psa. 20 : ; 63:5-7 ; 143:5, 6; 77:10-12) .

So must the Christian continually call to mind the works of the Lord.. especially his own individual experience of the Lord's leading and care and 'deliverances from dangers and snares, and the wiles of the adversary. If we keep these things in mind and meditate upon them, our appreciation of God and His goodness grows, and the spirit of love and praise takes possession of the heart, and thus we are made to rejoice in the Lord always, and in everything to give thanks. So also the soul is made to hunger and thirst after God and to realise that God alone is its satisfying portion, and to desire more and more of His fulness. Thus, as the Psalmist suggests, our prayer will be, "As, the hart panteth after the water-brooks, so panteth my soul after thee, O God" (Psa. 42:1).

This same principle of gratitude and praise, which reciprocates loving kindness and generosity,, is that which also makes human friendship and fellowship possible and delightful. In our intercourse one with another, if the kindnesses we show awaken no sense of appreciation, receive no acknowledgment, and their repetition is expected as a matter of course, there can, in the very nature of things, be no such thing as fellowship. True, as Christians, we may not relax kindness and generosity on this account ; for we, like our heavenly Father, are to be kind to the unthankful as well as to the thankful (Matt. 5:44-48) ; but when this goodness awakens no appreciation, no love, fellowship becomes impossible.

In David's thanksgiving for victories over his enemies we observe that those enemies were the enemies of the Lord and His people, whom David was commissioned of God to conquer. These battles he undertook in the strength which God supplied, and the victories he properly ascribes to God, the rock of his salvation. The words, regarded from the standpoint of the future, are also prophetic of the victories of Christ, of whom David was a type, and to whom. Jehovah will grant victory full and complete over all His enemies—the enemies of God, the enemies of truth and righteousness. The whole strain of thanksgiving, thus viewed in its wider application to the conquests of Christ, is eloquent in its prophecy of His glorious victory, as well as in praise to Jehovah (1 Cor. 15:27, 28). The prophecy of a future wider dominion, contained in verses 44-46, can only be considered as fully applicable to the wider dominion of Christ Jesus as earth's future King.

The text is a blessed assurance, applicable to all of the Lord's people, and it is amply verified to all those who delight themselves in the Lord, who meditate upon His goodness and render to Him the praise that is due to His holy name.—"The Lord is my rock (upon which I may safely build my hopes), and my fortress (in which I may safely hide), and my deliverer" (in every time of trouble).

Necessity of Appreciating God's Favours.

God's favors to Spiritual Israel and His protection are along spiritual lines, against spiritual enemies and spiritual difficulties; and yet how few spiritual Israelites, when they get into spiritual difficulties, realise that it must, in some sense of the word, 'be traceable to the Lord's providences ! how few of them. properly look to see to what extent their spiritual adversities, weaknesses, coldness, alienation from the Lord, etc., are due to the permission of some kind of idolatry in their hearts! ,Not an idolatry, probably, that entirely ignores the Lord ; but one which, while thinking favorably of His spiritual blessings and victories of the past, simply wonders at His disfavor of the present, and fails to recognise that it is impossible to serve at the same time both God and Mammon; that God's favor and close communion_ and protection can not be expected while we permit in our hearts a rival reverence for wealth or fame or human institutions and creeds, or self or family to any degree or extent.

Why There is Diversity Amongst God's People.

"Who maketh thee to differ from another ? And what hast thou that thou didst not receive ?"—1 Cor. -I:7.

WHILE it is true that all men are born with inalienable rights and privileges, yet no man is born without sin. The Scriptures very properly declare that the race in Adam was sold under sin six thousand years ago. In this sense then we are not born free, but slaves of sin. Neither are we born equal. No two persons are exactly alike in opportunity, talent and ability. We differ from one another. God did not create some better and some worse—some more richly endowed and some less richly endowed.

We are to take the Bible statement of the origin of humanity, and understand that God made Adam perfect. All the imperfections which encumber the human race are the results of the dying process. Sin has made us all to differ, then, from the original image and likeness of God. Satan brought that difference through Mother Eve.

In our text, however, the Apostle Paul has in mind a New Creation in Jesus Christ—a new order—amongst whose members there is a difference. Some in the Church have many talents, others few talents; some have special talents, others ordinary talent. The Apostle says that it is God who has set the various members in the Body as it has pleased Him ; and that both this setting, or apportioning, of the different members of the Body and the bringing forth of the different degrees of fruitage are manifestations of God's grace in our hearts. Thus we are made to differ from each other.

CAUSE OF DIVERSITY OF ATTAINMENTS.

The matter of growth in the Holy Spirit is one that is dependent in large measure upon each one's zeal to know, to do the will of God. We are put into the school of Christ to learn of Him. Some learn more rapidly, others less rapidly. In proportion as they learn they have greater opportunities and blessings. All are granted a measure of the Holy Spirit— all granted some blessing. Those who are anxious to know the will of the Lord and to study it grow the more rapidly, and thus have more of the Holy Spirit. These are zealous to do the Lord's will. Their progress is not attributable wholly to themselves, but especially to the favour of God.

The Apostle goes on to say, Ye are God's workmanship. "It is God which worketh in you both to will and to do of His good pleasure." We could not do this work ourselves. The power that is working in us is of God. He is preparing a glorious Temple. He has provided who shall be the chief corner-stone of this Temple, and who shall be the members of this Temple class. We could not choose the place for ourselves.

But in God's providence we each responded to the call to be a living stone. The stones were first cut out of the dark quarry, and now are being shaped and prepared for places in the glorious building.

DIVERSITY OF ANOTHER KIND.

The great Master-Workman is doing a work upon us. He is chiselling and fashioning us. He is making us what we are. Consequently there is to be no boasting. There is a certain amount of personality connected with each one, however, and if there is too much cross-grain in the stone it will be abandoned. As the Apostle Peter exhorts, we are to humble ourselves under the mighty hand of God, that He may exalt us in due time. The same Apostle also reminds us that we should look up to God and give Him praise for all that we have and are.-1 Pet. 5:6; 4:11.

We are co-labourers with God. We give God the praise that He has made us to differ from our former selves, that He is making us thus to differ more every day, and that He will continue the good work as the days go by and as we seek to do His will. What have we of ourselves? Nothing! We were wholly dead through Adam's disobedience; we were born in this condition, having no right to everlasting life. But God has a plan which is world-wide in its scheme of blessing. He has proffered the blessings of the highest feature of this Plan to us, and invited us to come to Him in advance of the world. And this we receive through His grace.

DAILY SERVICE.

THE Lord's business is His people's vocation. "Vocation" is the term that describes the special business of any person, while the word "avocation" describes an occasional business. The Apostle Paul's vocation was that of a minister of the truth, while his avocation or occasional employment, when necessary to provide things honest and decent in the sight of God and men, was tent-making. Similarly all of the Lord's people should consider that their vocation or calling is of God, and relates to the special or spiritual ministry in which He privileges us to engage as fellow-servants of our Lord Jesus Christ. In order to provide the necessities of life it is necessary that we should also have some earthly employment ; but this we should always regard, not as our vocation, not as our chief business in life, but merely as our avocation or temporary engagement incidentally necessary to our chief or principal business.

The question should now properly be in the minds' of all who realise themselves as consecrated to the Lord, members of the Royal Priesthood : To what extent am fulfilling my present priestly office, and performing daily as I have opportunity my appointed work of sacrifice?

Too many, under the false teachings of Babylon, both in word and custom have come to consider that worldly gain, honour, ease and general self-preservation constitute the reasonable service of the Lord's people. Sacrificers are looked upon as deluded fanatics, especially in proportion as the sacrificing is done for the truth's sake, in the interest of spiritual things. We are, however, not to be taught of the world, nor by a cold worldly-wise churchianity ; but we are to hearken to the voice of the good Shepherd, to hear His Word, to learn of Him, if we would be prepared by Him, in the school of Christ, for the glorious things promised us as His joint-heirs in the future. "If we suffer with Him, we shall also reign with Him."

We can see how the Apostle, even though finding it necessary at times to engage in the business of tent-making, might be considered as a priest, whose time, energy and talents were all sacrificed to the Lord, and given freely in serving His people, in doing good unto all men as he had opportunity, especially unto the household of faith ; but how can others who have not the opportunity, not the talents, nor the open

door for such special service as his, be sacrificing priests, when as a matter of necessity nearly all of their time must be given to their various employments, which Providence seems to have opened before them as their avocations? When it is necessary to spend nearly all of eight to twelve hours per day in the service of our avocations, how can such consider or serve the interests of their vocation, the priesthood?

The Lord has very graciously made arrangements for this very condition. He assures us in His Word that it is not the amount we shall accomplish in His cause, but the spirit, the desire and the effort which is manifested, that in His estimation would indicate the degree of self-sacrifice. He graciously declares that if our hearts be given to Him, whatsoever we may have need to do, may be done as unto the Lord, and will be accepted by Him. From this standpoint we can see that the work which the Apostle Paul did in his avocation passed to his credit as a part of his vocation, just as much as the other part of his time which he spent in more congenial methods of proclaiming the Gospel. Similarly, we can see that those working at their different occupations, if at heart fully consecrated, would be seeking to do their work as unto the Lord. If they are careful to use all other opportunities for proclaiming the truth, for serving the brethren, for doing good unto all men, the improvement of the few opportunities coming to them and their willingness to sacrifice personal taste and convenience for the service of the truth and for the brethren, would be counted by the Lord as a full sacrifice, because such a disposition in respect of little things would imply an equal faithfulness in the presence of larger opportunities.

Endurance is nobler than strength, and patience than beauty.—Ruskin.

“God be Merciful to Me, a Sinner.”

Luke 18:9-17.

“The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, .Clod be merciful to me, a sinner.”—Luke 18:13.

WHILE the Pharisee presents to our minds the extremes of conceit, selfishness and hypocrisy, it is always well to remember that there are many approaches to that disposition which give sure signs that those who have and who are cultivating them will by and by mature the same kind of fruit unless they, change their course. The spirit of meekness, which is the spirit of all true children of God, is the very opposite of the spirit of proud, boastful self-righteousness. It is only this spirit that can gain the ear of the Lord and bear away the answers of peace, as illustrated in the case of the publican so strikingly in contrast with that of the Pharisee.

How this calls to mind the words of wisdom and of warning to guard against every approach to a spirit of pride and vainglory. “Be sober, and watch unto pray” ; “Be sober, be vigilant” against “your adversary, the devil; I say . .

. to ‘every man . . . not to think of himself more highly than he ought to think, but to think soberly’; “In simplicity and godly sincerity” have your “conversation in the world.” (1 Pet. 4:7; 5:8; Rom. 12:3 ; 2 Cor. I:12.) It is the intoxication that comes from imbibing the spirit of the world that leads to that foolish boasting of which a man in his sober senses would be ashamed, and such intoxication is an abomination in God’s sight and is unworthy of the least of His children ; for every sober man must realise that he is far, very far, short of perfection. Boasting, therefore, is only an evidence of intoxication with the worldly spirit.

To further enforce this teaching, our Lord calls attention to the beautiful, artless simplicity of childhood as a pattern, in this respect, of what all must be who would enter the Kingdom of God. To be a child in

guilelessness and simplicity, however, is one thing, while to be a child in understanding and development of character is another ; and it is in the former, and not in the latter respect, that we are to be children. And it is in this respect that the people of God are spoken of as His “little ones” (Luke 17:2) ; and by the beloved John as “my little children.” They may be old, in years and grey-headed, but their hearts are young and preserve the sweet simplicity of childhood. On the other hand, they may be ripe in character and learned in the wisdom of God, as was the Apostle Paul, who said, “When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things.” And the same Apostle also says, “Brethren, be not children in understanding ; howbeit in malice be ye children, but in understanding be men.” “Watch ye, stand fast in the faith, quit you like men, be strong.”-1 COT. 13 ; 11; 14 ; 20; 16; 13,

The simplicity of childhood, realising its need, confesses it and asks mercy, instead of attempting to deceive itself by philosophising. In this respect we must continue “children” ; we must continue to admit our own imperfection, continue to admit our need of mercy, continue to trust in the precious blood provided to cleanse us from all sin, if we would continue to have the Heavenly Father’s care and favour, and if we would continue to be “justified” in His sight.

We urge upon all the importance of sincere prayer—private or “closet” prayers, “family” or “household” prayer, and “social” prayer with fellow-Christians. Each has its special importance to everyone who is running the heavenly race, and each has Scripture sanction. They need not be lengthy ; indeed, few of the Scriptural examples of prayer were so; but they must be sincere, from the heart and not a lip service. Heart prayers are always accompanied by efforts of life in harmony with the prayers ; while lip prayers are usually in contradiction of the living epistle. Prayer without corresponding endeavour is like faith without works : it is a dead, worse than useless, thing.

Prayer is required, not to change God’s plans, but to ‘bring our hearts into such a condition as will ‘prepare us to receive and appreciate the blessings which God has freely promised and which He delights to grant to His children.

Hence our requests should be such only as God has authorised us to ask and expect. Our requests should be unselfish. The Apostle remarks that some ask and receive not, because they ask amiss (not in harmony with the Lord’s arrangements), to consume the things asked for upon selfish desires.—James 4:3.

COMMUNION WITH OUR FATHER.

Oft when alone in prayer I kneel
Before my Father's throne;
I cannot tell Him all I feel,
Nor make my wishes known.

With heart subdued, and head bowed low,
I lean upon His breast,
And while the tears unbidden flow,
My love for Him, confess.

I have no boon to ask of Him,
Save that His will be done,
To make me holy, pure within
An image of His Son.

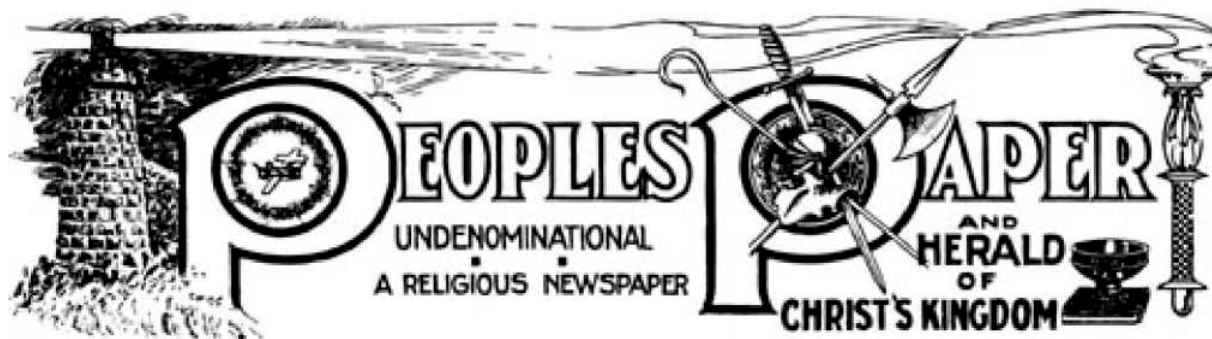
But as He smiles and draws me near—
His Spirit from above
Floods all my soul with peace so clear,
And fills my heart with love.

Though from my gaze He hides His face,
My soul, from self apart,
Has found its happy resting-place
Close to His loving heart.

—L.C.R.

The one who will be found, in trial, capable- of great acts of love, is ever the one who is always doing considerate small ones.—F. W. Robertson.

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WATCH AND PRAY.

“Watch ye, therefore, and pray ,always, that ye may lie accounted worthy’ to escape all these things that shall come to pass, and to stand before the Son of Man.”—Luke 21:36.

The thought in this passage of Scripture is that we should be awake and vigilant. Why are we to e awake? and what are we to be vigilant about? The previous verses of this chapter ref the signs of the times and also state: “Take heed to yourselves that your heart be not overcharged with drunkenness and cares of this life, and so that day should not come upon you unawares.”

In Matt. 24:42 we have the statement, “Watch therefore, for ye know not what hour your Lord cloth come.” To make sure that the Church may feel this exhortation as a necessity upon them to the end of the age our Lord added, “And what I say unto you I say unto all, watch!”—Mark 13:37. Again He said, “Blessed are those servants whom the Lord when He cometh shall find watching ; verily I say unto you that He shall gird Himself and make them to sit clown to meat and will come forth and serve them. And if He shall come in the second watch or come in the third watch, and find them so, blessed are those servants. Be ye therefore, ready also, for the Son of Man cometh an hour when ye think not. Let your loins be girded about and your lights burning.” That the primitive congregation lived in great anticipation of this event is manifest from many Scriptures-1 John 2:18; 2 Thes. 2:1-5.

The Apostle Paul, when he had almost finished his course, looked forward to this event as the culmination of his hopes and those of all the saints when he said, “Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge. shall give me at that clay; and not to me only but to all them also that love His appearing.”- 2 Tim. 4:8. To him the appearing of the Lord was the crowning point of his existence, and his one concern was to be found approved of Him.

Some professed Christians give it no thought and do not trouble to watch for His appearing. The object of the establishment -of the Kingdom, the exaltation of the Church and the blessing of the world has been overlooked and also nullified by erroneous doctrines which have been accepted and have subverted the truth. In this state of mind and under the delusions of various errors, it has been concluded by others that it is no use trying to discover the time of our Lord’s;,, return for that cannot be known, and to support this thought quote His words, “It is not for you to know the times or the seasons which the Father hath! put in His own power” (Acts 1:7) ; also “-Of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.” Is it reasonable to conclude from these’ words that neither the

Lord's people, nor even the Son, would ever know the times and seasons of God's appointment? Decidedly not. Because the time was long according to human reckoning and a knowledge of it would therefore have been discouraging, it was kept secret, not only from the Church, but also for the same reason from angels and even from our Lord Jesus while in the flesh .and must continue so until the proximity of the event renders the knowledge of the time no longer ally cause of discouragement, hut, on the contrary, the revival of hope and anticipation.

Our Lord's own words after His resurrection were, "All power is given unto Me in heaven and in earth." There was, then, no need to keep from Him the truths that were previously hidden to a large extent, for His cross-bearing had ended and His glory begun. Our Lord must have also known much of many events when their time drew near, because He knew when His hour was come ; and no doubt those truly living in close communion with Him will know very near the time when the final events are about to be fulfilled.

As it is shown that the disciples received power and enlightenment after the Holy 'Spirit came upon them, so the same influence of the Lord dwelling in His true feet members will enable them to closely discern the realities; and it was to the intent that the Lord's people might know when God would see fit to reveal His times and seasons that the waiting Church was told to watch.

The injunction to watch implies not only some advantages in watching, but also that the manner of the Lord's second advent would be so contrary to the general expectation as to require some discernment on the part of the watchers. The advantages of watching have been to keep fresh in mind the inspiring hope of the Church, the reunion with Christ in glory, the reign with Him in His Kingdom and the privileges of co-operating in the blessing of all the world, thus keeping the heart in love and harmony with the Lord and His work.

Thus at our Lord's coming those who were watching would have revealed to them the secret of His presence, and he found in readiness to sit down to meat and be served by the Lord Himself. As at the 'first advent He was present some time before His presence was declared and recognised, so at His second advent. His presence only 'began to be known as' He drew the attention of the watchers to it by the developing signs recorded in His Word. 'Of course it is only the truly spiritually-minded who will 'believe and act upon it. Was it not so at His first advent? When it was declared then, how few there were that believed. The opportunity to doubt His declaration was permitted to sift out the true followers, the same as at His second advent. At that time some that followed for a time took exception to some of His words and said, "This is a hard saying, who can understand it?" and they followed no more with Him. We have the same conditions to-day, some who have previously accepted the thought of His presence no longer believe it; the thought comes in, that as wickedness still prevails there must 'be some mistake.

To their minds things continue as they were. The thought is : "Where is the promise of His presence." It has become a hard saying to these and is no longer appreciated or approved. Then there are some who think that methods must now be changed, and the old truths, he taught no more. 'Others, again, make the mistake of thinking that they must watch for the appearing of our Lord again in the flesh, in the body of humiliation; to see Him. descend from heaven in the literal clouds and to hear a literal trumpet announcing His presence. Have these been watching and praying as the Lord directed? No; it would seem that such have 'been watching for events to transpire according to their own ideas, and have failed to appreciate the special signs the Lord has given to mark His presence at the end of this age. How necessary that all sincere believers need to "watch and pray, lest they enter into temptation," the temptations of the adversary who is ever ready to make suggestions and becloud the truth from the spiritual understanding of the Lord's people. Those who watch unto "the sure word of prophecy" which shineth as a light in a dark place know that "though we have known Christ after the flesh yet now henceforth know we Him (so) no more."

Those who have 'been watching unto prayer, and thus keeping their hearts in a humble, teachable attitude, are able to realise His presence, and in His light to read with_ unclouded vision the wonderful working of the Divine plan of the ages, and to see the duties and privileges of the hour. To do these duties we are advised to watch and pray always that we may be accounted worthy to escape all these things, the snares, false reasonings and misunderstandings of the sure word, and thus be able to stand 'before Him.

Is it not written respecting these perilous times developing more and more, "who shall be able to stand?" And the answer, "He that bath clean hands and a pure heart." Those who have abided in Him as a 'branch of the true vine will be able to bring forth fruit, acceptable to the Lord, and may therefore be accounted worthy to stand. Those who will meet the Master's approval in this day of His presence must not only believe into Him, but also manifest their faith and love in proper service. These must be wise and faithful servants, who study to show themselves approved unto God, rightly dividing the Word of truth ; servants who are anxious not only about the amount of service, but also that it shall be exactly in co-operation with God, directed by His Word, controlled by His principles, and faithfully performed with an eye single to His glory.

The Scriptures say, "Blessed is that servant whom his Lord at His coming shall find so doing, verily He shall appoint him over all His possessions." The whole storehouse of Divine truth shall be open to such to, be ministered by them to others of the household of faith. This is the present reward of the wise and faithful servants in the time of His presence, and thus they begin to enter into the joys of their Lord now, of being taken into full confidence with God, of comprehending His deep and wise designs and co-operating in them. But the fullness of joy will be when they pass beyond the wail of death, and are made like Him and see Him as He is.

We need to watch and pray always that, though being thus blessed, we take heed against a possible falling away from such a favoured condition. As long as we are in the flesh we will have to war against its sinful propensities. With an increase of knowledge of these things, pride may assert itself, or arrogate to self the honour of finding out God, and by losing sight of the great reward of faithfulness at the end of the present pathway of humiliation and sacrifice, seek to gratify fleshly ambition with the prestige gained by the knowledge of truth. Such may begin to eat and drink with the drunken, to imbibe fanciful ideas developing more and more the spirit of selfishness, and to become more or less intoxicated with it ; they are apt to smite their fellow-servants and act tyrannically over those who are faithful. The only proper course for the Lord's people at any time is to have no confidence in the flesh and to watch against its old ambitions under all circumstances, watching and praying lest we enter into temptation.

How thankful we can be that we have received and been blessed with the high privileges of Divine grace in the knowledge of spiritual truths. What a consolation and pleasure it affords when we can realise that God's leadings and counsel have been with us this far all the way, and His promises are that He will never leave or forsake such as walk humbly and sincerely watch for His guidance and do not lean upon the understanding of man. How appropriate are the words of the Psalmist, "Delight thyself also in the Lord and He shall give thee the desires of thine heart. Commit thy way unto the Lord, trust also in Him and He shall bring it to pass."

The comforting assurance for God's people is that the great Watchman of spiritual Israel changes not. His exceeding great and precious promises are all yea and amen to those who obey Him.; to all who by faith abide in Him, trusting in the all-prevailing power of His merit, and who, possessing His spirit of love, are seeking to walk circumspectly' in His footsteps.

The Apostle, seeking to encourage the hope and faith of God's people in His time, and to buoy them up in the midst of the tests and trying conditions which tended to beat their courage down, said, "Now is our salvation nearer than when we believed." In harmony with this same thought he continues, "The night is

far spent, the day is at hand, let us therefore cast off the works of darkness and let us put on the armour of light.” In consideration of the fact that more than four thousand years were then in the past, and less than two thousand remained, he could well say, “the night is far spent”—the day of Christ is approaching. With what greater emphasis may the Church now realise that her salvation is nearer, as it is observed that these remaining two thousand years of man’s history are almost accomplished. Yet, however near we may be to the full dawning, the full sunlight of the morning, however much we may long for the promised deliverance, the fact must be acknowledged by the evidences all around, that we are still living in the dark time of the prevalence of evil, still living in the enemy’s land. We should remember that the resources and agencies of the Adversary are numerous and powerful, and that all need to guard well their Christian walk, the armour entrusted to them, taking heed to their ways that they be not ensnared by any of the sophistries and deceptions of this evil day.

As we move forward toward the goal it is well to have clearly before the mind the important necessities of the Christian life. Surely they are much the same for God’s people at the present time as they have ‘been all along. in the past. It is still the lesson of faith, of obedience, of loyalty to the will of God, and the consecration vow; these all need to be kept prominently and constantly ‘before the mind of every follower of Christ who would live the victorious life. Patient endurance, waiting upon the Lord, and watching unto prayer are amongst the important lessons of our day. The Psalmist (2 7:14) says : “Wait on the Lord, be of good courage and He shall strengthen thine heart : wait I say on the Lord.” Let us watch and pray and wait upon the Lord to bring in the great consummation.

In the meantime may we endure patiently the various conditions and circumstances incident to the passing away of the old order and the-introduction of the new ; let us make as straight a path for our feet as Possible, with what privileges we have at our disposal, and lean only upon Him, irrespective of what others may think, say, or do. To our own Master we stand or fall. The true servants of God to-day take their position with those of past ages who sought to understand and diligently searched “to know what or what manner of time the spirit of Christ did signify when it testified beforehand the suffering of Christ and the glory that should follow.”

While the Lord has generally not granted full information regarding the times and seasons for one or another of His operations, He has. never rebuked any of His devoted servants for desiring and seeking such information. Faithful children of God are exhorted to give heed to the more sure word of prophecy that they might be in possession of important information, long ago foretold by the prophets. Let us be careful that it is the sure word of prophecy to which we are giving heed, and not any fancied interpretations claimed to be of the Word, which, however, are not according to true knowledge. Here is the need for true meekness and humble-mindedness that we may discern the Lord’s guidance, for only the meek will He guide in judgment and teach His ways.

While therefore the sober and reverent watching and study of the prophetic page in connection with the signs of the times is to be commended, the disposition on the other hand to launch out into certain speculations is to be discouraged. We have no authority to assume the role of time prophets, to declare the date when this or that will come to pass, but should ever realise that our walk is of faith and use such means as will best help us to fulfil our covenant of sacrifice. The solemn lesson before the Lord’s children to-day is that it is only the foundation of God “that standeth sure.” Our Lord admonished His disciples to watch, to give heed in order that they might not be in ignorance of what was coming to pass, and thus be found prepared to receive the blessings that He would bring. May we watch and pray that we be not led into the temptation of formulating new theories, but may we continue by faith in the things of which we have been fully assured.

How important it is for the Lord’s followers to be faithful in doing His will, in rendering their service according to the instructions of His Word. All grateful and obedient children of God will desire to let their

light shine and in so doing they will be careful that the message they announce is thoroughly established as the truth. Let us therefore watch and pray that we give diligence to make our calling and election sure ; for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

You are greatly mistaken if you think that to be a Christian is merely to have certain views and convictions and spiritual delights. This is all well; but if it leads not to a devoted life, I fear it is a delusion. "If any man be in Christ, he is a new creature."—McCheyne.

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 , either in the correspondence or in the sermons reported.

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

TO PUT YOU IN REMEMBRANCE.

“Though ye know and be established in the present truth.”--2 Pet. 1:12.,

While the matter of being able to appreciate that we are living “in the days of the Son of Man” or the second presence of Christ, also of how we understand the “changed in a moment,” is not so fundamental as the decidedly anti-ransom theory of “Universalism,” yet it is good to know the present truth, and there is the ‘blessing promised in the appreciation of the second presence of our Lord, as a glorious spirit ‘being, in the “express image of the Father’s person.” The gathering of His elect from, the four winds of heaven and dealing with His people—the Church—is in accord with the two parables—the Ten Virgins, which indicates the condition of the watchers at the time of arrival, and the Talents, showing the work of Christ among His people, prior to the time when He will manifest His great power and control the poor “groaning creation.”—Rom. 8:19-22.

The Greek word “parousia” occurs in the following references :—Matt. 24:3, 27, 37, 39 ; 1 Cor. 15:23; 1 Cor. 16:17; 2 Cor. 7:6, 7; 2 Cor. 10:10; Phil. 1:26; Phil. 2:12 ; 1 Thess. 2:19; 1 Thess. 3:13; 1 Thess. 4 : 1 5 ; 1 Thess. 5:23 ; 2 Thess. 2:1, 8, 9; Jas. 5:7, 8; 2 Pet. 1:16; 2 Pet. 3:4,12; 1 John 2:28. It is badly translated “coming” in the King James’ Version, in all but two instances (2 Cor. 10:10 and Phil. 2:12), where it is translated “presence” where it could hardly be translated by any other English word. In fact, every occurrence of the word parousia can be reasonably rendered “presence,” which seems to be the only English word that will express the meaning. All Greek scholars seem to agree that “presence” is the English equivalent of the Greek word “parousia.”

Then read Matt. 24:37-39 : “As the days of Noah were so shall also the ‘presence’ of the Son of Man be.” “For as in the days that were before the flood they were eating and drinking, marrying; and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came and took them all away ; so shall also the presence of the Son of Man be.”

In the preceding verses our Lord said it would not be possible to locate Him in any one place, for His presence would not be like that of a man to be seen face to face, but like the sunshine, the rising of the “Sun of Righteousness with healing in His wings.” It is unreasonable to say that the “bright shining” out of the east unto the west refers to lightning and “so shall the presence of the Son of Man be.” How could a flash of lightning symbolise “presence” or “the days of the Son of Man”?

After the breaking of the persecuting powers of Papal Rome there was to occur just what has taken place—the darkening of the sun, the dimming of the Gospel message by Evolution and Higher Criticism, in the pulpits; and the “moon”—the Law—does not give its light. Its ceremonies are not understood and its sacrifices, “shadows of good things to come,” are referred to as old pagan institutions. Then comes the “sign of the Son of Man in the heavens.” Satan is referred to as the “prince of the power of the air”; he has been ruling in the religious or ecclesiastical heavens. Now Christ has come to take control of religious matters, first dealing with those who look for His appearing and kingdom. He is surely judging among His people and rewarding them according to the use of talents entrusted to them.

If Christ were to be visible to all, there would be no need of a “sign” that He had come, that He was there “in the heavens.” The sign in the heavens appears to ‘be the gathering of the elect from, the four winds of heaven. a harvesting work, in the Christian world. For He shall send His angels (messengers) with a great sound of a trumpet (not for the world to hear) to attract, to gather His elect. The voice of the trumpet is the present truth proclamation. “One shall be taken, one shall be left,” and in Luke 17:34-37 the disciples asked, “Where, Lord?” And He said unto them, “Wheresoever the body is, will the eagles be gathered together.” (See also 24:28.) So it is, “blessed are they that hunger after righteousness for they shall be ‘filled.’” It is the feast of Luke 12:37 and Rev. 3:20 to which the messengers have invited those

who are watching for Him.

So the trumpet sounds “in the days of the Son of Man,” and in Rev. 10:7 we read “in the days of the voice of the seventh (trumpet) messenger, when he shall begin to sound.” It is not just a ‘blast of a trumpet, any more than it is a flash of lightning, that symbolises the Lord’s presence; it is, “in the days” of the sounding of this trumpet by the seventh messenger that the mystery is to be finished. The plan is to be made plain and the Church completed, for during this time when the trumpet of God shall sound the dead in Christ shall rise first. and during the same time those that still remain in the flesh shall be caught away as they finish their course to be together with the Lord in the air.

All who are baptised into Christ are baptised into His death. just as the first veil to enter the Tabernacle signified our consecration to death as human beings, he passing under the second veil indicated the actual death of the human being. The “New creature,” like the great High Priest, Christ, must leave behind the human nature. Flesh and blood cannot inherit the kingdom, and the bodies of those beasts, whose blood was brought into the sanctuary by the high priest for sin, are burned without the camp. “. . . Let us go forth therefore unto him without the camp.” “As many as are baptised into Jesus Christ are baptised into His death.” “But blessed are the dead who die in the Lord from, henceforth . . .”—Rev. 14:13.

But “behold I show you a mystery, we shall not all sleep (be in a state of sleep, though we must all die), but we shall all be changed in a moment, in a twinkling of the eye at the last trumpet, for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed”—1 Cor. 15:52, 54. In verse 54 “corruptible” seems to refer to the dead who are raised “incorruptible,” and mortal to those still alive who are to be changed to be immortal.

Biblical Plants.

Jerusalem’s Botanical Garden.

(By PG.G.)

Cedars of Lebanon, oaks of the same species as the mighty tree called “Abraham’s oak.” and many other species of trees are to grow in the new botanical garden of the Hebrew University in Jerusalem, to play a part in an ambitious programme sponsored by the University, aiming at the re-establishment of forests in ‘Palestine.

Besides the trees, according to a statement in the New York weekly journal, “Science,” there will be an abundance of smaller plants, many of them famous in Biblical literature; “the hyssop that groweth on the wall,” the “lilies of the field,” the “mustard tree” that grows from “the least of seeds.” The aim of Dr. A. Big is to assemble in this garden as complete a collection as possible of all the floras of Near Eastern countries, from Iraq to Sinai, and out into the desert beyond the Jordan. It is necessary to act quickly in some localities, for the western methods of cultivation introduced by the new colonists are destroying many species spared by the “scratchy” agriculture of the Arabs, and the necessary draining of malaria marshes is depriving other native plants of their old rootholds

The garden occupies the summit and part of the slopes of Mount Scopus, a high hill whence Roman conquerors once looked on the city they had beaten down. For all its historic associations, however, Mount Scopus is not an ideal spot for a botanical garden, for, like most of the hill land in Palestine, it is thin-soiled and lacks water. These considerations helped to determine Dr. Eig’s decision to plant the resistant native plants first, and let the costlier, more exacting foreign species wait until more funds are

available.

One section of the garden is to be left with its native vegetation untouched, to see whether some of the stunted trees of the “maqui” will not develop into useful specimens if left for some years unpersecuted by necessitous peasants, who dig up even insignificant shrubs for fuel. “Maqui” is the vegetation natural to a considerable part of Palestine and the Near East ; it is a tangled mass of mixed shrubs, very much like the “chaparral” of the American south-west.

Reminiscent, too, of the American south-west, the paper mentions, is one tree that is proving a great success in Palestine—the eucalyptus. This tree from the Antipodes has become so usual a landmark of the new settlements of Zionists that the Arabs call it “Sejeret el Jahud,” which means “the Jewish tree.”

The new garden will be, known as the Lamport Botanical Garden. The land was donated to the Hebrew University by Solomon Lamport, of New York City, in memory of his young son Montague.—”Sydney Herald.”

Correspondence,

Berean Biblical Institute,

Dear Christian Friend,

Yours received in due time. I was pleased to have your helpful, cheering letter, also enclosed papers, and thank you for them. I enjoy all Berean literature, and have read some “Heralds” which Sister recently sent me and which

gave me much pleasure. I have many happy hours study among my books and papers and can say with the poet, “Praise God from whom all blessings flow.”

I am sending you by this snail two books, “The New Creation” and “The Atonement.” I have given several other volumes to friends. God bless you and help you with the great work. With Christian love,

Your sister in Christ, R.H.

Tasmania,

13th September, 1932.

Dear Brother,

Loving Christian greetings in our dear Saviour's name. It was indeed kind of you to write us such a nice letter when we lost our little girl. It is hard, indeed, to part with those that are dear to us, but we realise it is all in our Heavenly Father's hands; He knows what is best, and we know "that all things work together for good," and so we humbly bow to His will. "Thy will be done." It is such a loss, but we would not call our little one back again even if we could, but rejoice now to know that our little one will escape the great time of trouble that is even now overtaking the poor world. What a crash there will be when law and order are gone and anarchy is in full force. We can only thank our Heavenly Father that our dear little one sleeps in Jesus until the resurrection morn, and to think of her coming again from the land of the enemy in that clay. What a grand thought it is, dear brother, to think that if we are faithful unto death it may be our lot as members of The Christ, "the seed of Abraham," to awaken those who are near and dear to us, and bring them again to their own border with a new body such as it pleases our Lord to give. How sustaining and helpful it is in our time of trial and difficulty to place our every burden on the great Burden-bearer, and to rest secure in the knowledge that "The Lord is our shepherd, and we shall not want."

As perhaps you know, Bro, — is coming to stay with us, and, of course, we are pleased to have him. We will do all we can to make our dear Bro. comfortable and happy, and he will be a great help to our little class. We are looking forward to having a real feast of fat things around the Word.

The text for to-day is lovely—Psa. 133:1.

We are confident, dear Bro., the love of Christ will hold us together, and that we shall dwell together in real unity. Enclosed, please find P/N for —, being payment of books received, which I believe is the amount owing by me. Re book, "Bro. Russell's Sermons," yes, Sister — would like one, so you may send one along just when it suits you. Have you any "Desolations of the Sanctuary," by the two German Bros.? If so, would you send me one.

Will close now, dear Bro., with much Christian love from your Bro. and Sister, by His Grace,

—D.C.P.

New Zealand,

September 14, 1932. Berean Biblical Institute,

Dear Sirs,

Thank you very much for your nice friendly letter. I was more than satisfied with the Bible Dictionary, and thought it was very reasonable. I should be pleased to receive the "People's Paper" each month for a year, as it contains some very interesting reading, and the poems are very beautiful and helpful.

Thanking you once more for your kindness, Yours, happily in Christ,

Mrs.—

Queensland,

September 10, 1932. Dear Bro.,

Again I take my pen to address you, thanking God for His goodness and manifold blessings bestowed from time to time.

I am forwarding P/N 2/6 for "P.P." as promised. If you have any books entitled, "The Battle of Armageddon," "The New Creation," "The Time is at Hand," "Thy Kingdom Come," or "The Atonement Between God and Man," please let me know the prices.

I thank you very much for offering to loan me "The Divine Plan of the Ages," but father has a copy, and I have the use of it. I would like the loan of Bro. Russell's Sermons if you could possibly let me have them.

With sincere Christian greetings for the present, I will close, trusting God will direct us ever onward in the way of truth and life,

I remain, a fellow-servant,

—G.B.A.

CAPERNAUM.

How blest the city which was called “His own,”
The home of Jesus Christ; happy the street

Which knew the echo of His sandalled feet,
The light of His familiar face, the tone

Of His most gentle voice; happy each stone
And timber of that dwelling, which His sweet

“Peace to this house” was daily wont to greet,
When His clear shadow on the door was thrown.

Jesus, who standeth knocking at my door
Seeking a home in this poor heart of mine,

Oh! lift the latch—enter for evermore;
Here let Thy voice be heard, make Thy face to shine,

And breathe Thy peace, while gratefully I sing
The love and condescension of my King.

—R.W. (M.A.)

Buy up the moments as they go;
Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find the harvest-home of light.
Deeply rooted, Lord, in Three,
Now and ever let me be;
Let my roots still deeper grow
‘Neath the surface far below.
Thus, while founded on the Rock,
I need fear no tempest’s shock;
I would be built up in Thee
Hither rise—till God I see.

”ARE YE ABLE.”

“Are ye able to drink of the cup that I shall drink of?”—Matt. 20:22.

WE recall the circumstances under which these words were uttered by our Saviour. It was just a few days before His crucifixion. Jesus had promised His disciples that they should sit with Him in 1-1 is throne in His Kingdom. So confident were they that this would be as the Lord had said, that they were discussing the positions they might occupy. The mother of the two disciples, James and John, came to Him and asked whether her two sons might sit, the one on His right hand and the other on His left in the Kingdom. And Jesus, turning to the two disciples, replied by asking them,: “Are ye able to drink of the cup that I shall drink of, and be baptised with the baptism that I am baptised with?”

We know, that Jesus’ baptism in water took place at the beginning of His ministry. In harmony with the Divine plan, He was to die as the Saviour’ of men, and He symbolised this death as soon as He was thirty years of age—as soon as was possible under the Law. During the three and a half years of His ministry He was accomplishing this baptism, He was pouring out His soul unto death, and this death He finished at Calvary. Jesus said, “The baptism that I am (being) baptised with”—now—not a baptism which was either future or past.

But He spoke differently of the cup—”the cup that I shall drink of.” He thus implied that the cup was future—not in the present nor in the past. He had told. His disciples that He would go up to Jerusalem. and that there He would be crucified, and on the third day He would rise again. And He said on another occasion, “Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.” What the Master said about His being crucified the disciples did not understand ; but Jesus understood the situation, and knew that this cup was about to be poured for Haim. And so He spoke of it again, saying of Himself, “The cup that My Father hath poured for Me, shall I not drink it?”

OUR LORD’S SPECIAL TRIAL.

We might think of the word cup as representing various experiences of life—that everybody has his cup of mingled joy and sorrow. But Jesus used the word in a different sense. When He was in the Garden of Gethsemane He prayed,

“() \ I y Father, if it be possible, let this. cup pass from me Nevertheless, not as I will, but as Thou wilt.” And again, the same night He prayed, saving, “O My Father, if this cup may not pass away from Me except I drink it, Thy will be done!” In the matter of His baptism into death, there was no hesitation on our Lord’s part ; on the contrary, from the very beginning He voluntarily participated in it. The ignominious death was the thing that He prayed might pass, if it were possible. But this was what He learned was the Father’s will for Him, and He was content to have it so.

There was nothing in the Law to indicate that our Lord should be executed as a blasphemer of the Divine Law, yet blasphemy was the charge preferred against Him. The Sanhedrin decided that He was a blasphemer in, that He had said, “Destroy this Temple, and in three days I will raise it again,” and also in claiming that He was the Son of God. Apparently, then, the thing which was specially weighing on His mind and from which He would have liked to be relieved was the ignominy and shame of being crucified as a criminal. as a blasphemer of the Father He loved so well.

Jesus knew that He had come into the world to die, and that He must suffer, but this part of His experience He had not fully understood. Evidently He knew that “as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,” for comparatively early in His ministry He had stated this in His conversation with Nicodemus. But as He came down nearer and nearer to the time of

His humiliation, His degradation, and realised all that it meant, He felt a great shrinking from it and poured out His heart in the cry, "If it be possible, let this cup pass from Me!" lint immediately—proving that His declaration at the time of His consecration, "Lo, I come to do Thy will, O God," was not empty words—He added, "Nevertheless, not as I will, but as Thou wilt !"—Matt. 26:39.

ARE WE WILLING TO SHARE HIS IGNOMINY ?

And so to His disciples our Saviour said: Are you able to lay down your lives completely, even though this shall mean to you injustice in the taking away of Your lives? Are ye able to drink of the cup that I shall drink of ? There will be disgrace and ignominy connected with it all. Are ye willing to share with Me in this, My cup? They answered ::

"We are able." They were willing.

This, we see, is the same cup represented in the Communion Service. The bread represents the body and the wine the blood of our Lord. The cup especially represented the shame and ignominy connected with His death ; and the two disciples said that they were willing to share His cup—they had no hesitancy. At any cost they would be faithful. They would comply with any conditions He would make. They did not, of course, yet know the full import of the word baptism or of the word cup. These were things all His disciples were feeling after. When Pentecost should come, these things that Jesus had spoken to them would come to their remembrance, as He had foretold. (John 16:4; 13:19.) But they were willing and anxious. And that is all that we can have. Jesus guaranteed that being willing, they should reign with Him in His Throne. But as to the particular place for each in the Throne, that would not be for Him to say, but for the Father.

The courage, the fortitude, of our dear Redeemer in walking the narrow way 'fills us with admiration. How strong and brave was His character' He had no thought of looking back ; His whole being was intent upon accomplishing the will of His Father in Heaven—upon sacrificing Himself in the interest of the world. What a noble example was set before the Apostles !—greatness in humility, victory through entire self-surrender!

DRINKING OF THE LORD'S CUP BY THE CHURCH.

The drinking of the Lord's cup by the Church represents our participation in the sufferings of Christ in the present time. None shall be a member of the Body of the great Mediator of the New Covenant unless he come in now under the proper terms. The drinking of the blood, then, is the sharing of the cup. For if we drink not of His cup, neither shall we share with Him in His glory. He said, "Drink ye all of it." All must drink, and the entire cup must be drained during this age.

It is a very great privilege that we are permitted to have a share in the sufferings of Christ. "If we suffer (with Him), we shall also reign with Him." We shall participate in the inauguration of the New Dispensation, and in dispensing its blessings. The -Anti-type of Moses, who will do the sprinkling, is Christ the Head and the Church His Body, glorified, of whom we read in Acts 3:22: "For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you of your brethren, like unto me."—that is, Moses was His type, on a smaller scale. The Body is now being raised up. Jesus was first raised up, then all the Apostles; and following after, the remaining members of His Body.

As Moses sprinkled all the people, so this antitypical Moses, when completed, will "sprinkle" the world of mankind; -and this will mean the 'bringing of them into harmony with the Divine Law. It will require the thousand years to "sprinkle" mankind. So there is a great difference between the drinking of the cup and the sprinkling of the blood.

The sprinkling with the blood represents justification, while the drinking of the cup by the Church represents, not only justification, but sanctification.

OUR LORD'S RECOGNITION OF THE DIVINE PURPOSES.

Our Lord, in His memorable words to St. Peter: "The cup which My Father hath given Me, shall I not drink it?"—referred, evidently, to His dying experiences, which were severe in the extreme. He was dishonoured of men and reckoned as an enemy of God—a blasphemer. His physical sufferings He knew would be intense, but to His perfect mind the shame and disesteem added greatly to the poignancy of His anguish. Yet this was the cup the Father had given Him; it was the Divine purpose respecting Him.

Our Lord had all the experiences necessary for proving and testing His loyalty; for it was necessary that He manifest

His loyalty before both angels and men. The whole matter had been divinely arranged from before the creation of man. He was "the Lamb slain from the foundation of the world." (Rev. 13:8.) Everything pertaining to that slain Lamb was foreknown by the Father. Jesus was to drink the cup which belonged to the sinner in order that He might redeem man and might thus be a faithful and merciful High Priest.

This was the cup of suffering and death. It was necessary that Jesus should suffer the death of the cross, in order that He might redeem the Jew.

. LOVE AND LOYALTY MANIFESTED BY SUBMISSION.

All His sufferings were foretold in the Scriptures. The crucifixion was pictured by the lifting up of the brazen serpent in the wilderness. All of His experiences were foreknown, forearranged and necessary. When He came to earth to do the Father's will. He did not know of all that was to come. But He learned obedience by the things which He suffered, the things which were "written in the Book." He submitted Himself to all the Father's will, and thus He proved His loyalty. As He Himself declared, "I came not to do Mine own will, but the will of My Father which sent Me!" As the hour of the consummation of His sacrifice drew near, in the lonely shades of Gethsemane, the Master prayed, "My Father, if it be possible, let this cup pass from Me!" We are not to suppose that He prayed for the cup of death to pass away; but He wondered whether or not the ignominious experiences of the crucifixion might pass. Yet we find that He did not murmur or rebel, but said, "Not My will, but Thine, be done!"

SPECIAL SUPERVISION OF OUR CUP.

We see that our beloved Lord drank of the bitter cup to its dregs, and did so thankfully. And we are to remember that He gave the cup to us, that we should all drink of, it not that we should all have exactly the same experiences that He had, but that we must all drink of the cup of suffering and death in the Father's own way. Jesus was the Perfect One, and the Father dealt with Him in a very particular manner.

In our cases the experiences would be different; because of our imperfection we could not be dealt with from the standpoint of perfection. We are, therefore, not to think of our cup as a definite, fixed programme as was the Master's, but rather that the Father permitted us to have a share in the cup of death with His Son. Our cup is supervised by our Saviour, although it is the cup poured by the Father; for it is the Father's programme.

In the Master's case the cup was necessary for the sins of the whole world. In our case it is not necessary, but it has pleased the Father to grant us a share in the sufferings and glory of our Lord. Jesus makes good

our deficiencies and develops our characters, fashioning us into His own glorious image. Without this supervision of our cup by our Lord, we might be very poorly developed in many qualities ; therefore our cup needs to be specially supervised. And so He assures us that, while the necessary experiences are coming to us, at the same time His grace will be sufficient, and His strength will be made perfect in our weakness, and all things will be made to work together for our good.

Let us never forget that unless we partake of His cup, unless we are immersed into death with Him, we can have no share in His Kingdom of glory, we can never sit with Him in His Throne, Let us then count all the things of this earth as loss and dross that we may attain this Pearl of Great Price. As the experiences of suffering come to us; let us not be afraid, nor “think it strange concerning the fiery trials that shall try us, as though some strange thing happened unto us” ; for even “hereunto were we called,” to suffer with our beloved Master now, and by and by be glorified together with Him in the Kingdom eternal!

“Are ye able to walk in the narrow, strait way,
With no friend by your side, no arm for your stay?
Can ye bravely go on through the darkening night?
Can ye patiently wait ‘till the Lord sends the light ?

“Ah, if thus ye can drink of the Cup He shall pour,
And if never the banner of Truth ye would lower,
His beloved ye are, and His crown ye shall wear,
In His Throne ye shall sit, and His glory shall share!”

IN MY NAME.

“There were only two or three of us
Who came to the place of prayer—
Came in the teeth of a driving storm;
But for that we did not care,

Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master Himself was present there
And gave us the living bread.

“We noted His look in each other’s face,
So loving, and glad, and free:
We felt His touch when our heads were bowed,
We heard His ‘Come to Me!’

Nobody saw Him lift the latch,
And none unbarred the door;
But ‘Peace’ was His token in every heart,
And how could we ask for more ?

“Each of us felt the relief from sin,
Christ’s purchase for one and all;
Each of us dropped his load of care,
And heard the heavenly call;

And over our spirits a blessed calm
Swept in from the Jasper Sea.
And strength was ours for the toil of life
In the days that were yet to be.

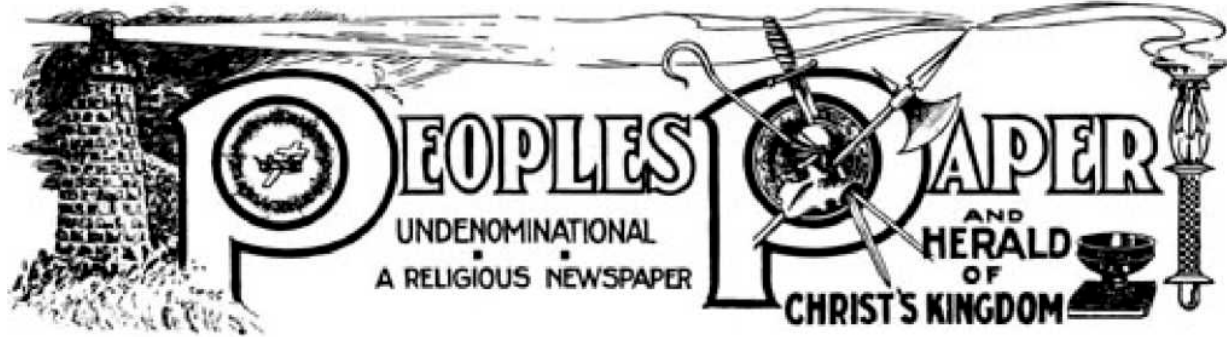
“It was only a handful gathered in
To that little place of prayer.
Outside were struggle and strife and sin,
But the Lord Himself was there.

He came to redeem the pledge
He gave Wherever His loved ones be,
To give His comfort and joy to them
Though they count but two or three.”

—Selected.

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Why Sorrow, Sin, Death and Evil are Permitted.

No difficulty, perhaps, more frequently presents itself to the inquiring mind than the question. Why did God permit the present reign of evil? .Why did He permit Satan to present the temptation to our first parents, after having created them perfect .and upright? Or why did He allow the forbidden tree to have a place among the frond ? Despite all attempts to turn it aside, the question will obtrude itself—Could not God have prevented all possibility of man's fall? ‘

The difficulty undoubtedly arises from a failure to comprehend the plan of God. God could have prevented the entrance of sin, hut the fact that lie did not should be sufficient proof to us that its present permission is designed ultimately to work out some greater good. God's plans, seen in their completeness, will prove the wisdom of the course pursued. Some inquire, Could not God, with whom all things are possible, have interfered in season to prevent the full accomplishment of Satan's design? Doubtless, He could; hut such interference would have prevented the accomplishment of His own purposes. His purpose was to make manifest the perfection, majesty and righteous authority of His law, and to prove both to men and to angels the evil consequences resulting from its violation.

Besides, in their very nature, some things are impossible even with God, as the Scriptures state. It is “impossible for God to lie” (Heb. 6:18). “He cannot deny Himself” (2 Tim. 2:13). He cannot do wrong, and therefore He could not choose any but the wisest and best plan for introducing His creatures into life, even though our short-sighted vision might for a time fail to discern the hidden springs of infinite wisdom.

The Scriptures declare that all things were created for the Lord's pleasure (Rom. 4:11)—without doubt, for the pleasure of dispensing His blessings, and of exercising the attributes of His glorious being. And though, in the working out of His benevolent design permits evil and evil doers for a time to play an active part, yet it is not for evil's sake, nor because He is in league with sin; for He declares that He is “not a God that bath pleasure in wickedness.” (Psa. is 4). Though opposed to evil in every sense, God permits (i.e., does not hinder) it for a time, because His wisdom sees a way in which it may be made a lasting and valuable lesson to His creatures.

God could have made mankind devoid of ability to discern between right and wrong, or able only to discern a do right ; but to have made him so would have been to make merely a living machine, and

certainly not a mental image of his Creator. Or He might have made man perfect and a free agent, as He did, and have guarded him from Satan's temptation. In that case, man's experience being limited to good, he would have been continually liable to suggestions of evil from without, or to ambitions from within, which would have made the everlasting future uncertain, and an outbreak of disobedience and disorder might always have been a possibility, besides which, good would never have been so highly appreciated except by its contrast with evil.

God first made His creatures acquainted with good, surrounding them with it in Eden; and afterward, as a penalty for disobedience, He gave them a severe knowledge of evil. Expelled from Eden and deprived of fellowship with Himself, God let them experience sickness, pain and death, that they might thus forever know evil and the inexpediency and exceeding sinfulness of sin.

By a comparison of results they came to an appreciation and proper estimate of both; "And the Lord said, Behold, the man is become as one of us, to know good and evil." (Gen. 3:22). In this their posterity share, except that they first obtain their knowledge of evil, and cannot fully realise what good is until they experience it in the Times of Restitution, as a result of their redemption by Him who will then be their judge and King.

The moral sense, or judgment of right and wrong, and the liberty to use it, which Adam possessed, were important features of his likeness to God. The law of right and wrong was written in his natural constitution. It was part of his nature, just as it is a part of the divine nature. . But let us not forget that this image or likeness of God, this originally law-inscribed nature of man, has lost much of its clear outline through the erasing, degrading influence of sin; hence it is not now what it was in the first man. Ability to love implies ability to hate; hence we may reason that the Creator could not make man in His own likeness, with power to love and to do right, without the corresponding ability to hate and to do wrong. This liberty of choice, termed free moral agency, or free will, is a part of man's original endowment; and this, together with the full measure of his mental and moral faculties, constituted him an image of his Creator. To-day, after six thousand years of degradation, so much of the original likeness has been erased by sin that we are not free, being bound, to a greater or less extent, by sin and its entailments, so that sin is now more easy and therefore more agreeable to the fallen race than is righteousness.

That God could have given Adam such a vivid impression of the many evil results of sin as would have deterred him from it we need not question, but we believe that God foresaw that an actual experience of the evil would be the surest and most lasting lesson to serve man eternally; and for that reason God did not prevent but permitted man to take his choice, and to feel the consequences of evil. Had opportunity to sin never been permitted, man could not have resisted it, consequently there would have been neither virtue nor merit in his right doing. God seeketh such to worship Him as worship in spirit and in truth. He desires intelligent and willing obedience, rather than ignorant, mechanical service. He already had in operation inanimate mechanical agencies accomplishing His will, but His design was to make a nobler thing, an intelligent creature in His own likeness, a lord for earth, whose loyalty and righteousness would be based upon appreciation of right and wrong, of good and evil.

The principles of right and wrong, as principles, have always existed, and must always exist; and all perfect, intelligent creatures in God's likeness must be free to choose either, though the right principle only will forever continue to be active. The Scriptures inform us that when the activity of the evil principle has been permitted long enough to accomplish God's purpose, it will forever cease to be active, and that all who continue to submit to its control shall forever cease to exist. (1 Cor. 15:25, 26; Heb. 2:14). Right-doing and right-doers, only, shall continue forever.

But the question recurs in another form: Could not man have been made acquainted with evil in some other way than by experience? There are four ways of knowing things, namely, by intuition, by

observation, by experience, and by information received through sources accepted as positively truthful. An intuitive knowledge would be a direct apprehension, without the process of reasoning, or the necessity_ for proof. Such knowledge belongs only to the divine Jehovah, the eternal fountain of all wisdom and truth, who, of necessity and in the very nature of things, is superior to all His creatures. Therefore, man's knowledge of good and evil could not be intuitive. Man's knowledge might have come by observation, but in that event there must needs have been some exhibition of evil and its results for man to observe. This would imply the permission of evil somewhere, among some beings, and why not as well among men, and upon the earth, as among others elsewhere?

Why should not man be the illustration, and get his knowledge by practical experience? It is so: man is gaining a practical experience, and is furnishing an illustration to others as well, being "made a spectacle to angels."

The severity of the penalty was not a display of hatred and malice on God's part, but the necessary and inevitable, final result of evil, which God thus allowed man to see and feel. God can sustain life as long as He sees fit, even against the destructive power of actual evil; but it would be as impossible for God to sustain such a life everlasting, as it is for God to lie. That is, it is morally impossible. Such a life could only become more and more a source of unhappiness to itself and others; therefore, God is too good to sustain an existence so useless and injurious to itself and others, and, His sustaining power being withdrawn, destruction, the natural result of evil, would ensue. Life is a favour, a gift of God, and it will be continued everlastingly only to the obedient.

:No injustice has been clone to Adam's posterity in not affording them each an individual trial. Jehovah was in no sense bound to bring us into existence; and, having brought us into being, no law -of equity or justice binds Him to perpetuate our being ever-lastingly, nor even to grant us a trial under promise of everlasting life if obedient. Mark this point well : The present life, which from the cradle to the tomb is but a process of dying, is, notwithstanding all its evils and disappointments, a boon, a favour, even if there were no hereafter.

Many have imbibed the erroneous idea that God placed our race on trial for life with the alternative of eternal torture, whereas nothing of the kind is even hinted at in the penalty. The favour or blessing of God to His obedient children is life—;continuous life—free from pain, sickness and every other element of decay and death. Adam was given this blessing in the full measure, but warned that he would be deprived of this "gift" if he failed to render obedience to God—"in the day that thou eatest thereof, dying, thou shalt die." He knew nothing of a life in torment as the penalty of sin. Life everlasting is nowhere promised to any it the obedient. Life is God's gift, and death, the opposite of life, is the penalty He prescribes.

Eternal torture is nowhere suggested in the Old Testament Scriptures, and only a few statements in the New Testament can be so misconstrued as to appear to teach it:. and these are found either among the symbolism of Revelation, or -among the parables and dark sayings of our Lord. which were not understood by the people who heard them (Luke 8:10), and which seem to lie but little better comprehended to-day. "The wages of sin is death." (Ruin. 6:23). "The soul that sinned), it shall die."—Ezek. 18:4.

Many have supposed God unjust in allowing Adam's condemnation to be shared by his posterity, instead of granting each one a trial and chance for everlasting life similar to that which Adam enjoyed. But what will such say if it now be shown that the world's opportunity and trial for life will be much more favorable than was Adam's; and that, too, because God adopted this plan of permitting Adam's race to share his penalty in a natural way? We believe this to be the case, and will endeavour to make it plain.

God assures us that as condemnation passed upon all in Adam, so He has arranged for a new head, father, or life- giver for the race into whom all may be transferred by faith ; and that as all in Adam shared the curse of death, so all in Christ will share the blessing of life, being justified by faith in His blood. (Rom. 5:12, 18, 19). Thus seen, the death of Jesus, the undefiled, the sinless one, was a complete settlement toward God of the sin of Adam. As one man had sinned, and all in him had shared his curse, his penalty, so Jesus, having paid the penalty of that one sinner, bought not only Adam but all of his posterity—all men—who by heredity shared his weaknesses and sins and the penalty of these—death. •Our Lord, “the man -Christ Jesus,” Himself unblemished, approved, and with a perfect seed or race in Him, unborn, likewise untainted with sin, gave His all of human life and title as the full ransom-price for Adam and the race or seed in him when sentenced. Having thus fully purchased the lives of Adam and his race, Christ offers to adopt as His seed. His children, all of Adam’s race who will accept the terms of His New Covenant and thus by faith come into His family—the family of God—and receive everlasting life. Thus the Redeemer will “see His seed [as many of Adam’s seed as will accept adoption, upon His conditions] and prolong His days [resurrection to a higher than human plane, being granted Him by the Father as a reward for His obedience],” and all in the most unlikely way ; by the sacrifice of life and posterity. And thus it is written: “As all in Adam die. even so all in Christ shall be made alive.”—Corrected translation, 1 Cor. 15:22.

The injury we received through Adam’s fall (we suffered no injustice) is, by God’s favour, to be more than offset with favour through Christ; and all will sooner or later (in God’s “due time”) have a full opportunity to be restored to the same standing that Adam enjoyed before he sinned. Those who do not receive a full knowledge and, by faith, an enjoyment of this favour of God in the present time (and such are the great majority, including children and heathen) will assuredly have these privileges in the next age, or “world to come,” the dispensation or age to follow the present. To this end, “all that are in their graves . . . shall come forth.” As each one (whether in this age or the next) becomes fully aware of the ransom-price given by our Lord Jesus, and of His subsequent privileges, he is considered as on trial, as Adam was; and obedience brings lasting life, and disobedience lasting death—the “second death.” Perfect obedience, however, without perfect ability to render it, is not required of any. The members of the Church during the Gospel age, have had the righteousness of Christ imputed to them by faith, to make up their unavoidable deficiencies through the weaknesses of the flesh ; and this same grace will operate toward “whosoever will” of the world during the Messianic age. Not until physical perfection is reached will absolute moral perfection be expected. This new trial, the result of the ransom and the New Covenant, will differ from the trial in Eden, in that in it the acts of each one will affect only his own future.

But would not this be giving some of the race a second chance to gain everlasting life? We answer—The first chance for everlasting life was lost for himself and all of his race, “yet in his loins,” by father Adam’s disobedience. Under that original trial, “condemnation passed upon all men”; and God’s plan was that through Christ’s redemption- sacrifice Adam, and all who lost life in his failure, should, after having tasted of the exceeding sinfulness of sin and felt the weight of sin’s penalty, be given the opportunity to turn unto God through faith in the Redeemer. If anyone choose to call this a “second chance,” let him do so; it must certainly be Adam’s second chance, and in a sense at least it is the same for all of the redeemed race, but it will be the first individual opportunity of his descendants, who, when born, were already under condemnation to death. Call it what we please, the facts are the same; viz., All were sentenced to death ‘because of Adam’s disobedience, and all will enjoy (in this life or the next) a full opportunity to gain everlasting life. This, as the angels declared, is “Good tidings of great joy which shall be unto all people.”

And, as the Apostle declared, this grace of God—that our Lord Jesus “gave Himself a ransom for all”—must be “testified” to all “in due time.” (Rom. 5:17-19 ; 1 Tim. 2:4-6). Men, not God, have limited to the Gospel age this chance or opportunity of attaining life. God, on the contrary, tells us that the Gospel age is

merely for the selection of the Church, the royal priesthood through whom, during a succeeding age, all others shall be brought to an accurate knowledge of the Truth and granted full opportunity to secure everlasting life under the New Covenant.

But what advantage is there in the method pursued ? Why not give all men an individual chance •for life now, at once, without the long process of Adam's trial and condemnation, the share by his offspring in his condemnation, the redemption of all by Christ's sacrifice and the new offer to all of everlasting life? If evil must be permitted because of man's free moral agency. why is its extermination accomplished by such a peculiar and circuitous method? Why allow so much misery to intervene, and to come upon many who will ultimately receive the gift of life as obedient children of God?

All! that is the point on which interest in this subject centres. Had God ordered differently, the propagation of our species, so that children would not partake of the results of parental sins—weakness, mental, moral and physical—and had the Creators arranged that all should have a favourable Edenic condition for their testing, and that transgressors only should be condemned and “cut off,” how man might we presume-would, under all those favourable conditions, be found worthy, and how many unworthy of life?

If the one instance of Adam be taken as a criterion and he certainly was in respect a sample of perfect manhood), the conclusion would be that none would have been found perfectly obedient and worthy; because none ‘ would possess that clear knowledge of and experience with God, which would develop in them full confidence in His laws, beyond their personal judgment.

We are assured that it is Christ's knowledge of the Father that enabled Him to trust and obey implicitly. (Isa. 53:11). But let us suppose that one-fourth would gain life ; or even more, suppose that one-half were found worthy, and that the other half would suffer the wages of sin—death. Then what? Let us suppose the other half, the obedient, had neither experienced nor witnessed sin: might they not forever feel a curiosity towards things forbidden, only restrained through fear of

God and of the penalty? Their service could not be so hearty as though they knew good and evil; and hence had a full appreciation of the benevolent designs of the Creator in making the laws which govern His own course as well as the course of His creatures.

Then too, consider the half that would thus go into death as the result of their own wilful sin. They would be lastingly cut .of from life, and their only hope would be that God would in love remember them as His creatures, the work of His hands, and provide another trial for them. But why do so? The only reason would be a hope that if they were re-awakened and tried again, some of them, by reason of their larger experience, might then choose obedience and live.

But even if such a plan were as good in its results as the one God has adopted, there would be serious objections to it.

How much more like the wisdom of God to confine sin to certain limits, as His plan does. How much better even our finite minds can discern it to be, to have but one perfect and impartial law, which declares the wages of wilful sin to be death—destruction—cutting off from life. God thus limits the evil which He permits, by providing that the Messianic reign of Christ shall accomplish the full extinction of evil and also of wilful evil-doers, and usher in an eternity of righteousness based upon full knowledge and perfect free-will obedience by perfect beings.

Those who can appreciate this feature of God's plan, which, in condemning all in one representative. opened the way for the ransom and restitution of all by one Redeemer, will find in it the solution of many

perplexities. They will see that the condemnation of all in one was the reverse of an injury ; it was a great favour to all when taken in connection with God's plan .for providing justification for all through another one's sacrifice. Evil will be forever extinguished when God's purpose in permitting it shall have been accomplished, and when the benefits of the ransom are as extensive as has been the penalty of sin. It is impossible, however, to appreciate rightly this feature of the plan of God, without a full recognition of the sinfulness of sin, the nature of its penalty-death, the importance and value of the ransom which our Lord Jesus gave, .and the positive and complete restoration of the individual to favourable. conditions, conditions under which he will have full and ample trial, before being adjudged worthy of the reward (lasting life), or of the penalty (lasting death).

In view of the great plan of redemption, and the consequent "restitution of all things," through Christ, we can see that blessings result .through the permission of evil which, probably. could not otherwise have been so fully realised.

Not only are men •benefitted to all eternity by the experience gained, and angels by their observation of man's experiences, but all are further advantaged by a fuller acquaintance with God's character as manifested in His plan. When His plan is fully accomplished, all will be able to read clearly His wisdom, justice. love and power. They will see the justice which could not violate the divine decree, nor save the justly condemned race without a full cancellation of their penalty by a willing Redeemer. They will see the love which provided this noble sacrifice and which highly exalted the Redeemer to God's own right hand, giving Him power and authority thereby to restore to life those whom lie had purchased with His precious blood. They will also see the power and wisdom which were able to work out a glorious destiny for His creatures, and so to overrule every opposing influence as to make them either the willing or the unwilling agents for the advancement and final accomplishment of His grand designs. Hid evil not been Permitted and thus overruled by divine providence, we cannot see how these results could have 'been attained. The permission of evil for a time among men thus displays a far-seeing wisdom, which grasped all the attendant circumstances, devised the remedy, and marked the final outcome through His power and grace.

Lord, Increase Our Faith !

Luke 17:5-19.

OUR Lord's teachings were contrary to the spirit of this world, and so adverse to its policy that His disciples felt that to adopt His methods and principles and discard their own really involved a revolution of their former ideas. And in yielding themselves as true disciples, they felt the need of a stronger, firmer faith than they had yet been called upon to exercise. They were quite persuaded from the purity and nobility of His character and from His miracles and His teachings, that He was indeed a teacher sent from God; yet, remembering the requirement of discipleship, "Whoso forsaketh not all that he hath (all his own ideas and will and possessions and earthly prospects), he cannot be My disciple," they felt that to continue in this attitude of acceptable discipleship would require a growing faith which would rise to every emergency of His requirements. Hence their request, "Lord, increase our faith."

And they were quite right in their reasoning; for the Lord also clearly shows that the true disciples make progress in the school of Christ toward the full overcoming of the spirit of the world. And this progress can be achieved by faith only—by such full, implicit confidence in His teachings and training as will keep them continually as earnest, diligent pupils under His guidance and instruction. "This is the victory that overcometh the world even our faith."

(1 John 5:4.) This, by the way, is very suggestive of what it signifies to be an "overcomer," to whom pertains all the exceeding great and precious promises of the Gospel of Christ. It is simply this: That day by day we attentively heed and patiently carry out the instructions of our infallible Teacher and Guide in full, unquestioning faith in His wisdom and love; no matter how heavy will be the daily cross or how severe the discipline. It is indeed a tedious, life-long process, but the end will be glorious, and even the daily discipline, patiently and meekly borne, will bring the present rewards of conscious progress in the great work of overcoming and of a nearer approach to the goal of a ripened Christian character. All of this is implied in the beautiful words, so expressive of the faith and fervent devotion of true discipleship

"Nearer, my God, to Thee, nearer to Thee,
E'en though it be a cross that raiseth me."

We observe that the Lord made no direct answer to this request of His disciples, but that He dwelt upon the power and desirability of faith. He showed that even a weak, but genuine, faith could so lay hold upon the power of God as to instantly root up and replant a tree, and on another occasion He said it could remove mountains into the midst of the sea. Is the suggestion preposterous? No, not to faith; for, bear in mind, faith is not imagination, nor self-will, nor ignorance, but it is a reasonable thing, founded upon good and sustainable evidence ; so that our Lord's teaching here implied what on another occasion

While the Lord made no direct answer to this request for an increase of faith, His whole subsequent course with the disciples was a fulfilment of it. And so it will be with us if, in a similarly true spirit of discipleship, we pray, "Lord, increase our faith." The increase of faith will come, not by a miraculous infusion, but in the natural process of the Lord's leading and training. In the school of experience, in following His leadings, and in the 'blessed results of each step of the way, faith develops and grows.

Verses 7-10 show that it is in the Lord's service we are to look for the rewards of faith, the special manifestations of Divine favour, in the removal of obstacles and difficulties, found to be in the way of our progress in His service by cultivating Christian character in ourselves and others, and in ministering generally to the furtherance of the Divine plans. We may not expect these rewards of Divine favour, except as we prosecute the service. And when they are received we are not to regard them as evidences that we have done any more than it was our duty to do. As servants of God we owe Him the full measure

of our ability; hence we may not feel that we have merited or earned the great blessings of heavenly inheritance and joint-heirship with Christ. we have merely done our duty ;. but God, with exceeding riches of grace, has prepared, for those who lovingly serve Him, rewards far beyond what they. could have asked or hoped for. We can do no meritorious works; even at our best our service is marred by many imperfections, and could never find acceptance with God except as supplemented by the perfect and finished work. of Christ.

Verses 11-16 show how the rewards of faith, which are of God's free grace, and by no means earned by our faith. should lie gratefully received. The examples given illustrate the fact that the rewards of faith are not always gratefully received. Here were ten lepers cleansed, and only one returned to give thanks and worship. So also of the many who receive justification by faith, the forgiveness of sins and reconciliation with God through Christ, how few return to present themselves living sacrifices, thank-offerings, to God, their reasonable service.

Get the habit—a glorious one—of referring 'oil to Christ. How did He feel? Think? Act ? So then must I feel, and think, and act. Should I please myself? "For even Christ pleased not Himself."—F. W. Robertson.

PEOPLES PAPER.

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DR. BEVAN, on being asked why God allowed such terrible disasters as earthquakes, which suddenly destroyed good and bad, quite frankly acknowledges that he cannot solve the question. He said "If I were you I would give up the problem as in-soluble," and quotes Dean Inge as saying: "Apropos the monstrous injustice and wrong everywhere, I can not answer these questions satisfactorily." Yet the matter is quite easily understood if we will learn from God's Word. The trouble is that as far as Dr. Bevan is concerned, he appears to have lost faith in the inspiration of the Bible. In answer to a question as to the way in which the Prophets received their messages, he replied : "The ways by which God has revealed His will in past ages are the ways by which He reveals it now. "There was nothing unique in the Prophets' intercourse with God, nor was there anything preferential in God's revelation to them. There is only one way by which any man, prophet or other. receives divine messages, and that is by the medium of his ordinary senses of thought and feeling and will. It is true that the .old prophets had a degree of ecstasy in their prophetic experience, and it was probably this that made them feel that what they had to say possessed divine authority and made them speak out so definitely and boldly. 'Thus said the Lord.' Although the fact that the prophets were 'Oriental may be held to explain at least partly their ecstasy, it seems to me that such ecstasy may not be essentially different^ from the emotion men and women experience when their thought, feeling and will are raised to their highest pitch of discipline during some intense concentration upon some aspect of religion."

With such loose views regarding God's Word, it is not surprising that a man, however otherwise learned, should be unable to answer the question as to why evil is permitted. The Bible, as the Divine revelation concerning the great purpose in creation respecting humanity, is the only means of explaining this problem.

If Dr. Bevan's suggestion respecting the prophets was true, then they should be discarded altogether, for not only would there be no certainty of truth in their messages, but we should have to conclude that they were either deluded men or deceivers, for they distinctly claim Divine instructions to deliver their messages. We should also have to consider that our Lord was deceived, for He so often quoted the prophets; indeed on the one occasion we read that He showed how Moses and all the prophets had written of the things that had taken place in Jerusalem, i.e., His crucifixion, etc. The Apostles also must have been deceived, for Peter says: "Holy men of old spake as they were moved by the holy Spirit," and Paul says: "God who at sundry times and in divers manners spake unto the fathers by the prophets hath in these last days spoken unto us by His Son." If Moses' and all the prophets were either deluded or deceived. then we have no Word of God for our guidance, and we could not understand anything regarding the permission of evil nor of the origin or destiny of mankind. When, however, apart from such leaders, we enquire in earnestness and faith of God's Word, we find that it reveals a plan, a purpose which is, and has been gradually working out, and which gives us the reason for the permission of evil, without conflicting with the declared attributes of God—Wisdom, Justice, Love and Power.

Had there been no remedy already arranged mankind would never have been allowed to be represented in the one man, Adam, and condemned to death on account of his disobedience. The Divine design was to fill this earth with a race of beings in the likeness of God, i.e.. having reasoning and moral qualities like God, having a conscience regarding right and wrong, having a free will, yet, so loving righteousness and hating iniquity that that free-will should always operate along right lines. To this end a knowledge of both good and evil was necessary, and (It'd foresaw that in most cases men would fall if given a trial for life without any experience of sill and its consequences. Had everyone been brought forth in perfection and given an individual trial or opportunity, upon their failures each would have required a separate Saviour, a perfect human life to die to ransom them from the sentence of death. It was in wisdom and in love that God included all in the one man's sin that He might have mercy on all in the one man's (the 2nd Adam's) righteousness and ransom sacrifice, so that "as all in Adam die so all in Christ shall be made alive again."-1 Cor. 15:21-22 ; Rom. 5:12, 21. The harmony and beauty of the Bible is only seen in the light of this great Plan of Salvation. The first three chapters of Genesis show the fall of man into sin, and its dread

consequence the last three chapters of Revelation show the recovery and completion of the creation of the human race—the whole earth made like the garden in Eden. Then, through the whole Book runs like a golden cord the thought that “without the shedding of blood is no remission of sin,” and all the holy prophets speak of the “restitution of all things,” through the sufferings of Christ. “the Lamb of God that taketh away the sin of the world,” “Who tasted death for every man.”

Mankind, in its head and representative, wilfully dis-obeyed God and chose to take his own course at the instance of Satan. and was, therefore, driven from the presence of Jehovah. The gracious providence of God was withdrawn. Justice could have inflicted immediate death—the penalty, but Wisdom and love had found the way—a ransom would be provided—”The Lamb slain from the foundation of the world.” In view of this, man was allowed to continue and bring forth the family, all born in sin—condemned already—and away from God. They must get experience of the way of the transgressor. God has thus allowed mankind to take the consequences; even the earth was cursed, left in its unfinished, imperfect condition, so that man may have an experience of evil and disasters, a history of what it means to be left without Divine protection and providence. So then God is not responsible in these matters; these calamities occur as the natural out workings of nature, such as earthquakes, cyclones, shipwrecks, explosions. etc., and wars, murders and sorrows, even worse, are all the result of the depravity of man left to himself on the broad road to destruction.

One may ask why all this still continues, since Christ died to pay the price of sin? The Scriptures show the reason to be that the Divine arrangement was that mankind should have six thousand years of this experience during which the race should continue to increase, and that then on the seventh day—the seventh thousand years —Christ’s kingdom will be established. Satan and his wicked spirits will be restrained that they will not be able further to tempt or hinder. The truth God’s gracious purpose will be made plain to all, and the highway of holiness leading back to God and perfect manhood will be opened up. It will be an easy way, no stones of stumbling in the pathway, no lion on the road (Satan being bound), (Isaiah 35 so different from the present “narrow way.”

The reason why Christ came to earth so long .before the 6000 years of sin’s experience were over was in order to select a “ little Hock “ (Luke 12:32), the Church, the Abrahamic seed (Gal. 3:16. 29), to lie joint heir with Him in His kingdom. This was explained by James in Acts 15:14-17. and now the time is very near when this elect class shall be complete and be glorified with Christ. The Bride must shortly be made ready, then the marriage of the Lamb takes place and the wider message will then go forth—Rev..22:17. “The spirit and the Bride 11) say come. And let him that heareth say come. . let him that is athirst come. And whosoever will let him take the water of life freely.”

When God’s providence is again over mankind there will be no more disasters, no more sorrows and sighing. there shall be no more cur—. “And God shall wipe away all tears from their there shall be no more death, neither sorrow nor crying. neither shall there be any more pain, for the former things are passed away.” —Rev. 21:4.

Those who have gone down through disasters of all kinds will come again, and have the opportunity of that happy time, “for all that are in their graves shall hear the voice of the Son of God and come forth.”

CORRECTIONS.

Attention has been drawn to the wrong expression used in the opening remarks under the heading, "To put you in Remembrance," which appeared in the last issue of the "People's Paper." While those fully conversant with the truth have probably discerned what was intended, we desire to make the matter clear, so that no one may be misled.

As the statement appeared it would convey the thought that the anti-ransom theory of Universalism was more fundamental than' - an appreciation of the fact that we are living "in the days of the Son of Man." The passage should have read: While the matter of being able to appreciate that we are living "in the days of the Son of Man." . . . is not so fundamental as is a clear knowledge of the ransom-sacrifice of Jesus Christ [embracing an understanding of how decidedly anti-ransom is the theory of Universalism], yet it is good to know the present truth, etc.

On page 78 of the same issue, a line of a poem reads: "Deeply rooted, Lord, in Three." The last word was a misprint for "Thee," and we trust no one has concluded that the thought of the Trinity was intended.

CHRISTMAS CONVENTION.

The Melbourne friends have pleasure in making this preliminary announcement respecting the Annual Convention, to be held over the Christmas season (D.V.) in their meeting rooms, at Molesworth Chambers, 450 Little Collins- street, Melbourne.

Our next issue will contain further information, and in the meantime the secretary will be glad to hear from brethren in other parts who may be able to attend, and to whom a hearty invitation is extended. Kindly address, c/o Berean Biblical Institute, Hawthorn, E.2.

Evolution of Man.

DARWINISM DISCREDITED.

New School of Biologists.

LONDON.

“A new school of biologists has arisen whose conclusions are easier to reconcile with the Genesis narrative than the teachings of Darwin, Huxley, Haeckel, and others,” said Dr. Arthur Short, the famous British surgeon, when lecturing on the differences between man and the ape.

“The majority of scientists,” Dr. Short continued, “probably still hang on to the grimly orthodox Darwinism, but the tendency among active minds is adverse to it.” He expressed the opinion that blood tests were unsatisfactory. There was only a slight resemblance in the blood of man and the ape. Besides, no sane physician would dare to transfuse an ape’s blood into a living man. One would expect frequent “throw-backs.” recalling simian ancestry. but congenital human defects, for example, the hare lip, the cleft palate. and the club foot were not characteristic all: nian. it was dangerous to deduce the gradual evolution of the human brain from increasing skill in the manufacture of implements. ‘because that was equivalent to arguing that the improver was always more intelligent than the originator, as if the designer of the latest locomotive had a finer brain than Stephenson’s.—

No Christian can maintain a close walk with God, none can keep alive the hallowed fire of the soul, without daily kindling it afresh at the altar.—Abbott.

Aside with Jesus, parted from the strife, The turmoil, and the care of daily life.

Aside with Jesus, His blest touch to feel—The deafened ear, the faltering tongue to heal. —C.A.B.

QUESTION BOX

Question.—Kindly explain Luke 14:26. How would you regard a person who hated his or her parents?

Answer.—We would regard a person who hated his ,or her parent (from the standpoint of the present use if the word “hate”) as one in a very wrong condition heart, and the Scriptures also state that he who hates his brother is a murderer. Our thought cannot be fixed on the mere use of a word, but by observing also the context, and comparing scripture with scripture. A comparative meaning of the original word is given in Strong’s Concordance—viz., love less. We should say that in the verse quoted the expression “hate” is given to indicate that the love for the Lord must predominate be first—and all other loves be secondary. Thus for the true followers of the Lord they must learn to love less father, mother, wife, etc., and love fully and chiefly the Lord.

Question.—Some who think that Christ will be seen by every one at His second presence, while acknowledging that the word “see” in Rev. 1:7 might, in other instances refer to mental discernment, claim that because the “eye” is mentioned here that it must mean that every human eye shall behold Christ when He returns as King of Earth. What is your thought?

Answer.—The fact that this passage has reference not to the literal eye or physical sight, but to the eye of faith, the mental perception, should be clearly seen when reference is made to Rev. 3:17-18. The Lord counsels the Laodicean Church (the Church of our own time) to “anoint thine eyes with eye salve that thou mayst see.” No one can reasonably think that the Lord here means literal ointment or physical eyes, or natural sight. So, then, the “every eye” of Rev. 1:7 must also consistently be understood to mean the faculty of mental or spiritual sight. “Every eye shall see him” means that all the world will recognise Christ as the new Prince of ,the World, just as they now see or recognise Satan as the present “prince of this world.” Numerous passages could be quoted in which “see” is used in this way. Heb. 2:9, “We see Jesus who was made a little lower than angels.” John 12:45: “He that seeth Me seeth Him that sent Me.” Yet we read, “No man hath seen God,” nor “Seen His shape.” Again Jesus said, “Abraham saw My day,” etc., etc.

The Book of Revelations is a book of symbols, and chapter 1, verse 7 is no exception, “Behold He cometh with clouds (symbols of troubles on earth), and every eye shall see Him.” Not literally riding on literal clouds, but as the clouds of trouble envelop the earth men will come to recognise that a new ruler has taken control. They will come to see that Satan has been dethroned, the unrighteous systems are being overturned, and a reign of righteousness is being inaugurated with the new King. Christ, in full control. Every eye will recognise Him, and unto Him every knee shall bow and every tongue confess.

ADA ME Jeanne De La Motile Guyon

ADA ME Jeanne De La Motile Guyon was educated in convents, saved at the foot of the Cross in 1668. sanctified in Notre Dame, witnessed for Jesus in the Court of Louis XIV., in France, Switzerland and Italy, to bishops and priests, nuns and common people: was imprisoned seven years, and died. Of her conversion day she said: "I bade farewell forever to assemblies which I had visited, to plays and diversions, dancing, unprofitable walks and parties of pleasure. The pleasures and amusements so much prized and esteemed by the world now appeared to me dull and insipid—so much so that I wondered how I ever could have enjoyed them."

After making a full consecration, she Wrote: "I hence-forth take Jesus Christ to be mine. I promise to receive him as a husband to me. And I give myself to Him, in this marriage of spirit, that I may be of the same mind with Him—meek, pure, nothing in myself, and united in God's will. And, pledged as I am to be. His, I accept, as a part of my marriage portion, the temptations and sorrows, the crosses and contempt which fell to Him." Concerning her imprisonment, she wrote as follows: "I passed my time in great peace, content to spend the remainder of my life there, if such should be the will of God. I employed part of my time in writing religious songs. I and my maid, La Gautiere, who was with me in prison, committed them to heart as fast as I made them. Together we sang praises to Thee, O, our (hod! It sometimes seemed to me as if I were a little bird whom the Lord had placed in a cage, and that I had nothing to do now but to sing. The joy of my heart gave a brightness to the objects around me. The stones of my prison looked in my eyes like rubies. I esteemed them more than all the gaudy brilliancies of a vain world. My heart was full of that joy which thou givest to them who love Thee in the midst of their greatest crosses."

Little Opportunities.

"We all might do good where we often do ill;
There is always a way, if we have but the will:
For even a word, kindly breathed or suppressed,
May guard off some pain, or give peace to some breast.
"We all might do good in a thousand small ways;
Forbearing to flatter, yet giving due praise: •
In spurning ill rumour, reproving wrong done,
And treating but kindly the heart we have won.
"We all might do good, whether lowly or great—
A deed is not judged by the purse or estate;
If only a cup of cold water is giv'n,
Like the mite of the widow, 'tis something for heav'n."

The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effects of his beams in blessing upon the world around him.—Luther.

It requires character to hold back as a means to progress; to restrain one's impulses to speak, or to write, or to act hastily in an emergency. And character is developed by its exercise in personal constraint. It is often a great deal easier to speak out than to refrain from speaking, to write at once than to delay writing, to press forward than to remain inactive; and then it is that the true man's character is tested, and that it triumphs in the testing. In this light it is that the inspired declaration has its practical bearing—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—"S.S. Times."

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Our Gathering unto Him.

(Reprint from "Old Paths.")

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psalm 50:5.)

"Now we beseech you, brethren, by the coming (parousia—presence) of our Lord Jesus Christ, and by our gathering together unto Him. that ye be not soon shaken in mind, or be troubled. neither by spirit. nor by word, nor by letter as from - that the day of Christ is at hand (2 Thess. 2:1

It would appear from the context of the Apostle's -, cowl epistle to the Thessalonians that the brethren at Thessalonica had 'become somewhat confused regarding the matter of the Lord's second coming. Certain teachers. in their midst. had misled them, apparently. into the idea that the second advent of the Lord had already taken place and they that were then living in the day of His presence.

This is not clear, however, from the Authorised Version the Bible. the reading .of which suggests. rather, that the Apostle was objecting to the' teaching that the second Advent of Christ was near. A comparison, nevertheless. with other versions of the Bible, together with the understanding that the word "coming" in verse is a mistranslation of the Greek word parousia—presence, makes clear what the Apostle had in mind. In this connection, lie undoubtedly takes strong exception to the new teaching which had come amongst them, claiming that they were already living in the Day of Christ. In confirmation of this view. we quote from the following translations :

Diaglott.—"That the day of Christ was present."

Moffat.—"That the day of the Lord is already here."

Conybeare and Howson.—"That the day of the Lord is come."

Their view, of course, was not that the Lord could be scot amongst them, as a man in the flesh. but 'that He was present as a spirit being, unseen and invisible to the- natural eye.

The Apostle, in taking exception to this teaching, did not characterise it as extremely foolish and ludicrous to believe that the Lord had returned and yet had not been seen by any of them ; nor did he suggest that, if He were present, as they were teaching, they would all be able to recognise Him in human form. such arguments were used by the Apostle, nor would they have been in accordance. with the

Scriptural teaching concerning the changed nature of our Lord and His ability. as a spirit being. to be present, yet invisible to human sight. (John 3:6-8.)

So far as the manner of the Lord's appearing was concerned. therefore. the Apostle had no objection to find with their teaching ; but he demonstrated their error as to the time of the appearing, for apparently they had either overlooked or forgotten certain features of prophetic truth, which- he had previously brought to their attention, and which unless already evident, entirely disproved this new teaching which they were setting forth as advanced light.

THE WICKED ONE REVEALED FIRST

In the first place, the Apostle reminds them that while he was present with them. he had made it clear that before the second Advent could take place, there would first come a great falling away from the faith, and the of sin would be revealed. 'The Apostle understood doubtless. from Daniel's prophecy, in which is described the rising of the "little horn" and its plucking up of three other horns. (Dan. 7:8.)

'There was no evidence of such a falling away having taken place, however, in the Apostle's day, and consequently, he points out to them that their claims regarding the Lord's presence were contrary to the prophetic word and therefore false and Misleading, in his estimation.

Another matter, which they had also overlooked, was the object of the Lord's return. Throughout the Scriptures. the thought of the Lord's return is always closely associated with that of its object—the gathering unto Himself of the bride class. The Lord said to the disciples before He left them: "If I go and prepare a place for you, I will come again and receive you unto Myself. (John 14:3.)

Similarly, in our text, these two thoughts are associated in the Apostle's exhortation, when he writes, "We beseech you, brethren, with the coming (parousia—presence) of our Lord Jesus Christ and by our gathering together unto Him"—as a consequence. (2 Thess. 2:1.)

If, then, their teaching was true and the Lord had indeed returned, surely there would be some evidence that their gathering unto Him had in some sense already begun. There was no evidence, however, of any gathering work in their midst. and the only reasonable conclusion to be drawn was that they had been deceived by their teachers, while that which they had accepted as new light was in reality only darkness. Briefly, then, the position was, that they had been misled regarding the matter of the time of the Lord's return, though their conception of the manner of His return was the correct and scriptural one.

Strange to say, many are making a similar mistake today, but in exactly the opposite direction—their mistake being in regard to the manner of the Lord's return. They recognise that the signs of the times, both in the world and amongst the Lord's people, indicate that we are living in the end of the Age, and that therefore the time for the Lord's return is close, but they are looking for Him to appear in a human - body, and thus visible to the natural eye

Not understanding spiritual things, they think that the Lord is still a human being in heaven and thus are unprepared to appreciate the presence of the Lord as a spirit being—unseen by the natural eye. The position of such is that whilst appreciating that it is the due time for the Lord to appear, they are looking for the wrong thing at the right time.

THE MAN OF SIN HAS COME.

In our midst, to-day, there are some who are making the same claim as that made amongst the brethren at Thessalonica, namely, that the Day of Christ is here, and that the second Advent has already taken place;

furthermore, it is claimed by such, that the “gathering unto Him” of the Lord’s people is now in progress.

What have we to say to these claims? If they are true, then it is the most momentous thing that has happened since the beginning of the world, not only from the standpoint of the Lord’s people, but also so far as the world of mankind are concerned. If it is not true, our responsibility still remains, and it is our duty to expose it. If it is not true it is the greatest delusion that has come amongst the Lord’s people in these latter days, since iU has resulted in influencing the faith and hope of thousands of the Lord’s sincerest followers. What would the Apostle say to such claims if he were in our midst to-day? Would he urge the same objections as recorded in our text and tell us

- (1) That the whole idea must be a snare, because the Man of Sin has not yet been revealed.
- (2) That since there is no evidence of any gathering work amongst the Lord’s people to-day, any such claims must be a delusion?

In regard to point one, we are quite certain that the Apostle would not urge any such objections to-day, because not only does history reveal that the Man of Sin has come and played his part, as outlined in the prophetic word, but to such an extent has he left his mark upon the records of history, that the period of his power and greatness is described as the Dark Ages.

As to the signs of His presence, all who are awake and watching to-day recognise that these signs are foretold by the Lord and the Apostles, are everywhere evident, not only in the world, but amongst the Lord’s people themselves.

GATHER MY SAINTS UNTO ME.

In reference to point two, most of us would agree that about 50 years ago a movement began amongst the Lord’s people, claiming for its very inception and inspiration

- (1) That the Lord had returned and that the day of His presence had arrived.
- (2) That the harvesting, or gathering home of the Lord’s people, had already begun.

No such movement had ever before taken place amongst the Lord’s people, unto that time. It is true that there had been, in other days, divisions and separations of a sectarian kind, sections following leaders, and divisions over doctrine, such as election and free grace but the movement to which we have just referred was of an entirely different character. The gathering of this day, which had its beginning a matter of 50 years ago, was not to any leader or sectarian cause, nor even around any particular doctrine. It was a call through the truth, to come out from every form of error and bondage and be gathered unto the Lord Himself, for, since the truth represents the unseen Lord, coming unto the truth implies, therefore, coming unto the Lord. Like all previous movements, the call of this day has been an individual one and from every sect and denomination of Christendom. It was, in fact, the proclamation of a most momentous truth—“there standeth one among whom you know not,” or as expressed in the symbols of the Revelation, it was the sounding of the seventh trumpet. (Rev. 11:15.)

FOR THE TRUMPET SHALL SOUND.

The key to the present outlook and harmony of the Divine Plan is, we believe, found in the seventh trumpet. If the seventh trumpet has not sounded, then the Lord has not returned, and all our talk about a harvest-work and the present truth is merely a delusion and a snare. Why do we say so? Because the Apostle, in the most precise and unmistakable language, tells us that the second Advent takes place at the

sounding of the seventh trumpet. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God. (1 Thess. 4:16.) The last, or seventh trumpet, is here designated the "trump of God": just as, in the same way, the last, or seventh seal, is called the "seal of the living God." (Rev. 7:2.)

If, on the other hand, as we shall hope to show, the seventh trumpet has sounded, it proves several things.

(1) That the day of Christ is here and that the second Advent has already taken place. This will be clearly seen when, later, we refer to various texts which describe the events said to transpire during the sounding of the seventh trumpet.

(2) That the dead in Christ are already gathered. It will be seen from the various references to the seventh trumpet

that the first thing which takes place when the Lord descends from heaven, is the raising of the sleep- in,, saints—"The dead in Christ shall rise first." (1 Thess. 4:16.)

(3) That the living in Christ, at the present time, are being gathered. This 'becomes very evident also from the Apostle's statement, when he declares that "after" the dead are raised "first," then we, the living, who remain, are to be caught up together with them, to "meet the Lord in the air." (1 Thess. 4:17, Diaglott.) . (4) That the Kingdom, in some sense, is now being set up. This is in harmony with the prophet Daniel's testimony, when he declares, "in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed . . . it shall break in pieces and consume all those kingdoms and it shall stand for ever." (Dan. 2:44.)

(5) That the sowing time of this Age is already in the past and that the reaping and gathering work is now in progress.

THE SEVENTH ANGEL SOUNDED.

We would now call attention to the following texts, each one of which, we believe, refers to the sounding of the seventh trumpet. It will be noted that in each instance, although the events transpiring are described from different angles, yet the general harmony and similarity of these events prove conclusively that they all occur during the same period of time, namely, the sounding of the seventh trumpet.

1 Cor. 15:52—"The trumpet shall sound and the .dead (in Christ) shall 'be raised incorruptible and we (the living in Christ) shall be changed."

Rev. 10:7—"In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished"—the "mystery of God" to which reference is here made, is the call and development of the church, during the present Age. This mystery class will be 'finished and completed, when, during the Lord's second presence, the sleeping saints have been raised and the living ones changed and taken to be with Him beyond the veil.

Rev. 11:15—"The seventh angel sounded ; and there were great voices in heaven, saying, the kingdoms of this world are become the .kingdom of our Lord, and of his Christ." This, in effect, expresses the object of the Lord's second Advent.

1 Thess. 4:16—"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then, we which are alive and remain, shall be caught up together (hama--during the same time) with them in the clouds, to meet the

Lord in the air.”

Matt. 24:31--He shall send His angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other.” The reference here is clearly to the harvest work and the gathering of the living saints, through the proclamation of the present truth, by the Lord’s followers—his angels, or messengers.

Summarising the above texts, and comparing the events described in each, we can come to no other conclusion but that the trumpets spoken of in all of them refer to one and the same, namely, the seventh trumpet.

IN THE FIRST RESURRECTION.

We have already noted that abundant signs of the Lord’s presence have been clearly recognised by His . followers during the past 50 years; and since, as we have already seen, it is the seventh trumpet that announces His presence, it clearly follows, then, that if we accept the Lord’s presence as an established truth, we must at the same time be prepared to agree that the sounding of the seventh trumpet commenced a considerable number of years in the past. (1 .Cor. 15:51, 52.)

It will be noted, too, that in all the texts quoted above, having reference to the sounding of the seventh trumpet, the second presence of the Lord and the raising of the sleeping saints are inseparably intertwined. All three events are related and either stand, or fall, together. Consequently, if the sleeping saints have not been raised, then the Lord has not yet returned, and if the Lord has not returned, it follows that the seventh trumpet has not yet sounded. In the light of the Apostle’s statements, however, and the signs of the times, we can come to no other conclusion than that all three events must be regarded as accomplished facts.

The fact that none of the resurrected saints can be seen by the natural eye should be no obstacle to faith, and all who are spiritually minded can readily appreciate that spirit beings, in their normal state, are invisible to human sight. (John 3:8.) Only such as recognise the Lord’s presence and that already the saints have been raised and are with Him, can fully appreciate the cause of the present trouble upon the world. It is clearly the fulfilment of Daniel’s prophecy, which foretold that- a “stone cut out without hands” would smite the image of Gentile power and break it to pieces. (Dan. 2:34.)

WE SHALL BE CHANGED.

Not only do the Scriptures indicate that the gathering of the sleeping saints from death would be the first event resulting from the presence of the Lord, as heralded by the sounding of the seventh trumpet, but they also tell us that the gathering of the living saints would immediately follow—”for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed.” (1 Cor. 15:52.)

While the gathering of the sleeping saints is but a momentary matter, we learn from the Scriptures that the gathering of the living would occupy a period of years, which our Lord terms the harvest time. (Matt. 13:30.) The harvest work implies not only their call out of Babylon and out of every form of bondage and error, in which they are found, through the message of present truth, but also their change from human to spiritual conditions, beyond the veil. This change takes place at the moment of death, and thus, from the time of the Lord’s second presence, the saints who die, no longer sleep in death, but are changed in a moment, in the twinkling of an eye. (1 Cor. 15:51, 52.) Speaking of this class at the Lord’s return, the Revelator was instructed to write, “Blessed are the dead (the consecrated to death) who die in the Lord from henceforth.” (Rev. 14:13.)

Many of the Lord's people, not fully enlightened regarding spiritual things and the Apostle's teaching on this subject, have concluded that, at the Lord's return, 'they would not need to die at all, but that they would all be caught away bodily, at the same moment. This crude conception of the matter is partly due to the poor translation of the Apostle's words, which read: "Then we which are alive and remain (after the dead are taken) shall be caught up together with them in the clouds, to meet the Lord in the air." (Thess. 4:17.)

The Greek word here translated together with, as shown in the Emphatic Diaglott, literally means at, or during the same time. The time under discussion, in the context, is the seventh trumpet, or parousia time, and the true meaning which the Apostle's language would convey is that, while the dead saints are raised at the beginning of the trumpet sound, the living ones who are left over would be changed and caught away at the moment of death, during the same trumpet period.

THE DAY OF CHRIST IS HERE.

Many who profess to believe that the Lord has returned the second time, give little evidence of having any clear conception of its object, and with not a few, this belief is of a very superficial kind. A true faith in the Lord's presence is much more than merely a belief in something we have heard. It must rest upon some reasonable grounds, which would thus become a basis for our belief. The Scriptural grounds for our faith in the Lord's presence embrace not only the chronological aspects of the present truth, but also the prophetic signs, which our Lord indicated would be recognised by the watchers as taking place, both in the world and amongst the Lord's people. (Matt. 24:30, 31.)

The attitude of many brethren towards this very important doctrine is more or less of a negative character. They "would not deny" it and would ever be "prepared to admit" its possibility. A true faith in the Lord's presence, however, is not merely an admission of its possibility, or a hesitation of denial. Such an attitude is not faith at all and counts for nothing in the Lord's sight. True faith arises from a positive conviction, based upon a reasonable foundation—the illumination of the mind by the spirit of truth. A true faith, moreover, is always followed by works or activities on the part of the believer, along the lines of his faith, for "faith without works is dead." (James 2:20.)

An intelligent faith in the Lord's presence would lead the consecrated and enquiring mind very quickly into further aspects of the harvest truth. A mind illuminated by the spirit of truth would naturally be prompted to enquire regarding the objects of His coming, and this, in turn, would lead not only to an understanding of the harvest work generally, but additionally, to an appreciation of the work of God amongst His people to-day. In this connection, the promise is that the spirit of truth would guide the child of God into all truth, as well as show him things to come. (John 16:13.)

HOW, then, shall we regard an attitude which professes faith in the Lord's presence and yet fails to appreciate either the general character or work of the harvest time? Surely such can be regarded only as a "faith without works," and which the Apostle James indicates is not a living faith at all.

Judging from the conditions prevailing generally amongst the brethren to-day, one might be inclined to think that the harvest work had completely failed and ended in confusion. This apparent failure, however, is not real, nor can it be so, since we are assured by the Scriptures that all God's purposes shall be accomplished. His Word shall not fail. (Isa. 55:11.)

Carrying our minds back to the first Advent, in the end of the Jewish Age, we find that similarly the Lord permitted the Shepherd to be smitten and the sheep of the flock to be scattered. So literally was this fulfilled in the closing experiences of our Lord, that the record tells us His followers "all forsook Him and fled." (Mark 14:50.)

To the Scribes and Pharisees of that day it doubtless seemed that the Lord had made a failure of things and that all His teaching and propaganda had ended in a fiasco. This was but one side of the picture, however—the one as viewed by the natural mind. The other side, as viewed by the Heavenly Father, was indicated by the Master Himself when, before His death, He was enabled to say, “I have finished the work which Thou gavest Me to do.” (John 17:4.)

All that could be said in regard to the apparent failure of the Lord’s work, at the close of the Jewish harvest, might be repeated with tenfold emphasis to-day, at the close of the present harvest ; and yet, who that is spiritually minded and understands the work of God to-day would doubt that when the last member of the body has been gathered, it will be proclaimed by the victorious Christ complete, not only regarding the work of this day, but of the entire Age,—I have finished the work which the Heavenly Father gave me to do. That work was to call and prepare and gather home into the Kingdom the loyal and faithful Bride. Let all the Lord’s true followers clearly recognize that appearances count for little, so far ‘as the Divine will is concerned, and that out of all the apparent failures of the Lord’s work and despite the many delusions of this day, He will surely bring forth in due time the instrument of His will, for the blessing of all the human race.

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 ‘seen, 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 BIRTH OF CHRIST.

Luke 2:8-20.

“Behold, I bring you good tidings of great (Luke 2:10.)

THE story of our Lord's birth is one so familiar :IS to require no special comment, and yet in its simple details lies the hope of the whole world. Four thousand years previous the birth of this child was promised, and all the way along during those forty centuries sonic faithful souls continued to trust in the promises and to look for the salvation to be brought about through Him. We may surely take for granted that the humble shepherds to whom the message of the Lord's advent first came were men who thus hoped in the promise of God; for to such, and to such only, the Lord disclosed His purposes.

These men were quietly tending their flocks by night when suddenly the angel of the Lord came upon them, and the glory of the Lord shone around about them ; and they were sore afraid (verse 9). But their fear was soon overcome by the message. of the angel, contained in our text, but which, strange to say, so many only partially quote, leaving out one of the grandest features of the message—viz., that it was to be to all people.

The message reads, “Fear not; for, behold I bring you good tidings of GREAT JOY which shall be to ALL PEOPLE.” It will be observed that the blessedness of these tidings is cumulative; first, it is “good tidings.” then it is “great joy,” and then the crowning feature of it is that it is “to all people”—not only to those shepherds who were that night looking for the hope of Israel, but for all their friends and relations and all mankind far and near, both to those who now live and to those who shall live, as well as to those now in death.

Blessed tidings! Harken to the gladsome sound : “For unto you is born this day in the city of David a Saviour. which is Christ the Lord.” (Verse 11.) Then He was to be a saviour to all people : so the Scriptures clearly affirm, saying that, by the grace of God, He tasted death for every man, and that He gave Himself a ransom for all, to be testified in due time—to all. (T legs 2:9: I Tim. 2:6.) The testimony. however. is quite as necessary to the salvation of the sinner as the fact that Christ gave Himself a ransom for all. The favour of salvation will not be forced upon any; but the testimony that it has been provided for every man, on condition of his acceptance of the favour upon God's terms, is to be given to every man, for his acceptance or rejection. And though millions of the race for whom. Christ died have gone down to the grave without such testimony. still the fact remains that the testimony shall be given in due time—which due time, to all such, must be after their awakening from death.

And to this agree the words of Lord: “The hour is coming in which all that are in their graves shall hear the voice of the Son of man and shall come forth; they that have done good (who during the present life have, gone into judgment and who have passed their trial successfully, unto the resurrection of life, the full reward of the faithful; and they that have done evil unto the resurrection of judgment.” (John 5:25-29.) That is, the latter class will come forth from the grave to have the truth testified to them then, for their acceptance or. rejection; and their final judgment of worthiness or unworthiness of life will be based upon their course under trial after the truth has been testified to them—in the Millennium! Thus the angel of the Lord preached the good tidings of the restitution of all things to the shepherds on the plain of Bethlehem.

Verse 12. Then they were told where and how they should find this bud of promise, so that when they would see Him they might feel doubly assured that this was He.

Verses 13. 14. “Then suddenly there was with the angels a multitude of the heavenly host praising God.

saying, Glory to God in the highest. and on earth peace: good will toward men.” This shows how the angels of God are interested in the affairs of men. and how they sympathise with us and rejoice over our prosperity. And this reminds us of other statements, to the effect that there is joy in heaven among the angels over one sinner that repenteth (Luke 15:7) : and again, that they are earnest students of the plan for human salvation: and that they are all ministering spirits sent forth to minister to them who shall be heirs of salvation. (1 Peter 1:12; 110). 1:14). Thus we see them to be creatures of God full of loving benevolence even toward a fallen race, and esteeming it a privilege to serve the heirs of this salvation, although they know, as they studiously look into God’s plan. that some of this fallen race are by and by to be highly exalted, even above the angels who never sinned.

Thus we see their humble recognition of the right of the Creator to do what He will with His own, and their cheerful and joyful acquiescence in His perfect will. which they know to be determined by His unerring wisdom and His fathomless love. ‘Oh, what universal joy will prevail when the whole family of God in heaven and in earth is brought into fullest harmony under Jehovah’s Anointed!

Verses 15, 18 show the teachable attitude of the shepherds : they recognised the angels and their message as from the Lord. and, their fears being allayed. their hopes revived and their faith increased, they felt that they must go at once and see this which had come to pass. And when they had so determined, a strange star (evidently a meteor, as it could not have been a fixed star) appeared, moving in the direction which the angel had told them to go; and they followed the star until they reached Bethlehem, when it stood still over the place where the young child was. And when they saw Him, they worshipped Him and presented to Him gold and frankincense and myrrh, recognising in Him the long-promised Messiah. And being warned of God in a dream, they disregarded the request of Herod to inform him of the whereabouts of the new-born King, and so departed into their own country another way. But as they. went they published abroad the good tidings which the angels had brought to them, and how they had actually seen Him of whom the prophets testified.

Verse 19. “But Mary (motherlike) kept all these things and pondered them in her heart,” doubtless calling to mind also the message of the angel to her. (Luke 1:28-35). Again and again we seem to hear her say. “My soul doth magnify the Lord; . . . for He hath regarded the low estate of His handmaiden . . . He that is mighty hath done to me great things and holy is His name.” (Luke 1:46-49).

Verse 20. The shepherds returned to their flocks. fully assured of the wonderful truth that the promised seed of the woman who was to bruise the serpent’s head had come. and they rejoiced and glorified God for all the things that they had heard and seen, as they were told unto them.

FOREVER WITH THE LORD

AS one by one the members of the Body of Christ are gathered I to me we are reminded of the words of John the Baptist: "He must increase, but I must decrease." The Church glorified increases while the Church in the flesh becomes fewer in number.

Those of our readers who have visited Adelaide will remember Sister Ruth Barrie, who passed away recently after a brief illness. Conscientious, studious, and of kindly spirit, our sister for quite a number of years has, we believe, faithfully trodden the narrow way of self-denial that leads to life.

While our sympathies go out especially to the members of her household—mother, sisters, and 'brothers—in the loss of such a loved one, yet we are also comforted with the thought that now that the race has been run, the course finished, there is the crown of righteousness granted to our sister, whose life surely gave evidence that she loved the Lord's appearing. 2 Tim. 4:8.

"Blessed are the dead which die in the Lord from henceforth ; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them," (Rev. 14:13.)

CHRISTMAS CONVENTION.

THE Melbourne brethren have pleasure in announcing that the arrangements for their annual gathering are about complete. A syllabus has been drawn up covering afternoon and evening sessions, and setting out the programme extending over a period comprising Sun-day, Monday and Tuesday, December 25th, 26th and 27th . A copy of the syllabus may be obtained from the secretary or will be gladly forwarded to any desiring one.

The meetings will be held at Molesworth Chambers, 450 Little Collins Street, Melbourne, and a hearty invitation is extended to all consecrated believers in the ransom sacrifice of our Lord.

The friends here are looking forward to a profitable and enjoyable season spiritually, and are delighted to hear of brethren who contemplate coming amongst us from other parts and participating in sweet fellowship and happy association.

Provision can be made respecting a 'baptism service should any of the brethren desire to symbolise.

In reviewing the year fast closing we feel that the friends here, and no doubt those in other parts, have much for which to praise our heavenly Father. We gratefully acknowledge the manifold blessings bestowed, and pray that God's continued favour and smile may attend our Christmas gatherings as the clear brethren assemble for mutual encouragement, uplift and blessing.

We ask the prayers of our fellow members to the end that each and all present may be the recipients of that Divine grace which will prove a stimulus, a comfort and a joy in the daily sojourn and varied experiences attending the life of every true follower of the Master.

In order to finally complete our arrangements, we will be pleased to hear as quickly as possible from any of the Lord's people intending to be present during the Convention season, and can assure them of a very

hearty and appreciative welcome. Any requiring accommodation to be secured are asked to forward full information as to their needs in good time.

Kindly address communications to the Secretary. Berean Biblical Institute, National Bank Chambers, 226 Glenferrie Road, Hawthorn, E.2., Vic.

BOOKLETS, TRACTS, CARDS, &c.

The last edition of the booklet, "Where are the Dead?" has become exhausted, but as it has been so greatly in demand and is appreciated by many of our friends, some of whom have been 'brought to a knowledge of the truth by the explanations presented, a further edition has been decided upon and is now on the press.

No thoughtful person can surely fail to give some attention to the condition of departed loved ones; and it is when the Lord's Word is carefully examined and explained on this matter, as it is in this booklet, that satisfaction is brought to both heart and mind.

Friends desiring copies may send their orders at any time, and those unable to purchase may have a copy free upon request. The price is 3d. per copy or 2/6 per dozen.

We trust that the re-issue of this booklet may still accomplish much good to the glory of God, by assisting many more to a clear understanding of the Bible, by which they will be guarded against the many deceptions of our day along the lines of spiritualism, etc.

A good supply of tracts is now just in from the printers on the topic, "Why Sorrow, Sin, Death and Evil are Permitted." These may be obtained by all friends who are zealous for the welfare of others, but we advise that they be not cast too broadcast—rather handed out with discretion and a word to encourage reading, and to enclose in letters.

Many thinkers today are wondering why certain happenings are so, and we trust that some help and comfort may be conveyed by this tract to those who can receive its message, and those friends assisting in this work will undoubtedly be much blessed themselves.

At this time of the year many of our readers enquire about greeting cards for Christmas and general use, and so as to provide a wider assortment to our stock, a new series has been prepared by the printers.

These are not specially Christmas cards, but have been chosen more for the value of the verses, and so are 'suitable' for all seasons. Many of the Lord's people have been encouraged and blessed by some helpful words in times of trial, and in this connection we quote from a letter of a dear friend just to hand still have that list card sent me when I was getting the Bibles in 1926, 'If I Could Know,' and feel it is part of me; and like the woman in the Bible I feel I can say I have seen a man who told me all that ever I did, and can realise, 'My presence shall go with thee.' "

Orders for the cards can be filled immediately, and the price is 1/4 per dozen or 9d. per half-dozen posted.

The Test of Endurance.

“Let not him that girdeth on his harness boast him—self as he that putted) it off.”—1 Kings 20:11.

THE test Of endurance is certainly one of the severest tests of faithfulness to which the elect Church, the Body of Christ, is subjected. It is the test which gauges and registers the strength of every other virtue and grace, and no soldier of the cross will be crowned with the laurels of victory who has not stood this test. The Christian life is a warfare, and the above words of one of the kings of Israel to a ‘boastful enemy of the Lord’s people are applicable, not only to every new recruit in the Lord’s army, but, similarly, to all who have not yet finished the good fight of faith.

The first gush of enthusiasm in the Lord’s service, much as we may and do appreciate it, may be but the hasty production of the shallow soil of a heart which immediately receives the truth with gladness, but, having no root in itself, endures but for a time, and afterward, when affliction and persecution arise, immediately is offended. (Mark 4:16, 17.) Such characters cannot stand the fiery tests of this “evil day,” whereof it is written: “The fire (of that day) shall try every man’s work, of what sort it is.” (1 Cor. 3:13.)

NECESSITY FOR THE WHOLE ARMOUR

Therefore, says the Apostle Peter, “Beloved, think it not strange concerning the fiery trial which is to try you, as though sonic strange thing happened unto you.” Peter 4:12). All of the elect Church must be so tried; and blessed is lie that shall endure unto the end. The sure Word of prophecy points to severe conflicts and great trials in the closing scenes of the Church’s history. Elijah, a type of the Body of Christ, finished his earthly career anti went up by a whirlwind in a chariot of fire—strong symbols of storms and great afflictions. John, another type of the Church, was cast into prison and then beheaded. And we are forewarned of the great necessity of the whole armour of God, if we would stand in this “evil day.”—”Studies in the Scriptures,” Series 2, chapter 8.

It therefore behooves every one who aspires to the prize of our high calling to brace himself for the severer conflicts and trials of faith and patience that may suddenly and without a moment’s warning be sprung upon him. In the ‘battle of this day, as in all other battles, the effort of the Enemy is to surprise and suddenly attack and overwhelm the Lord’s people ; and the only preparation, therefore, that can be made for such emergencies is constant vigilance and prayer and the putting on of the whole armour of God—’the Truth and the spirit of the Truth.

WHICH WAY WILL YOU TURN?

“In your patience possess ye your souls.” No other grace will be more needed than this in the fiery ordeals of this “evil day”; for without great patience no man can endure to the end. All along the Christian’s pathway, ever and anon, he comes to a new crisis; perhaps these are often seemingly of trivial importance, yet he realises that they may be turning-points in his Christian course. Who has not realised them? There comes a temptation to weariness in well-doing, together with the suggestion of an easier way; or there springs up a little root of pride or ambition, with suggestions of ways and means for feeding and gratifying it. Then there conies, by and by, the decisive moment when you must choose this course or that; and lo, you have reached a crisis!

Which way will you turn? Most likely you will thin in the direction to which the sentiments you have cultivated have been tending, whether that he the right way or the wrong way. If it ‘be the wrong way, most likely you will be unable to discern it clearly; for your long cultivated sentiments will sway your judgment. “There is a way that seemeth right unto a man, but the end thereof is the way of death.” , (Pros. 14:12.) How necessary, therefore, is prayer, that in every crisis we may pass the test successfully! Nor can

we safely delay to watch and pray until the crisis is upon us; but such should our constant attitude.

THOSE WHO OUTRIDE THE TRIALS WILL BE THE OVERCOMERS.

The life of a soldier, ever on the alert and on duty, is by no means an easy life ; nor do the Scriptures warrant any such expectation. On the contrary. they say. “Endure hardness as a good soldier of Jesus Christ”; “Fight the good fight of faith,” etc. And yet many Christian people seem to have the very opposite idea. Their ideal Christian life is one without a breeze or a storm; it must be one continuous calm. Such a life was indeed inure possible in former days than now, though the world, the flesh and the Devil always have opposed them, and always have had to be resisted by every loyal soldier of the cross. But now the opposition is daily becoming more and more intense; for Satan realises that his time is short, and he is determined by any and every means to exert his power against the consummation of the Lord’s plan for the exaltation of the Church.

Consequently, we have had within this Harvest period many and severe storms of opposition and still there are doubtless more severe trials to follow. But those who, with overcoming faith, outride them all—who patiently endure, who cultivate the spirit of Christ with its fruits and graces, and who valiantly fight the good fight of faith, rather than withdraw from the field—such will be the “overcomers” to whom the laurels of victory will be given when the crowning day has come.

Christ in You : The Hope of Glory.

(Col. 1:27-29).

THOSE who accept of Christ's teachings and follow Him in entire consecration of every power and talent to God's service, become infused with the same desire to do the will of their Father in heaven. These have the same mind as Jesus—a mind, or will, to sacrifice self in the carrying out of God's plans—a spirit or mind, dead to the praises and scoffs, the hopes and fears of the world, but alive and active to the heavenly smiles or frowns, prizes or losses.

The spirit or mind of Christ, thus received, hears fruit in every action, word and thought; some of which are mentioned by Paul—love, joy, peace, gentleness. meekness, patience. godliness (God-like-ness).

These graces, these fruits, grow gradually — the rapidity of the growth depending upon the nature of the soil, the purity of the seed (example followed), and the amount of moisture and sunlight of truth (the Word) with which the ground and seed are supplied. if we would have increase of the spirit of Christ, and bear much fruit, how important that we be particular to have pure seed—following only our Master —and that we keep out from the shadow and shelter of all human creeds, and let the sunlight of heaven and the refreshing dew of truth into our hearts, by lifting them to heaven for these. as do the flowers for the natural. Such shall receive from the heavenly store—the Word.

This continual and increasing growth of the fruits is not only expressed by Jesus as above, but the apostles urge the “increase of the fruits of your righteousness,” and that we be “filled with the fruits of righteousness.” (2 Cor. 9:10 ; Phil. 1:11).

As it is natural for a good tree to bring forth good fruits; so all who have received really of the spirit of Christ will ultimately- show it. It was Jesus who said, “By their fruits ye shall know them.”

Christianity is much misunderstood- to-day, and many that bear thistles are members of the nominal church, and thus pretend to be members of the “true Vine” ; but by their fruits ye shall know them. “If any man have not the spirit of Christ, he is none of His.” (Rom. 8:9). This is a searching test for all; let us each apply it to ourselves. Do I (as Jesus), “do not mine own will,” but God's? Do I seek to please not myself, nor my fellows, but God only? Do I present myself daily and hourly a living sacrifice, for right and truth, and in- just the way God's Word (not my feeling) directs? If so, this is' Christ in me, and is a good basis for the “hope of glory” promised to those who walk in His footprints..

This spirit of Christ—or renewed mind — is the anointing which we have received, and it is an evidence to you, and to others that your consecration is complete; that you are begotten to the higher (divine) nature which God has promised to those who so walk in the Spirit; that you are members of the Christ (the anointed body, of which Jesus is the Head).

So, then. Christ is manifest in your mortal body. (2 Cor. 4:11). When the world sees you it sees a member of the Christ, not in glory, but in the flesh ; and in us as in our Head, only to a less degree, it is still true—God is manifest in the flesh.(1 Tim. 3:16).

Thus, for “me to live is Christ” (Phil. 1:21). In this sense. Christ in the flesh is still in the world as its teacher and reprover—illustrating the word and love of God. All the body following the Leader have been “despised and rejected of men.” There is no beauty in any of them that they should be desired of the world. Soon. when manifested with the Head, as the agency for blessing the world, they will desire them. They desire deliverance from the bondage of corruption into the liberty Of sons of God, and will soon come to know Him whom, for 1800 years, they ignorantly rejected. thinking Him weak and powerless.

Then “the Desire of all nations shall come” into power and glory for their deliverance.

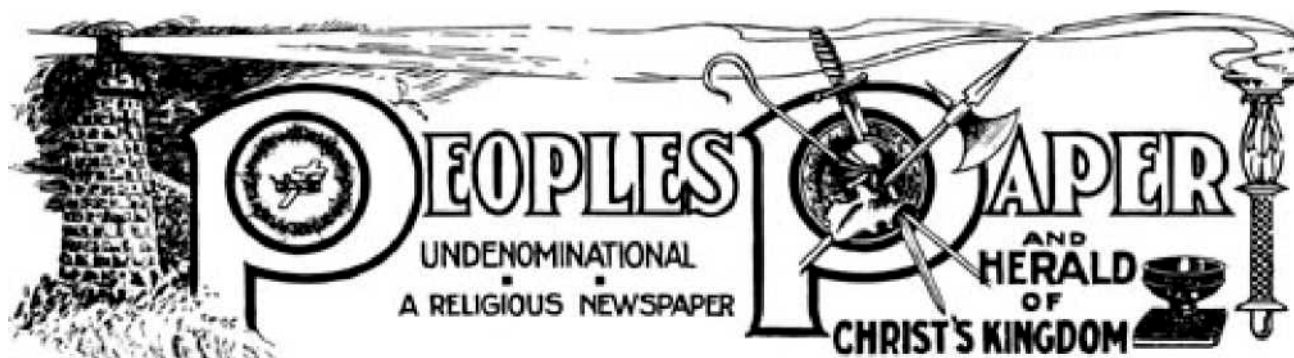
During all the age we find it true, and an evidence that we are in the Leader’s footsteps. that the world loveth us not. Jesus said, “Marvel not if the world hate you; ye know that it hated Me before it hated you.” “If ye were of the world, the world would love his own!” “In the world ye shall have tribulation.” And “Whosoever will live godly shall suffer persecution.”

Any who think they are being carried to glory on “flowery ‘beds of ease,” should awake to the fact that our Master trod the narrow, thorny way. Now is not the time to glory in ease in the lap of the world, but a time to “fill up that which is ‘behind of the afflictions of Christ.” •

We suffer as members of the Christ of which the prophets spake when they testified beforehand the sufferings of Christ (during this age), and the glory that should follow.

To him that overcometh—self, ease, the world—even unto death. “shall be the Victor’s crown.”

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The Prayers of the New Creation.

PRAYER to God, communion with Him, is a great privilege and an evidence of His favor. God does not grant us this privilege, however, in order that He might be informed of our desires, for since we are imperfect ourselves our desires cannot be perfect: "We know not what things to ask for as we ought." and He does for us better than we know how to ask or think. Nor does God permit us to pray to Him that we may inform Him regarding matters here; for He I knoweth the end from the beginning, as well as every intervening step. But He has instituted prayer for our benefit and comfort and instruction.

The object of prayer is to bring the heart and the mind of 'the child of:God into contact with the heart of ' God, that he may be enabled thus most fully to realise the Fatherhood of God, His love, and His deep interest in every item of our welfare; that in deep affliction we may unburden our hearts to God and thus have forcibly brought to our attention His love and care and wisdom—for our encouragement, not His; for our strengthening, not His, and for our joy.

This opportunity is not for us to instruct Jehovah how to arrange matters for the 'best, but to bring our hearts to realise Him as the Centre of wisdom and power, that having unburdened our hearts, we may be prepared to listen for His answer and advice through His Word. And he whose knowledge of prayer is con-fined to the meager information he has imparted to God with "much speaking," and who has never learned to listen for the answer to his prayer from the Word of God, has, as yet, measurably failed to appreciate the object of prayer.

Earnestness in God's service will bring His children to Him frequently, to realise at His feet His sympathy with them in the difficulties, discouragements and trials of life, as well as to ask His guidance and overruling of every affair of life, and through His Word to hearken to His wisdom, which will enable them to serve Him acceptably.

The province of prayer is to ask for only such things as God has already declared Himself well pleased to grant. And while we may freely speak to Him as a Father and tell Him how we understand His Word, and the confidence and trust we have in its ultimate fulfilment, yet we must not only avoid telling the Lord of our will and our plans, and what we would like, but we must avoid and put far from us any such spirit, and must recognise, and bring ourselves into full accord with His will and His plan for accomplishing it. If this thought were appreciated, it 'would cut short some of the "long prayers," "much speaking," and "vain repetitions" by which some endeavour to instruct the Lord in their wishes regarding every matter under heaven. It would send them speedily to the Word of God to search diligently the Plan of God that they might labour as well as pray in harmony with it.

While assuring us that the Father cares for us, and is well pleased to have us come to Him with sincere hearts, the Master informs us of the conditions upon which we may expect an answer. He says, "If ye abide in Me, and My words abide in you, ye shall- ask what ye will, and it shall be done unto you."—john 15:7.

"ABIDE IN. ME."

The conditions of the above statement, or promise, are two; the first is, abiding in Christ. But what is it to abide in Christ? Only those can abide in 'Christ who are in Christ, who have come into Him by faith, repentance and consecration; and to abide in Him means that the faith will abide, the repentance for sin and the opposition to it will abide, and the consecration to the Lord and His service will abide, and it will be manifest that our will has been wholly consecrated—swallowed up in the will of Christ.

The other condition is also a weighty one: "If My Word abide in you." Ah I how evident it is that our Lord meant to associate Himself and His Word, the Scriptures, in the minds, in the hearts, in the lives of all who are truly His!

They must search the Scriptures to know the will of the Lord; to know what He has promised and what He has not promised; to know what they may ask and what they may not ask; and, ascertaining these, one fully consecrated—one controlled entirely by the • will of God—will not want to be, to have, or to do anything except that which will be pleasing to the Lord in respect of himself.

When this position has been reached, the will of Christ governing him, the words of Christ abiding in him, we can readily see that whatever would be asked by one thus well informed with respect to the Divine promises and fully submissive to the Divine will would be things which the Father would be pleased to grant in answer to his requests.

These requests would probably be as simple as was the Master's petition when He prayed, "Not My will, but Thine, be done !" (Luke 22:42). In such a condition prayers are always answered; but in such a condition the prayers would be very modest. One's prayers under such circumstances would be more a thanksgiving for blessings, an expression of confidence and trust, and the committal of his way unto the Lord, confidently realising the promise that to him under such conditions, all things (even seeming disasters and troubles) shall work together for good. Hence, whatever came, such a one could realise his prayer answered. He could rejoice evermore because he is prepared to rejoice in tribulation as well as in prosperity, in the path of service. He has no will to oppose whatever God permits, knowing that it will work out good.

Such, amongst the Lord's people, could not pray that their own will be done; for they have no will except God's. Those who abide in Christ, and in whom His Word abides, can pray for their enemies and those who spitefully use them and persecute them, though they cannot pray God to open the blinded eyes of their enemies at once, nor in their way. Realising from the indwelling Word of God's promise that the blinded eyes shall all be opened to the Truth, they can abide His time. Going to God in prayer they may express their forgiveness of • their persecutor, their interest in him, and their patient waiting for the day when "the know-cover the sea"—ocean deep—and His will shall be done ledge of the Lord shall fill the whole earth as the waters on earth as it is done in heaven.—Isa. 11:9.

ANSWERS OFTEN DELAYED.

The answer to our prayer is not always granted immediately; but after we have made sure that our requests are in accord with the promises, those things which lie very close to our hearts become our continual prayer, associating in our minds with all of life's duties and interests, the heart gravitating continually toward the thing we have desired of the Lord, and on suitable opportunities repeating to Him the request. This is the kind of prayer which the Lord commended, saving, "Men ought always to pray and not to faint." (Luke 18:1). The Lord's people ought to continue asking for the right things with some degree of persistency, and should not grow weary, hopeless, faithless, faint in their hearts.

Doubtless there are many reasons why the Lord does not promptly grant all of our requests which are in accordance with His will, in harmony with His Word. We may not know -all of these reasons; but some of them are apparent.

Undoubtedly one reason for the Lord's delay in answering us is often to test the strength and the depth of our desires for the good things that we request of Him.

For instance. He informs us that He is more willing to give His Holy Spirit to us who ask than are earthly parents to give good things to their children. Yet the giving of His Holy Spirit is a gradual process; and we are enabled to receive it only in proportion as we are emptied of the worldly or selfish spirit. It requires time to become thus emptied of self and prepared for the mind of Christ; in some it requires longer for this than in others; but all need emptying in order to receive the refilling.

He that seeketh findeth, but the more he seeketh the more he findeth; to him that knocketh it shall be opened, but his continual knocking and his increasing interest in the knocking means his increasing desire to enter, so that as the door of privilege, of opportunity, swings slowly open before him, his courage and his strength increase as he seeks to. avail himself of the opening. Thus every way the blessing is greater than if the Lord were to answer the petitions hastily.

We are to think of our Heavenly Father as rich and benevolent, kind and generous, yet wise as well as loving. We are to suppose that He will have pleasure in giving us the desires of our hearts if those desires are in harmony with His plan, which He has already framed on such lines as to include not only our very highest and best interests, but the highest and best interest of all His creatures. Then, whatever comes, His well-informed children can have all the desires of their hearts, because their hearts are in full accord with the Lord; and they desire nothing of the Lord except the ,good things

of His purpose and promise.

“DESIRE, UTTERED OR UNEXPRESSED;”

When thus considered, not as a begging arrangement, nor as an occasion of instructing the Lord as to our wills, but as a season of union and communion of heart with the Father, in which we may relieve our burdened or perplexed hearts and realise Divine sympathy, calling to mind Divine promises, reviewing Divine care. and expressing our confidence in God’s many promises, thus bringing those promises afresh and close to our hearts, as though God now audibly uttered them in our hearing—thus considered, how proper, yea, how necessary is prayer to the true child of God’: He cannot live without it. To break off this communion would be like stripping a tree of its leaves; their removal would stunt and hinder its development.

But to suppose that Christian life depends solely upon prayer without earnest study of God’s Word, is like supposing that a tree could flourish from its leaves only, without roots and soil. Both are needful. As good soil and roots will produce leaves and fruitage, so likewise, the promises of God’s Word absorbed by us will naturally lead to good works and to communion with God in prayer, without which the fruits of the Spirit would soon wither and disappear.

No wonder, then, that Jesus, both by precept and by example, said, “Watch and pray” (Matt. 26. 41), uniting the conditions necessary to our development. Some pray and neglect to watch; others watch and neglect to pray. Both these errors are serious; and it is not possible for us to decide which is the more serious neglect, since either would work disastrous loss of the great “prize” for which we are running.

Nowhere is prayer defined as a duty, though its necessity is stated. The Father desireth such to worship Him as worship Him in spirit and in truth (John 4:23); and it would be contrary to this principle to define prayer as a duty, and to stipulate a set time or place or a formal manner. The earnestness of the service and the peculiarity of the circumstance will regulate the frequency and the subject matter of prayer.

No form of prayer is furnished in the Scriptures. Even the Master, when asked by the disciples for instruction on the subject, gave them, not a form to repeat, but merely an idea or example of how to arrange their prayers to God. He did not say, Pray this prayer, but, “After this manner pray ye.” ,Our prayers, then, should be after this manner—not an assortment of extravagant demands, but the simple expression of the earnest heart: first, acknowledging and paying homage to God as our Father, the Almighty and Hallowed One; second, expressing our expectation and trust that His Kingdom coming according to promise. and our eagerness for it, and for the time when His will shall be done on earth as in Heaven; third. our reliance upon Him for “daily bread,” which He has promised us; fourth, our acknowledgment that our ways are not perfect and of our reliance upon His favor (granted through Christ Jesus) for forgiveness; and our willingness to exercise forgiveness towards our debtors, toward those who trespass against us.

“OUR FATHER WHICH ART IN HEAVEN.”

The term, “Our Father,” is one of special endearment. The affection of a true father for his child, being one of the most precious in the world, is used to illustrate the relationship of the Lord’s consecrated members to the Creator. It is necessary to be some time in the School of Christ as disciples, learners, before we are able properly to appreciate the meaning of this word “Father” as applied to God; but the more we come to know of the love of God, which passes all under-standing, and the more we are enabled to draw near to Him through faith and obedience, the more precious will this term Father become.

“Hallowed by Thy name,” expresses adoration, appreciation of Divine goodness and greatness, and a corresponding reverence. In addressing our petition to the Lord our first thought is to be, not a selfish one respecting ourselves, nor respecting the interests of others precious to us; but God is to be first in all of our thoughts and aims and calculations. We are to pray for nothing that would not be in accord with the honour of our Heavenly Father’s Name; we are to wish for nothing for ourselves or for our dear ones that He would not fully approve and commission us to pray for.

Perhaps no quality of heart is in more danger of being blotted out amongst professing Christians to-day than this thought of reverence for .God. However much we have grown in knowledge, and however much we have gotten free from superstitions and errors, and however advanced in some respects is the Christian’s position of to-day over that a century ago, we fear that reverence has been losing ground, not only in the nominal church, but with many of

the members of the one “Church of the Firstborn, whose names are written in heaven.” (HO). 12; 23). Every loss of reverence is a distinct disadvantage, both to the Church and to the world, paving the way to various evils, and ultimately to anarchy.

As God and His glory and honour are to be first in the minds of His children, so their next thought should be for the coming glorious Kingdom which He has promised shall bless the world. However much our 'own personal interests and affairs may be pressing upon us, and however much we may desire to have the Lord's blessing and guidance in them, they are not to outrank our appreciation of His beneficent arrangements which He has so clearly promised in His Word. We are to remember that the Kingdom, when it shall come, will be a panacea for every ill and every trouble, not only for us, but for the whole world of mankind. We are not, therefore, to permit our own personal needs to be too prominent, but are to remember that the whole creation is groaning and travailing in pain together, waiting for this glorious Kingdom and the blessing upon all the families of the earth, which our Heavenly Father has Promised shall yet come through the Seed of Abraham.

This thought respecting the Kingdom, its necessity, and the blessings that it will bring will keep prominently before our minds our own High Calling to joint-heirship with our Lord in this Kingdom. And in proportion as that hope is clearly before our minds it will be, as the Apostle explains, as "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."—Heb. 6:19.

This anchorage of hope in the future, in the Kingdom, will enable us to pass safely, and with comparative quiet, through the trials and storms and difficulties of this present evil world. More than this, our thoughts respect- in, the Kingdom will remind us that if we are to be heirs of the Kingdom it will be necessary that we have the appropriate discipline and training now. This thought in turn will make all the afflictions and trials of this present time seem to us light afflictions; for we know that they are working out for us a far more exceeding and eternal weight of glory. Thus the very offering of this prayer, in its proper order, will bring us a measure of relief from our perplexities, trials and disappointments before we reach the appropriate place to mention them at the Throne of grace.

(To be continued)'.

RADIANCE.

The shining face is no mystery. Centuries ago the Psalmist knew the secret. and wrote, "They looked to him and were 'radiant.'" It comes to those whose faces are always turned toward Christ, as a flower turns toward the light.

It was said at the time of the Boxer rebellion that Chinese Christians could not be disguised—the light in their faces betrayed them. The pity of it, that every Christian may not be known by the shining of his face!

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"WORK FOR THE NIGHT IS COMING." ANOTHER YEAR OF OPPORTUNITY.

THE main work of the Christian is certainly the work of transformation of character, of disposition, to attain the conformation to Christ our Lord. It may be likened to the painting of a picture. How carefully every colour must be applied, how important every tint or shading; how . wonderfully these features affect the whole. We have a copy which we must ever keep in view in order that we may be 'brought into the likeness of God's dear Son. The Apostle expresses a similar thought, saying, "We with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."

As each tinting or shading of a picture may change the whole view or likeness, so each act, each word. each thought, each impulse or the way in which we are affected by the day by day trials, joys or sorrows, affects our characters. It is

the small things of every day concerns that really mould our lives. It is how we are affected by the incidents of life as we come in contact with others, in the home circle, in the Church or in the world. The Lord does not protect us from very severe trials, indeed it is because we are Christians that we must have the “fiery trials which shall try you.” The object is to develop character. It is because “God is working in us to will and to do His good pleasure,” it is because we desire to be made like Christ, that we must be tempted in all points as He was. We must like Him prove our loyalty and faithfulness to God so that we may be “overcomers” and strong to resist every foe, every temptation, and stand any trial.

We can never complete the picture by our own unaided ability. The great Artist must guide our hands in all the coloring, tinting or shading; and the opening of another year is an appropriate time to review the past work and resolve that in the days ahead, whatever the circumstances and conditions may be, we shall strive even more earnestly than ever before to work with God to will and to do of His good pleasure. By His grace, in due time, the likeness will be complete; “for He is able to complete that which He hath begun in us.” Only let us day by day seek to be guided by His hand, gladly co-operating with Him in this wonderful work. Then when we may be with our Lord where He is, “we know that we shall be like Him and Him as He is.”—1 John 3:1, 2.

Another year is dawning,
Dear Master, let it be,
In working or in waiting,
Another year with Thee.

Another year of leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace,
Another year of gladness
In the shining of Thy face.

Another year of progress,
Another year of praise;
Another year of proving
Thy presence “all the days.”

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

Another year is dawning!
Dear Master, let it be,
Just as Thyself would have it,
Another year for Thee!

The End of The Way.

THERE is a feeling of sadness with the passing of one and another of our dear brethren, but deeper still is the comfort and joy of realising the pilgrim journey ended and the reward with the Lord gained by those members who finish their course faithfully in the narrow way.

Word has been received recently from our friends at Digby, Victoria, of the death of Bro. W. Thomas. Those of our readers having visited the Melbourne Conventions in time past, will probably remember our crippled Brother, who, though reserved, was so bright and cheerful, and deeply enjoyed the spiritual lessons and fellowship at the gatherings.

It is understood that Bro. Thomas suffered much at times, but with his strong faith and hope in the Lord, made light of his afflictions in all patience and long suffering. Those who knew him best declare that he was a saintly character, and strong in the truth; and their belief is that he has been granted a share in the heavenly reward which the Lord hath in reservation for those who love Him supremely.

“Precious in the sight of the Lord is the death of His saints.”

The moment a man becomes a disciple, his exclusive self-reliance vanishes; he trusts another than himself; he loves a better spirit than his own; and while living in what is human aspires to what is divine; and he is mellowed into the attitudes of looking up and lifting up. —Martineau.

The Two Parts of the Work of Redemption.

THE statement of the Law is very positive—"The man that doeth these things shall live by them." Whoever keeps God's commands will live in them and 'will receive everlasting life as a reward for keeping them: (Lev. 18:5; Rom. 10:5). In making the promise of life to the Jews, God did not tell them in what manner He would arrange for its fulfilment. As a matter of fact, although the Jews did not understand the types of the Law Covenant. God had showed how the keeping of that Covenant would give everlasting life; namely, through sacrifice.

In His great Plan of. the Ages, God. had ,already provided a Redeemer. (Eph. 1:4). It was, therefore, in view of

this provision of Divine grace that the promise of life through keeping the law could be made. But in giving the Law Covenant. God did not omit the great atonement sacrifice, which was the type of the work of Redemption. •

That our Lord had, some understanding with the Heavenly Father before He was made flesh is self-evident; for His change of nature is represented as a voluntary act on His part. (Phil. 2:8). He took not upon Himself the nature of angels, but that of the seed of Abraham, He had an object in taking upon Himself the nature of Abraham's descendants. He did so "for the joy that was set before Him." (Heir. 12:2 . This expression implies that He had some knowledge of the nature of the work which He had come to accomplish.

This knowledge' which our Lord possessed in His pre-human condition did not include the understanding of all the various types of which He was to be the Antitype, but evidently He knew that this stooping from the heavenly to the earthly nature was a means to an end, which was to be accomplished when He became a man. In order to take this great step, it was necessary for Him to have absolute confidence that the Father would not wish Him to do anything which would be to His injury, out to the contrary, something which would do Him good. So great was His faith in the Father that He wished to do the Father's will at any cost.

The first step toward the achievement of the Father's was the taking of a nature lower than any on the spirit plane—the human. Then, being found in fashion as a. man, He humbled Himself unto death, even the death of, the cross. (Phil. 2:8). He..did not humble Himself before He became a man, but. afterwards. As a boy He inquired of the Doctors of. the Law what time it would be appropriate for Him,enter upon His ministry. Evidently satisfied by His investigation that there was nothing to be done at that time, He 'returned to His home with His mother and her husband, and was subject to them until He was thirty years old.—Luke 2:51.

At thirty years of age, Jesus offered Himself at Jordan, where lie went for^ no other purpose than to make His consecration. He knew that He had come into the world to be man's Redeemer; that God's will concerning His work 'Of redemption Was written in the types and shadows of the Scriptures, and that this will was altogether outside of the moral. part of the Law, for it was not obligatory on one who would keep the Law. He also knew that to do this work of redemption He must present Himself in sacrifice. (Psa. 50:5). Gladly He offered Himself, saying, "Lo. I come. . . . to do Thy will. O My God."

ONLY ONE PART OF THE REDEMPTION WORK YET ACCOMPLISHED.

In the Atonement Day offering, our Lord's consecration on is pictured by the High Priest when he smote the bullock and killed it. Here we have in the type a picture of our Lord, who was represented by both bullock and priest. The new mind, the new will, the New Creature, offered up the flesh. It was not that He offered up Himself as man's Redeemer; He presented Himself a sacrifice.—not to mankind, not to Satan, not to the world, but unto God. He was so loyal that He was ready to sacrifice to the Father everything which He possessed; He was permitted to prove His. Loyalty and faithfulness even unto death.

As a result of his obedience unto death, even the shameful death of the cross, our Lord was raised from the dead and given the very highest nature—the Divine. In due time He will be permitted to offer the merit of His sacrifice as a Ransom-price for the sins of the while world, and thus He will become the world's Redeemer.

This word Redeemer is quite broad. It signifies one who obtains control of something and brings it back to a former condition in a legal and satisfactory manner. Our Lord began to do this work. He has accomplished the first part, which in clue time will become a satisfactory price for the sins of the world, He has already been highly exalted and thus qualified for, the great office of Mediator between God and- Men,. He is waiting merely until the members of His Body be joined to Him and made participators of His glory, and then the work of Restitution for mankind -will begin.

Our Lord will be a thousand years in doing the second part of this work of redeeming. At the close of the thousand

years the work will have 'been finished. Now He is the Redeemer, the Restorer, not because He has done the work, but because He has the power and authority to do it. At the close of the thousand years He will be the One who will have accomplished this work of Restitution, and the name Redeemer will be His forever, even though the work of redeeming will be in the past. .

Nothing in the Scriptures indicates how clearly' our Lord understood the terms and conditions upon which ,He would please the Father after coming into the world. We are, therefore, not to dogmatise on the subject. But it is probable that He did not know all the. experiences through which. •He would. pass:while in the - flesh, and that some of these were afterwards revealed to Him, as we read that when after His baptism He came up •out of the water, the heavens—the higher things, the spiritual —were opened to him. (Matt. 3:16). Thenceforth He was able to appreciate the deeper features of God's Plan.

QUESTION BOX.

Question.—Please explain Rev. 14:1-5. If the women referred to are unfaithful church systems, just where are we to draw the line; where do they start and ‘finish as such’?

Answer.—These verses seem clearly to picture the church triumphant—the overcomers of the Gospel Age. The statement is that these have not been defiled with women. That would appear to intimate that they had kept the faith and not had their hearts deflected by the allurements which are associated with these women, i.e., church systems which have lost their first love, and be-came entangled in earthly matters and confused in doctrine.

Woman in the Bible appears to represent a church. Virgins represent those who have preserved their hearts in purity, looking forward to the great marriage of the Lamb. “The “woman” that “sits as a queen,” or “Jezebel,” represents the unfaithful church—a church married to the world, leaning on a secular arm. So “women” in this passage would refer to any church that has become allied with the world. The worldly spirit has taken possession of the churches to-day. There can be no doubt we are living in the Laodicean period, and that the message of Rev. 3:14-21 is applicable. Worldly alliances and associations have crept ill and the Spirit of Christ has been quenched. The congregations are mostly kept together by sports, games, socials, dances, card parties, etc. The true Church, the “chaste Virgin,” is not attracted by such things, but by the glorious hope of sharing with her Lord all the joys of His Kingdom. Instead of the spirit of the world she is held together by the Holy Spirit of consecration, of faith in Christ and fellowship around the Word of God. The true Christian must consider just how far such Laodicean conditions prevail, or whether there is food from the Word of God provided; whether the doctrine is pure and God is glorified by the revealing of His glorious character and plan of salvation, so that there may be growth in grace and in knowledge and progress made in the work of transformation into the likeness of Christ.

Question.—What is the Bible teaching respecting anyone preaching the Gospel as a paid servant of a church; can he expect a reward for his work when the Lord is giving the rewards to the labourers, seeing that he has already had his reward here?

Answer.—In I Cor. 9:4-19, the Apostle would seem to show that it might be quite right for a church to meet the reasonable living necessities of one whom they might desire to serve the “flock of God;” and to be thus provided for would surely not invalidate the reward of faithful labour in the Lord, that “when the Chief Shepherd shall appear ye shall receive a crown of glory.” —1 Pet. 5:4. There would, however, be a great difference ‘between having the necessities of life provided and having fixed salaries enabling the “servants” of the Church to live in luxury. There were no salaries available for the Lord and the Apostles, although it would seem that they received freewill offerings for their sustenance. If, says the Apostle, “we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?” He rejoices, however, that it was not necessary for him to take anything from them. He was out to preach the Gospel whether he received any support or not. “For if I do this voluntarily I have a reward; but if I have been entrusted with stewardship reluctantly what is my reward then?” (Diaglott). We recently noticed a statement by the clergy in England that they could not live on less than £7 a week. Many thousands of families are living in that land on less than half that sum. The introduction of salaries, which lifted the clergy above the common people and made the ministry a worldly profession, has been the cause of decline of spirituality. It gave rise to the great Papal Apostasy. The position would seem to be that where possible all should follow Paul’s example and seek to support themselves while they preach. When necessity arose he was pleased to receive assistance from the Church at Philippi, but he could say “I have coveted no man’s silver or gold, yea, ye yourselves know that these hands have ministered to mine necessities and to them that were with me.”—Acts 20:33-35. The paid ministry is a “hireling” ministry, and such “shepherds” are well described by our Lord (John 10:12, 13; and Ezekiel 34:8-10, 17-19.). While it seems in accord with the Lord’s will that in case of need a servant of the Church should be supported, there would seem few such cases among the Lord’s people to-day. Surely those who make their acceptance of any calling to preach the Gospel, dependable upon the salary available, are not likely to receive the reward “when the Chief Shepherd doth appear.” -

WHAT IS PERFECT LOVE?

“Perfect love is gentle and teachable, kind and easy to be entreated. It enters the school of Christ, as a pupil, not as a master, realising how much is yet to be learned, rather than how much has been attained. Perfect love shows us our ignorance and begets the inextinguishable desire to dissipate that darkness. and to enter the realm of real and reliable knowledge. If you find yourself growing wise above all your teachers, inclined to become dogmatic, to criticise your fellow disciples and set yourself up as a standard for the whole church, you have no little reason to fear that you are not controlled by the Spirit of God. Self-wisdom may easily assume the place of Divine wisdom; and Satan may appear as an angel of light even in one who concerns himself with the most holy things. In no way are his ends more effectually secured than by inducing people to promote the subject of holiness •by exceptional methods, and in an unteachable and arrogant spirit.”

Some Better Thing:

“Our Heavenly Calling.”

IN the early days of our Christian life there is some difficulty in understanding how to “rightly divide the Word of Truth” (2 Tim. 2. 15). We do not comprehend all at once that God’s Plan provides, first, a heavenly salvation for the Church, and then an earthly salvation for mankind in general. The study of the Bible along Dispensational lines clears away all of our difficulties. It shows us that the promise that the redeemed “shall sit every man under his own vine and fig tree,” and “long enjoy the work of his hands” (Mic. 4:4; Isa. 65:22), is God’s provision for Israel restored to Divine favour, and for all the families of the earth, but not for the Church. Of the true Church, the Bride of Christ, it is declared that her members shall, in the resurrection, be like unto the angels—heavenly or spirit beings.

St. Paul distinctly says of these, “Flesh and blood cannot inherit the Kingdom of God.” (1 Cor. 15:50). Jesus tells these that He has gone to prepare them a place in the Father’s house on high. (John 14:2, 3). But the place for man, the earth, already provided from the foundation of the world (Matt. 25:34). is a very different one from ours, of which we read, “Eve hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.”—1 Cor. 2:9; Isa. 64:4.

THE CALL TO THE SPIRIT NATURE.

Now we understand why it is that from Genesis to Malachi there is not one suggestion of a heavenly or spiritual hope for any natural man. Every promise is earthly. In Abraham’s case, for instance, we read, “The Lord said unto

Abram, Lift up now thine eyes, and look from the place where thou art northward, and south-ward, and eastward, and westward, for all this land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.”—Gen. 13:14-17.

St. Paul refers to this difference between the hopes of the spirit-begotten Church, founded at ‘Pentecost, and those of all others. Pointing to the faithful of the past, he declares that although they had God’s testimony to their faithfulness, nevertheless, they “received not the promise, God having provided some better thing for us, that they, without us, should not be made perfect”—Heb. 11:38-40.

As soon as we get our “better thing,” our higher reward of “glory, honor, and immortality,” in joint-heirship with our Lord as figuratively His Bride—then the worthy ones of ancient times will get their reward of resurrection to human perfection. Under Messiah’s Kingdom, those perfect men will be “princes in all the earth.” (Psa. 45:16). Then from the spiritual to the perfected earthly ones the blessings and instruction will descend for the poor, ignorant, selfish and superstitious world to help them, to uplift the obedient to the perfections illustrated in the perfected Worthies.

We have heard of the Sunday School teacher who told her class about heaven. about its pianos, harps, organs, horses and carriages, fruits and flowers, etc. We see that she was merely thinking of the blessings God has provided for the faithful and obedient Of the world” in due time.” She had no conception of the “heaven of heavens” promised to the faithful followers of Jesus in the “narrow way.” The Great Teacher explains that it is impossible to describe heaven with its beauties and charms. He said to Nicodemus, “If I ‘have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?”—John 3:12.

In line with this, the Bible makes no attempt to describe heaven itself, nor its inhabitants. We are merely told that “God

is a Spirit,” “dwelling in the light which no man can approach unto, whom no man hath seen, nor can see”—personally. (John 4:24; 1 Tim. 6:16). Men must discern God in His works—the noblest of which is the perfect man—made in His moral likeness, on the earthly plane. “a little lower than the angels” on the spirit plane. The most that His Word declares of our heavenly inheritance is that “Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him.”—1 Cor. 2:9.

But while refusing to inform us of the heavenly condition, God gives us a soul-satisfying portion. Through the Apostle declares (1 John 3:2), “It hath not yet appeared what we shall be; but we know that when He (the glorified Jesus) shall appear (at His second advent, in power and great glory) we shall be like Him; for we shall see Him as He is.” Others, not thus changed from human to spirit nature by the First Resurrection power, will not “see Him as He is,” but only as He shall be revealed in His providences and judgments. which every eye shall recognise.

How satisfactory! Beyond all that we could have asked or thought! “Like Him!”—what more could we ask? “Like Him” whom God hath highly exalted “Far above all principality and power and might and dominion, and every name that is named!” (Eph. 1:21). We stand amazed at such grace! Moreover, we can realise that He who called us to become “partakers of the divine nature” and joint-heirs with the Redeemer in His Mediatorial Kingdom has provided for our every comfort and joy in that heavenly state, the details of which we may not now grasp. Prophetically of these it is written, “I shall be satisfied, when I awake with Thy likeness.”—Psa. 17:15.

It is the hope, the desire, the aim of every one of us to make our calling and election sure—to so run that we may obtain that great “prize” of participation in the First resurrection. Of that resurrection we read% “Blessed and holy is he that hath part in the First (chief) Resurrection; on such the Second Death hath no power, but they shall be Priests of God and of Christ, and shall reign with Him a thousand years.” (Rev. 20:6). Let us have this in mind, that our participation with our Lord in the glories of the Kingdom is dependent upon our faithfulness here in following Him through evil report and through good report; through honour and through dishonor; in the bearing of the cross along the way of self-denial.

My Soul Be On. Thy Guard.

WHILE;, as the Apostle predicted, “perilous times: are upon us, in which some in the church will -stumble,” and some “fall,” and when “the love of many shall wax cold” let us not forget that it is “he that endureth (faithfully) to the end (of • his trial), the same shall be saved.” Remember the Apostle’s advice, to take trials and oppositions and misrepresentations cheerfully, joyously, patiently, knowing that, so endured, they will. “work: out for us a far more exceeding and eternal -weight of glory.” But, as the Apostle adds, ‘to secure such blessed results from trials, persecutions, and oppositions, we must remember to “look not at the things that are seen (earthly .things and prospects), but at things that are unseen (the heavenly and eternal things).” We are to endure “as seeing Him who is invisible.” Greater is. He that is with us than all -that be against us. (Hob. 11:27; 1 John 4:4-8). “Who is he that will harm you (really) if ye be followers of that which is good?” (Read I Pet. 3:13-16; Rom. 8:31-39). The opposition of evil can work only good to “the elect,” those who are called according to God’s purpose. To all who are of the true Zion the promise is, “...No weapon that is formed against you shall prosper.”

When that noble Servant of God, John Wesley, was zealous in opposing Satan, and preaching a full ‘consecration to God, he provoked Satan’s enmity, and the latter found mouthpieces amongst ambitious and zealous “false brethren,” who spread abroad vile rumours from time to time, not only assailing his teachings, but even his moral character. His plan was to make no defence. He argued that if he should engage in personal disputes it would be just what Satan would. want—a hindrance to his work. Finally, however, when a most malicious rumour reflecting’ on his moral character. was started by some prominent persons, and the entire work seemed likely to be greatly injured by it, his brother Charles and some others came to him and said, “John, you must answer this charge or your reputation is gone.”

John replied in substance thus: “No; I will keep right along with-My work. When I consecrated myself to the Lord, I-gave Him my reputation as well as all else that I possess. The Lord is at the helm! Our Lord Jesus, by His fatefulness, ‘made Himself of no reputation,’ and was sacrificed as a blasphemer and between outlaws, yet He •opened not His mouth. No, I will make no de-fence. A certain class, evil at heart, would believe the evil ‘reports regardless of my denials; and those thus alienated no doubt, as in the ‘early church, go 'out from us because they were not of us.’ The Lord knoweth them that are His, and will keep His own; and none shall ‘pluck them out of His hand. Besides the Lord may see that some are thinking of me, rather than of Him and His message which I seek to declare.”

Nothing is stronger in its power, either for helping or hurting, than; word. Gentle, kind, affectionate words are never lost, They give a forward impulse to good deeds, and they • are passed along, like coins that have a golden value.

M. -E. Sangster.

The White Stone Given The Overcomer.

“To him that overcometh will I give . . . a white stow. and in the stone a new name written. which no man knoweth save he that receiveth it.”—Rev. 2:17.

In ancient times. the Greeks and the Romans had a means of a white stone. This stone was divided custom of noting and perpetuating friendship by into halves, and each person inscribed his .name on the flat surface, after which the parts of the stone” were exchanged. The production of either half was sufficient to ensure friendly aid, even from the descendants/ of those who first divided the stone. A similar custom was sometimes observed by a king, who would break a white stone into two parts, one of which he would retain and the other part give to a special ambassador.

That part could be sent to the king at any time and would ensure aid. Thus the divided stone became a mark of identification.

Rev. 2:17 seems to refer to this ancient custom. The white stone signifies a precious token of the Lord’s love, and the new name written in the stone suggests the Bridegroom’s name. The statement indicates a special acquaintance with the great King of kings, secret between Himself and the individual. The overcomers are not to be recognised merely as a class—the Bride class but each-will have the personal favour of the Lord. Of this no one will know save himself and the King. There is an individual and personal relationship between the Lord and the overcomers, who may be said to-receive the mark of identification—the antitypical White stone—now, in this life.

This mark is the sealing of the Holy Spirit by which the Lord identifies the overcomers. While this is said to be a part of the final reward of the Church, yet him’ the very beginning of our experience we have this personal acquaintance with the Lord. The full seal of the Holy Spirit will be given in the Resurrection, when we receive the new body. Then we shall have the complete knowledge of. the name by which we shall be known to the Lord and He to us forever.

STUDY AIDS.

A quantity of secondhand books is now on hand for disposal, comprising several sets of the six volumes of “ Studies in the Scriptures,” copies of Pastor Russell’s Sermons useful Bible Dictionaries and Concordances.

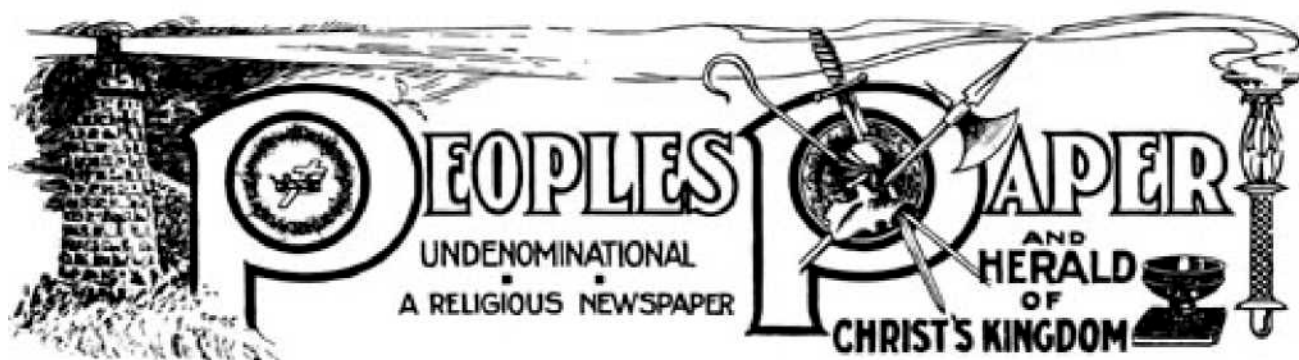
These books are in good condition, the “ Studies in the Scriptures” being of the attractive London edition, and all may be obtained at low cost.

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The Power of Example.

CONVENTION ADDRESS.

“Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.”—1 Tim. 4:12.

WE remember that Timothy was an elder in the Church, and St. Paul wished to impress on him the importance of Christian living, as the Apostle himself exhorted again in 1 Con 11:1, “Be ye followers of me, even as I am also of Christ.” We see by these words that there is an opportunity of each one claiming the name of Jesus, being a living example of what a Christian should be, and thus demonstrating not only to the brethren but to all men the power of the spirit of God in their lives. Thus, all in turn may be led to praise and glorify God in the day of their visitation, when I He shall pour out His spirit on all flesh.

This exhortation to Timothy is surely helpful to us at the present time, when we need every grace to stand, and by every means possible we wish to be. helpful to each other. So the Apostle has said, “Be an example in word.” There are Scriptures which prove that our general conversation indicates in many ways the condition of the heart. The Apostle James stated, “If any man among you seemeth to be religious and bridled his tongue, that man’s religion is vain—worthless.” a man thinketh in his heart so is he”; and “Out of the fulness of the heart the mouth speaketh.” Therefore, the unbridled tongue, speaking selfishly, enviously, bitterly, boastfully or slanderously, proves that the heart from whose fulness these overflow is unsanctified, unholy and grievously lacking of the spirit of Christ. The Psalmist wrote: “I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked are before me.” Experience teaches also that it is easier to control any other organ than the tongue. So skilful a servant is it that every ambition, passion and inclination of the fallen nature seeks to use it, as a servant or channel for evil. It requires, therefore, increased vigilance, wisdom and care on the part of the Christian to govern this member of the body and bring it into subjection to the new mind in Christ, that it may not be a hindrance, but rather a helpful member to himself and others; “for life and death are in the power of the tongue.” A few words of love, kindness helpfulness how often have changed the entire course of a human life, and even the destiny of nations. “A man bath joy by the answer of his mouth; a word in season, how good it is.”

Then again we are to be examples in conversation. This word “conversation” does not refer merely to language as it is now used, as the original meaning is conduct, and is so translated in the Diaglott. Our conduct relates chiefly to our manner, to the way we walk in the Master’s footsteps, to the way we act, in full, to our general deportment. We are to be examples in our gentleness of demeanour, considerate, kind, thoughtful of others, letting our light shine so that all may see that we have been with Jesus and learned of Him.

Our heavenly Father loved mankind, and while we were yet sinners gave the choicest treasure of His heart for man’s recovery. He still loves the World and is fitting the Church to be the blessers of mankind in future. So all begotten of God’s spirit should have the same disposition of the Lord; a transforming influence should be at work in their lives; an influence that will manifest itself even to those who are out of the way, those who are not blessed yet with the light of God. To bear patiently the failings of those about us with perverse tempers; to endure neglect when we feel we deserve attention, and ingratitude when we might reasonably expect thanks, are opportunities of showing forth the praises of Him Who has bought us and the spirit which animates our every action for good—“The Spirit of God,” “The Holy Spirit,” “The Spirit of Christ,” “The Mind of the Lord.”

The Christian is also to be an example in charity love. In Col. 3:14, the Apostle says that love is the bond of perfectness. Love is that which will unite all other graces and make them one complete whole. Every intelligent being, from the humblest to the most exalted, craves love. The dog craves his master's affection, and expresses his delight at any indication of it. A horse or cat will return your caresses; the young long to be loved, and the angels in all the glory of their state desire it. Our Lord Jesus delights to have our love, and the heavenly Father is pleased with the love we give from true and honest hearts through Christ, our Advocate on High. It is not only those in weakness, then, that crave love, but those in strength and glory desire it, too. What is this desirable thing so universally craved by every intelligent being? Possibly some tender hand has soothed a throbbing brow, we may call to remembrance a mother's love or the tenderness of a father's care, but beyond all earthly affection we have tasted the sweetness of the Divine love which provided for the ransom of the whole human race, and will reach even from the least to the greatest in due time—surely it surpasseth all other loves. In 1 Cor. 13th chapter, the Scriptures show that though we might have all other virtues combined, yet lacking this one, we would be as sounding brass or tinkling cymbals; unless prompted by love the putting on of the other virtues would be mere sham and hypocrisy. With love in the heart the Christian may prove loyal, though the flesh might be weak to perform the dictates of the heart and other qualities perhaps be lacking to some extent. The child of God, who is earnestly endeavouring thus to manifest and cultivate the spirit of the Lord, will indeed become more and more like His blessed Master. What contradiction of sinners He endured against Himself. How patiently He bore the shortcomings of His disciples in all meekness, and how faithfully He taught them and led them to follow in His steps. There was the perfect Pattern of that sacrificing love, which was set as a living example for us and all His followers during this Gospel Age.

A further exhortation is to be examples in faith. A Christian's faith is manifested to others in his conduct, his words, his course in life. The trial of our faith is not left to chance, for it is supervised by our Lord Himself, Who is pictured by the prophet as a Refiner and Purifier of gold and silver—that He may purify the antitypical House of Levi. So the Apostle Peter, in 1 Pet. 1:7 states: "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 and honour and glory at the appearing of Jesus Christ." We can see that God is not dealing with the world, but allows mankind in general "to lie in the wicked one"—1 John 5:19. Right clown through the ages God has paid no special attention to their conduct, except when it reached an extreme. Hence Satan, who was permitted to be "the prince of this world," by assuming to be an angel of light, is deceiving the world with strong delusions and lying wonders, which we are told would, if it were possible, deceive even the very elect. God purposely permits the Church to be subject to manifold temptations for the testing of the faith of each member, which is necessary because of the high station to which the Overcomers will attain. We may suppose that prior to man's existence the angels had no such trial of faith and patience, nevertheless, the time came when they were given a test of faith and which has continued during all of man's experiences. The primary cause of Satan's deflection, which resulted in his rebellion, was that he lost his faith in God, and pride came into his heart. He thought he could manage the universe better than the Almighty, and succeeded in getting control of our first parents, only to find that instead of bringing a blessing he had brought the curse of death on the human family—the penalty of sin—with all its train of misery and crime. Satan's career no doubt became a very important test to the angels when evil went on for centuries, for some of them preferred to materialise and live in human conditions, a direct violation of Divine arrangements, resulting from their loss of faith in God's wisdom and power.

Faith is a matter of cultivation and development. The same Apostles who cried out in terror gradually grew stronger and stronger in faith until, as the records show, they could, and did, trust the Lord in His absence as in His presence. In a similar way it should be a part of our daily lessons to cultivate trust in the Lord, to think of all the experiences in the past of those who have kept the faith, and all the promises in His Word, that thus we may become rooted and grounded and not moved away from the hope in Christ Jesus. Faith will be in proportion to our knowledge of the character of God. Since our test is for so brief a time—a few years—it must of necessity be a very severe one. God is subjecting our faith to great heat in order to separate the dross, and if we have not the faith to stand the trials then we are not of the class which God is looking for at the present time. "Without faith it is impossible to please God," but confidence in Him will lead us to weigh His words of promise, that we may understand the reason for these testings, and appreciate them as marks of His love for us.

We are also to be examples in purity. "Blessed are the pure in heart, for they shall see God." There is a purity that goes with all that pertains to God and His Word; a loftiness of impure which is not found elsewhere. Everything impure is contrary to God and to His Word. Purity is one of the component elements of Christian character, for the wisdom from above is first pure, then peaceable, gentle, etc.

In all these ways each of God's people should be living epistles; wherever they go they should be examples to the world. Whether they believe what we preach or not, there will be respect to some extent at least, and the example will bear fruitage in due time, if not now. So let every child of God, the young as well as the older ones, strive to be an example worthy of imitation, an example of earnest, faithful endeavour to copy the Master, a pattern of active zeal in the service of our God. We will not be able to be examples in the full sense while in the flesh, for we realise, and the

Apostle reminds us, that the new creature is still in the earthen casket, • which is so frail and prone to err. But thanks be to God, the merit of His dear Son is imputed to each one whose heart intentions are sincere and honest, and our weaknesses are hidden under His cloak of righteousness.

“Blessed are the Dead Who Die in the Lord.”

WITH the passing of our dear fellow-members in Christ beyond the veil, we are reminded more particularly of the Apostle's words in 2 Cor. 5, “For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands eternal in the heavens.” This gracious assurance and hope of attaining the heavenly inheritance is held out to all Christ's followers, who, throughout a life of consecration, fight the good fight, and keep the faith even unto death. Our Lord's own words are: “Be thou faithful unto death and I will give thee a crown of life,” and our belief is that this blessed condition has been gained by our Sister Warren, of Canberra, who finished her earthly pilgrimage: last December in full assurance of faith and submission to the will of God throughout a trying time of suffering in recent years, and particularly in the closing hours.

Our deep sympathy and Christian love is extended to Brother Warren and children in their great loss; and it is good to realise that they are consoled and comforted in having the assurance of the wondrous hope in Christ for their dearly loved one, and so “sorrow not as others who have no hope.” We pray that the bereaved ones may ever realise the Lord's sweet blessing bringing peace of heart and mind, as by faith they look beyond the present, to when God shall gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him.

The funeral arrangements were simple. The reading of the 23rd Psalm was followed by a -brief address prepared for the officiating minister, concluding with a prayer for God's blessing on the assembly. We have pleasure in presenting the address below, trusting that it may be a helpful witness to still more than those at the graveside, to a life laid down in faith and hope in Christ Jesus and the wondrous plan of redemption all centred in Him.

The address was as follows:—Our departed friend was a devoted wife and mother, and those intimately associated with her can bear witness to a faith which must be worthy of respect; something able to sustain in the severe ordeal of pain and suffering. A recital of various phrases such as “God knows best,” “Sometime we'll understand,” and “He giveth His beloved sleep,” uttered during the Gethsemane experiences causes one to inquire what is the basis for such unbounded faith in the Infinite.

Although not a member of any sect, her faith was based on the Scriptures, untrammelled by dogma and creed. God, infinite in wisdom, love, justice and power has a plan for the benefit of the whole human race. Not vindictive but greater love than a mother's, prompting in carrying forward a scheme to bless all the families of the earth..

Through one man's disobedience the curse followed upon the human race, hence the reign of sorrow, sickness and death. Those under the curse were sustained by a promise that all the families of the earth were to be blessed. Two thousand years ago the Lord Jesus came from heaven to earth, “Glory to the new born king,” sang the angels, but, wait, men crucified the Messiah, the forces of evil seemed to triumph; however, death. was swallowed up in victory.

Our Lord, the first fruits of them that slept, sits waiting until the time is due to set up His kingdom. The interim is devoted to the selection of a Church, the Bride of Christ; out of all denominations a class will be garnered as associates to rule and bless the people of earth.

Look round in the earth to-day; “change and decay”; man's impotency manifest everywhere; the old world is passing away. The kingdoms of earth are falling, a new world or order is gradually assuming shape; a righteous government is being set up; the King is at the door. The “Prince of Peace” will take control of earth's affairs; a stone cut out without hands shall become a mountain and fill the whole earth; Christ and His Bride, the Church, will dispense justice. No barriers of race and creed but a new world or order wherein dwelleth righteousness. No pain, sorrow or death there, but peace, joy and happiness for evermore. “Thy Kingdom Come.” Then with the Apostle exultingly say. “O death, where is thy sting. O grave thy victory.”

Seed-Time and Harvest.

We are sowing, ever sowing,
Something good or something ill
In the lives of those around us—
We are planting what we will.
Not a word we say falls fruitless,
Not a deed we do decays;

Every thought and word and action
Will be found in future days.

When perhaps the hand that sowed them
Shall itself have ceased to be;
Still the record of their being
Will live on eternally.
Grant, then, Lord of all the harvest,
That the seeds we daily sow
May refresh the hearts of others
Spreading blessing as they grow.

May each thought and word and action
Be the growth of Christian love,
To be found in coming ages In
Thy garner-house above!

Treasured there, in
Thine own keeping,
Just to prove our love was true;
For the motive gives the value
To the meanest thing we do.

CM.

When we are most filled with heavenly love, only then are we best fitted to bear with human infirmity, to live above it, and forget its burden.—Maria Hare.

PEOPLES PAPER.

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“IN EVERYTHING GIVE THANKS.”

ONCE again at the termination -of the Melbourne Christmas Convention season, we rejoice and render grateful thanks and heartfelt appreciation to our gracious God and Father for another -blessed season of fellowship enjoyed in association with His people from other centres. The pervading spirit of love toward the brethren, borne of that seal of sunship and earnest of the Spirit was most marked, and its blessed influence was indeed a stimulus,[^] urging all to an even greater degree of loyalty, love and devotion in the cause we so deeply prize. Surely the bond of Christian love is drawing all of God's faithful children closer in these latter days, and it was this beautiful evidence at our gatherings which enabled all to feel in fullest measure how blessed is that tie which binds our hearts in Christian love.

We desire to heartily thank the dear brethren who journeyed long distances in order to enjoy sweet fellow-- ship, and who displayed that loving spirit of sacrifice toward us as they sought to encourage, exhort and strengthen their fellow members in this city. The ad-dresses given and the studies which engaged our attention were such as to inspire and yet remind: us that- we have not yet finished our course.) -We were reminded of the sanctifying effect which the of God has to those who faithfully continue in that Word and as expressed in the beautiful chapter 17th of St. John's Gospel. were also directed to the importance of the power of example as recorded in 1 Tim. 4:12; and that our every manner of life Should inspire the fellow-members to greater heights respecting Christian development and service. -Our attention was also drawn to the life of Joseph and God's special dealings with this lowly character, and how our heavenly. Father's purposes and Designs, often seemingly adverse and not understood, eventually prove His love and wisdom when brought to fruition. Thus we were. encouraged to a stronger exercise of faith that can trust the Lord even when we cannot trace His designs for us at the time. We were indebted to another brother who, in pleasing references to incidents in the nature of anecdotes, sought also to encourage particularly the younger 'northers present, and how we were all reminded of the fact that although the narrow way is a path of hardship -and often rugged and thorny, yet in 'our devious and winding uphill passage, we every now and again come upon some refreshing. nook and resting place where we may rest awhile before resuming our strenuous climb along the strait and harrow path until eventually, if ,we faint not, we arrive at the celestial city, the eternal abode of the truly faithful. 'the power of prayer and the necessity to more and. more value this great favour and privilege was stressed along the line of the sample, prayer given us by our Lord. We were encouraged to continually seek the throne of grace ever available for chose who abide in Christ and have God's Word richly abiding In them, thus enabling us at all times to pray aright. The value of prayer respecting one another's interests was also expressed in line with our Lord's Prayer to the Father regarding His chosen disciples, and all who would believe into Him through their word. In this connection the words of Hymn 143. were. found to be most appropriate—"Let 'us pray for one another."

We were privileged to spend helpful times in consideration of the Bible studies •on Gal. 6:1-10; 2 Tim. 2:1-13; and Psalm 97. In the various Scriptures which we believe were heartily appreciated and. proved profitable, we noted again the loving manner in which -the Christian must at all times view the fellow members, as the strong would assist the weak, bearing one another's burdens, and thus seeking to fulfil the law of Christ. It was noted also that- at the same time.. each have individual burdens which even the brethren cannot bear for us, as they relate. to our own personal responsibility, and that-we must not be found leaning upon the brethren. We were exhorted to press along and not become weary in well doing, for in due time we would reap. our reward if we faint not. Meanwhile in our sojourn here we were enjoined to do good unto all as opportunity offers, hut particularly to the "household of faith."

Another study brought to our attention the wondrous grace of our -Lord, of which .we are-privileged to par-take, not to selfishly enjoy, but rather that it might zealously affect us as all would go forth in the service of .-Christ and be found faithfully witnessing to the cause of truth and righteousness. The need of courage in enduring the hardness of the way was stressed, and the need of lighting the good-fight of faith lawfully. according to the injunctions and precepts of God's Word was seen to be essential if we hoped to -be victors in the race. As the Apostle Pauls. says"If we be dead with Christ, we shall also live with Him - if we suffer with Him we shall also reign with Him!"

The final study for the Convention,— Psalm 97—revealed God's plan and purpose as related to the closing days of this harvest period down to the time when the Church shall be gathered, when the law of God shall go forth front

Zion and the word of the Lord front Jerusalem in fulfilment of the great "Abrahamic Promise" which provides for the-setting up of Christ's Kingdom and the uplift and blessing of the poor groaning creation. Meantime -we noted,[^] as an evidence of God's Kingdom coming gradually into operation and His righteous judgments -beginning to be manifested, that on this account the nations are becoming more and -more restless, fearful and dissatisfied, as they strive to adjust affairs according to their sense of justice and equity. We saw daily the darkness and gloom deepens with perplexity on every hand, while the preparatory stately workings of our God are causing men to wake up to a sense of right and wrong, yet in their ignorance of the approach of the incoming kingdom of Christ and its objects, mankind are striving to bring about their own selfish devices and ends. 'Thus the wrath of God is beginning to thunder from heaven and

causing men's hearts to fail them as they fear and quake while groping in darkness and despair. We rejoiced as we realised again that eventually mankind will come to see God's righteous judgments abroad in the earth, and then all the inhabitants will learn divine principles of justice, love and goodwill toward their fellowman, and when all the world will come to recognise the glory of, the Lord in clearer light and at last attain to that earthly perfection of human nature as was the heritage of our first parent before sin entered into the World.

Not the least pleasing feature of the Convention was the happy occasion as all assembled on the Sunday morning to witness a dear Sister symbolise her consecration 'by being immersed in the waters of baptism. We rejoiced at this outward evidence and token of a sincere, earnest, loving and devoted heart of one who has 'been for some time a noble example in our midst, and who desired, in the presence of God's people, to witness that inner consecrated condition of heart and mind of which the immersion was but a symbol. We heartily thank our Heavenly Father for this witness and the gladness and rejoicing that has been 'brought to our Sister's home in consequence.

The parting scenes came all too soon, and as the session came 'to a close with the usual love feast and the singing of appropriate farewell hymns, it was evident that the privilege and blessings experienced in happy Convention were such as to manifest hearts filled with love -to overflowing, and no doubt words failed to adequately express the inmost feelings as with the final hand shaking we reluctantly left the holy precincts, realising that the lessons gained must now be put into operation as each 'and all would go forth and witness that we have been with Jesus and learned of Him.

We heartily thank all the dear brethren who in one way or another so ably assisted and thus made the occasion such a profitable and joyous one. All realised to the full that all their blessings were at the gracious hands of God, and that the great Head of the Church, true to promise, had indeed served His brethren as they gathered round. the carcase in expectancy of hope and rejoicing.

The several messages of love, together with appropriate verses of Scripture sent from 'brethren who could not attend the meetings, as well as from the dear friends in Adelaide and Digby, were most heartily appreciated, and. in return the Melbourne brethren desired to send along as one general greeting the words of verses 9 to 11, of Psalm 91, together with their Christian. love and gratitude.

May 'God's richest blessing attend the dear brethren everywhere, and the year we have now entered upon prove to 'be one of increased love and zeal in joyful service for Him Who has. promised us so rich an inheritance.

CONVENTION NOTES.

The following given by one of Our friends at the fellowship meeting, “Favourite Hymns and Why,” is typical of many helpful thoughts expressed throughout the Convention gatherings.

The majority—to me—are beautiful, having helpful lessons along one line or another, reminding us of God’s great love to us, or of our duty and privileges, ‘both toward Him and one another, and often they help us, in that they reprove, making so plain to us our shortcomings in one direction or another. Two that have been a good deal in my thoughts of late are:

“Go Bury Thy Sorrow,” 63.

“I Know not What Awaits Me,” 108.

The former reminds us of our duty and privilege as Christians to forget self and the interests of others, and . with the latter as we sing, “That every joy He sends _me, comes a glad and sweet surprise,” we are reminded of what a lot of surprises we do get, for many are the joys that come to us, although nothing was -promised other than a narrow and difficult way.

“In the world ye shall have ‘tribulation,” said our Lord— John 16:33.

There is the reminder for us also to see that we keep self in the condition that we do not accept and look upon these joys as our due, but rather let them come as the little hymn puts • it, “glad and sweet surprises.”

If we do find ourselves beset with sorrows and troubles they are more than offset by the joys of truth that the poor world knows nothing of, and then there is, too, the compensation that comes as we enter into the cares and sorrows of others, for it would seem to be impossible to be able to .comfort or ‘brighten the lives of others without benefiting self. Truly it is more blessed to give than to receive.

Correspondence,

N.S.W., Jan. 22, 1933.

Dear Brother,—I received your kind letter yesterday, and the Testament and cards a few days before. Please send two dozen more cards, one dozen of “A Child’s Prayer,” and one dozen of “My Prayer for Thee.” These are lovely cards, and my friends seem to appreciate them very much.

The Testament is a very nice one; I got quite a surprise when I opened it, and saw how it was arranged, and with marginal notes. It is a nice type for my eyes, and will not bother further with any other just now. Yes, I like the Diaglott, but the type is so very faint for my eyes. I had not known its value till some little time ago; it is really a splendid book, nicely set up, with its printers’ marks for a guide, which I did not understand for some time. You see, brother, I had very little schooling, as I was very delicate in those days, and now I am getting on in years. It is really wonderful how the Lord guides us to understand His Word when we put our trust in Him. We know that our Father does not call many wise men to be partakers of His Kingdom, but chiefly the poor of this world, rich in faith and full of love for Him by keeping His’ commandments, which are not • grievous. The Lord’s sheep hear His voice and love to follow Him.

Thank you very much for the little paper you enclosed, “Humility in Service”; I enjoyed every bit of it, and it was nice to be able to read it over again. I noticed the wonderful eye-cure mentioned, but my doctor tells me that my eyes will never be as good again as they have been, yet he says they will get much better.

Ten shillings is enclosed for the Testament and cards, also a few stamps, and any change can go towards the Work for the Master.

I now close with warm Christian love to yourself and the brethren, and remembering you in my prayers.—Your Brother in Christ, B.J.

Tasmania, 22/1/33.

Berean Biblical Institute.

Would you please send me along the following free literature:—“Our Lord’s Return,” “Perplexed Humanity’s Only Hope,” “Do the Dead Know Anything?” “God’s Great Plan of Salvation and Restoration.” Finding the other little writings very helpful, I would very much like some more.—From yours truly, M.P.

N.S.W., 27/1/33. Berean Biblical Institute.

Dear Brethren,—I am sorry I am late with my subscription again for the “P. Paper,” and I find it so helpful, and such good reading in them. My sister and I are so thankful for the food we get from books and papers as we are isolated ones, and cannot meet very often our-selves. It is His will, and we must learn to lean wholly on our blessed Saviour. I pray God to bless you all and keep you in His care. •

Enclosed please find postal note for — 2/6 for “P.P.” and please send me a small hymn book without music. Please use the rest for the good work.

Your sister by His grace, _ M.A.

“The Lord be With you!”: steals the benediction’
With solemn splendour like a falling star;^
In morns. of joy and midnights of affliction,
It breathes its echoed sweetness near and far.

“The Lord be with you!” when the shadows hold you;
And prove His loving power to soothe and bless;
When dangers darken and when fears enfold you.;
“The Lord be with you!” in His tenderness.

The Prayers of the New Creation.

(Continued from January issue)

“THY WILL BE DONE ON EARTH.”

This petition offered from the heart implies- that the one offering it has made a full consecration of his will, his heart, to the Lord; and that as he hopes for the Kingdom by and by to come and subdue all unrighteousness and to establish the Divine will from sea to sea, and from pole to pole; so now, the petitioner, being in accord with the Lord's will, and thus wishing that it might be universally in control, will see to it that this will is ruling in his own heart; that in his own affairs God's will is done to the best of his ability in his earthly condition, even as he hopes to have it perfected in the Kingdom soon to be established.

No one can intelligently and honestly offer this petition, unless he both desires and endeavours to have the Lord's will done in himself while on earth. Thus a blessing comes to the one who offers this petition before he has asked any special blessing upon himself Or others. The mere thought of the Divine arrangement brings a blessing, a peace, a rest, a satisfaction of heart.

“GIVE US THIS DAY OUR DAILY BREAD.”

The thought in this petition seems to be that of continual dependence upon the Lord, day by day, for the things needed—accepting for each day the Lord's providential care and direction of our affairs. Daily bread should here be understood in the broad sense of food and raiment—things necessary. The Lord's people, who recognise Him as their Father, must trust Him as children, while seeking to use the various instrumentalities and opportunities within their reach. They are to provide the things necessary for themselves, yet to recognise the Divine provision and care which has pre-arranged matters so as to make their present conditions and blessings attainable.

Agnosticism and Higher Criticism in general may deny, if they please, Divine providence in connection with the grains and other supplies for man's necessities; but the eye of faith sees behind these supplies the Love, the Wisdom and the Power of God, making ready for man's necessities, and giving the things necessary in such a manner as will be for the advantage of mankind —through sweat of face, etc.

“FORGIVE US OUR SINS.”

To petition the Lord for forgiveness of sins implies that we are at heart opposed to sin, and that any sins committed have not been wilful; and that the Lord, according to His Covenant of grace with us, agrees to accept the intention of our hearts instead of the actual, full, complete, perfect obedience to the Divine requirement, in thought, in word and in act. This petition, then, signifies that we recognise that the Robe of Christ's righteousness granted to us has become spotted or sullied; and that we desire to be cleansed, so that we may again be “without spot or wrinkle or any such thing.” This cannot refer to wilful sins, for as the Apostle explains, “If we sin wilfully, after that, we have received the knowledge of the Truth, there remaineth no more sacrifice for sins,” and hence, no more a basis for forgiveness; and the end of wilful sin is the Second Death. (HO). 10:26). It is, however, proper to re-, mark that there are what might be termed mixed sins—sins in which a measure of wilfulness may have continued with a measure of ignorance or inherited weakness.

In the case of such sins the Lord expresses His willingness to cancel the wrong upon its being promptly repented of; but He reserves to Himself the giving of stripes, or chastisements appropriate and necessary to His child as an instruction in righteousness and correction of weaknesses, etc.

Happy are they who, with growth in grace and know-ledge, find their hearts so fully in accord with the principles of the Divine arrangement that they will never transgress with any measure of wilfulness; but blessed also are those who, finding some measure of wilfulness in their deflection from, the Divine rule, are pained thereby, and who, as the Apostle says, are led to discipline or correct themselves that they may the more quickly learn the lessons, and bring their bodies more completely into subjection to the new mind—”I keep under my body. and bring it into subjection, lest that by any means, when I have preached to others. I myself should be a castaway.” “For if we would judge ourselves, we should not be judged.” 1 Cor. 9:27; 11:31.

“THOSE WHO TRESPASS AGAINST US.”

As we are imperfect and cannot keep the Divine Law,, so likewise others are imperfect. As the degrees of deflection from the Divine Law vary With the degrees of the fall, so also we must expect that the trespasses of ourselves and others, one against another, will vary, according to the natural temperament, weakness, etc. As we realise that we have received, and will still need Divine compassion and mercy in respect to our shortcomings, so the Lord teaches us that we must exercise similar benevolence toward our fellow creatures, both in the Church and outside.

Elsewhere He lays down this rule very stringently, that if we do not from our heart forgive those trespassing against us, neither will our Heavenly Father forgive us our trespasses. Thus the Lord would develop in His consecrated people the spirit of the Father, even as He instructed us, saying, “Be ye perfect, even as your Father which is in Heaven is perfect.”—Matt. 5:48.

Perfection is to be the standard. However far short of it we may come, we can have no lower standard; and in proportion as we are striving for that standard and realise our own weaknesses and imperfections, we should: have proportionate compassion upon fellow creatures and. their shortcomings toward us. This is love, sympathy, compassion; and whoever does not attain this degree^ of love which will have. compassion upon others and their weaknesses, and which would be ready, and glad to forgive them, is deficient in love; and whoever does not succeed in this matter to the extent of being-able to love his enemies, so as to even pray for them, that person fails to reach. the mark.. of character which the Lord demands. and he may be sure that his own deviations from perfect rectitude will not be overlooked; for he is lacking in the^ one important quality of love, which covers a multitude of sins of every kind. • None, surely, will gain a .place in the Kingdom. class, in the Bride class, except those who have this forgiving quality, this quality of love.

“BRING US NOT INTO TEMPTATION.”

We are.to remember the words of the Apostle (James 1:13) to the ‘effect that God tempteth no man, and are to apply this thought to our prayer. So our prayer will not signify that we fear that God will tempt .us; but that we ,..treat- Him that He may guide our steps, our cares in life, so that .no temptation, no trial, shall come upon us that would .be too severe for us; that He may’ bring us by a way in which we shall not be tempted above that we are able, and provide a way of escape when we are sore distressed. ‘The Apostle assures us that this is the Divine will; and that such a prayer would be in accordance with it. He says that God will not suffer us to be tempted above that we are able, but will with . every temptation provide also a way of escape. The temptations are of. the Adversary, and of our own fallen natures—through our own flesh, and through the weaknesses of others. God is not responsible for these; but lie is able to guide the way of His people that they shall not be overwhelmed in these natural difficulties, weaknesses, besetments, nor by the wiles of the Adversary.

“DELIVER US FROM THE EVIL ,ONE.”

There never was a time when there was greater need of this petition than at the present. The Evil One is specially seeking to trap and ensnare the Lord’s people at the present time.; and the Scriptures inform us that God is permitting this; and that thus He is sending strong delusions upon the world and upon the nominal church. Our Father is permitting this because the time has come. for a complete separation of the “wheat” from the “tares.” He has

promised, however, that those who are truly. of the “wheat” class—the sanctified in Christ Jesus, who are seeking to walk in His steps—shall not be stumbled, shall never fall, but shall have an abundant entrance ministered unto them into the everlasting Kingdom. The question, then, is one of loyalty of heart to the Lord.

The trial of this “day shall try the work of every man (in the Church). of what sort it. is:” This trial will be so severe that if it were possible the “very elect” would be deceived; but this will. not be possible, for the Lord will specially care for these. Nevertheless; the Lord will be inquired of by His people in ‘respect to these matters which He has already promised, and as they pray, “Deliver us from the Evil One,” they surely will labour in the same direction. It is our expectation that very shortly now the. forces of evil will gain much greater strength than at present .with all deceivableness of unrighteousness.” Meantime, onr Lord is staying the adverse forces that Hie true people may put on the armour of God and be able to stand when the evil day shall come (Concluded)

Ransom—Ransom Price—Sin Atonement.

BUT one Ransom-price was arranged for by our Heavenly Father and provided for in the death of His Son, our Lord Jesus Christ. That Ransom-price is for the sins of the whole world. But the world has not yet gotten its share of the benefit of that Ransom-price provided more than eighteen centuries ago; for it still “lies in the Wicked One.” (1 John 5:19.) Our Lord, knowing the Father’s will in this matter, declared, “I pray not for the world, but for them which • thou bast given me.”—John 17:9.

‘The application of the merit of the Ransom for the Church was made when our Lord Jesus “ascended up on High and appeared’ in the presence of God for us” —the Church class. (Heb. 9:24.) His application of His merit for us was manifested by the Pentecostal blessing, which has since continued with all of the “us” class, begetting these to the new

nature, as joint-heirs with our Redeemer.

Our great High Priest will not make application of His Ransom-merit on behalf of the world until the end of this Age, until He shall have finished the use of it on behalf of the Church—now enabling those drawn of the Father to “present their bodies living sacrifices, holy and acceptable to God, their reasonable service.”—Rom. 12:1.

During this Age, He accepts, therefore, as part of His own sacrifice, the offering of the Church. This enables this class, as referred to by the Apostle (Col. 1:24), “to fill up that which is behind of the afflictions of Christ for 11 is Body’s sake, which is the Church.” Thus, suffering with Him in this present time, they will shortly be glorified with Him in His Kingdom as His Bride.

To recapitulate: The Ransom-price is one thing, and the Sin-atonement made with that Ransom-price is quite another. The Ransom-price for all was provided by our Lord in the work finished by Him at Calvary. The appropriation of the Ransom-price is two-fold:—

- (1) In this Age, for or on behalf of, the Church.
- (2) In the coming Age, for the sealing of the New Covenant with Israel, which will be open for acceptance by all the families of the earth—all nations.

The Atonement, so far as God is concerned, all proceeds from the Ransom-price provided at Calvary. The first application of that price was made after our Lord ascended up on. High, when He appeared for us, His Church. The second application of the Ransom-price will be at the close of this Age, when, as the Great. Priest, He will mediate the New Covenant with the House of Israel and the House of Judah. This Covenant is different from the Covenant under which the Church is developed, namely the Abrahamic Covenant, which has no mediator, and which is a Covenant of sacrifice, while the New Covenant is a Covenant of Restitution, to return man to his original condition ‘of perfection.

THE PRAISE BELONGS TO HIM.

I know if I am chosen to joint-heirship with my Lord,
To reign with Him in glory, to receive that great reward;
If after all my weaknesses a crown for me He'll claim,
I know that choice will surely bring great glory to God's name.

If I had been more worthy, and my stumblings had been few,
When men gave God the glory, they'd have praised my virtue, too;
If I'd ne'er lost a battle, or had never missed the mark,
As they talked about His goodness, mine, also, they'd remark.

But my being so deficient, in thought and word and deed,
Means He'll get all the glory—He deserves it all, indeed.
When they see this weak mortal raised to such immortal heights,
What praise will rise to Him who in such nothingness delights!

I know that when my Saviour did return to Heaven above,
And was crowned with wondrous glory, it did prove His Father's love;
But thinking of Christ's merit, and His sinless life of grace,
'Twas no wonder that Jehovah chose Him for such a place:

With me it is so different; I have not one thing to plead,
That I should be more honored than another bruised reed;
And truly there's no reason to give me a mite of praise;
To Him belongs all glory for the joys which crown my days.

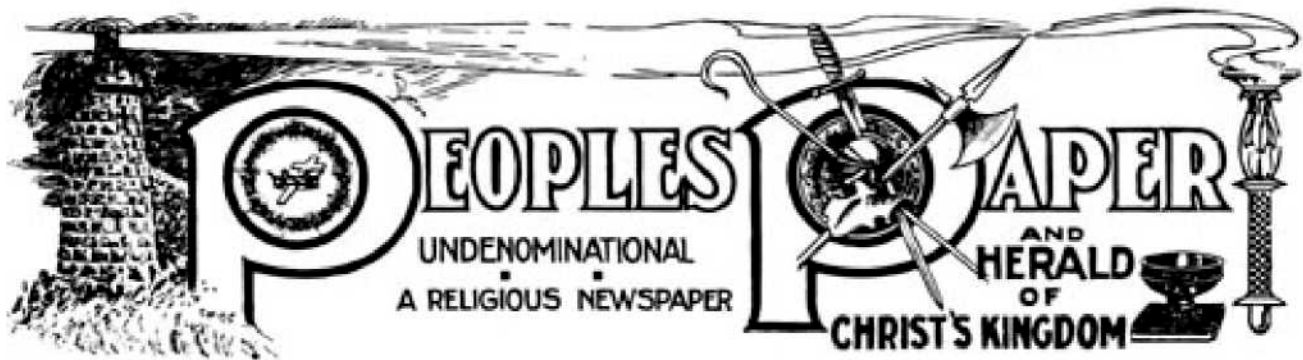
If you knew all my failings, and my blemishes so vile,
And saw the loving patience my Father shows the while,
'Twould amaze you beyond measure to think He could or would
Make me an able servant who should do His people good.

But if to Him such praise is due because of what I am—
Because of such a weakling He has made a stronger man,
Then what will be His glory when He's raised me higher still,
And crowned me with His choicest on the top of Zion's Hill?

That all these years of striving find me so imperfect still,
Does not speak much to my credit nor give a happy thrill;
Where I appear as worthy 'tis because His grace is there,
And in the praise and glory I deserve no part, no share.

I hate my faults and failings, and I fight them day by day, '
But from self with all its weaknesses I cannot get away;
Despite this fact, He uses me—beyond is still more grace—
And hosts will tell His glory—His who found poor me a place.

BENJAMIN H. BARTON.



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The Peace of God.

“And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus.” — Phil. 4:7.

PEACE is defined to be a state of quiet, or tranquillity, freedom from disturbance or agitation—calmness, repose. Such a state of mind our text affirms of God. His is a mind tranquil, calm, undisturbed, never agitated, nor even wearied, nor perplexed by any - of the cares of His vast dominion. Yet this perfect peace of God, the Scriptures show, is due neither to the fact that there are no disorders in His vast domain, not yet to any stoical indifference to pain or pleasure, but rather to that perfect poise of His glorious attributes which makes Him Master of His situation as Sovereign of the whole universe.

Have we admired the coolness and calm self-possession of a great general, such as Grant or Napoleon, in the midst of confusion and smoke of battle? Or of a great statesman, such as Gladstone or Bismarck, in the midst of national perplexities and perils? Or of skilled physicians or others in critical times and places? These are only faint illustrations of the peace of self-possession and self-confidence which rules in the mind of God. He is never confused, bewildered, perplexed, anxious or care-worn, nor in the least fearful that His plans will miscarry or His purposes fail, because all power and wisdom inhere in Him.

The scope of His mighty intellect reaches to the utmost bounds of possibility, comprehends all causes and discerns with precision all effects; consequently, He knows the end from the beginning, and that, not only from philosophical principles, but also by intuition. •As the Creator of all things, and the originator of all law, He is thoroughly acquainted with all the intricate subtleties of physical, moral and intellectual law, so that no problem could arise, the results of which are not manifest to His mind. “God is light, and in Him is no darkness at all.”—I John 1:5.

God, the Creator of all things, is also the competent Sustainer of all things. In silent grandeur, from age to age, the whole physical universe fulfils His will, without a suspicion of disorder or mishap; and the same power is pledged for its sustenance throughout the eternal future.

Thus from His own vast, inherent resources of power and wisdom, springs the peace of God. But not from this source alone is the divine peace; for peace is the certain concomitant of inherent goodness. God is the impersonation of every virtue and every grace; and consequently He has the blessed satisfaction and peace of conscious moral perfection as well as inherent wisdom and power.

GOD’S EMOTIONAL NATURE.

Yet we find this peace of God coexisting with much of disorder and trouble. As a Father He shows us that He bears a Father’s love to all His intelligent creatures—“the whole family [of God] in heaven and in earth”—and that for His “pleasure they are and were created.” (Eph. 3:15; Rev. 4:1 1.) He created them in His own likeness—with the same mental and moral attributes, so that He might have communion and fellowship with them as sons, and they with Him as a Father, that thus, in mutual fellowship and communion, the Creator and the creature might find pleasure, happiness and delight.

This likeness of God includes in all not only the same mental faculties, but also the free exercise of the same in the formation of character. A creature incapable of thus forming character would not be in God’s likeness. And for the purpose of developing character, the alternative of good and evil must be placed before him. The right and the wrong principles of action must be discerned, and the individual -left free to his own choice in the matter, that the pleasure of

God may be realised in the virtuous character resultant from the free choice of righteousness.

Since the love- of God for His -newly created- and innocent creatures is akin to, but much stronger than, the love of an earthly parent • for an innocent infant, and since that loving interest and solicitude does not grow cold as the creature advances in years, • but earnestly watches for the development of the principles and fruits of righteousness, it is manifest that, like an earthly parent, God experiences the sense of either pleasure or pain, . according as His free, intelligent creatures choose the right -course. or the wrong. Of this we are fully assured, not only by thus reasoning from the fact of Ills Fatherhood, but also by all of those Scriptures which speak of some things as abomin-able, displeasing, hateful, and despicable to Him and as giving Him no pleasure; which say that His anger burns against them, and that His indignation and wrath wax hot, even to their destruction. Other Scriptures speak of His pleasure, love, joy, and delight, in pleasing things—in the principles of righteousness and those who obey them—the appreciation of pleasurable emotions of an opposite character, for pain and pleasure may properly be considered the ebb and flow of the same emotion.

These exhibitions of the mind of God indicate clearly an emotional nature in the Divine Being, of which fact we might also judge from the realisation of our own emotional nature, since man was created in God's image. No, God is not a God of stoical indifference, insensible to the emotions of pleasure and of pain; but the perfect poise of His attributes preserves the equilibrium of peace under all circumstances, whether of pain or pleasure.

GOD'S PEACE UNBROKEN BY ETERNAL DISCORD.

With this thought, then, let us consider the circumstances under which the marvellous peace of God has been perpetually maintained. The deep-laid plan of God in all His creative-works required long aims [ages] for its accomplishment. Across the vista of ages He saw in His purpose the glory of an intelligent creation in His own likeness, established in righteousness and worthy of His gift of eternal life. He therein saw the mutual pleasure of the Creator and the creature, and with a peaceful patience He resolved to wait for the glorious consummation.

As the plan developed and time rolled on, the free Moral agency of His creatures, misused by some, was enabling them to develop evil characters. By this means discord was introduced into His family—"the family [of God] in heaven and in earth"—all His creatures, angels and men; and the family was divided, some holding to righteousness and some choosing to do evil. But such a contingency was one of the foreseen necessities of the far-reaching plan, the glorious outcome of which was, in the divine judgment, worth the cost of all the trouble and loss which He foresaw.

What a dreadful thing is family discord. How a prodigal son or a wayward daughter often brings. the grey hairs of the human parent down with sorrow to the grave! Ah! the heavenly .Father knows something of such sorrow.; for He saw Satan, one of his sons (Isa. 14. 12), an angel of light, fall as lightning from heaven. (Luke 10:18.) For six thousand years, at least, that son has been in open, defiant rebellion against God, and most _actively and viciously engaged in inciting further rebellion and wickedness. He saw many of the angels leave their first estate (Jude 6) and become the allies of Satan, and then He. also saw the whole human race fall into sin. Did ever any human parent find such a. conspiracy—so virulent and hateful—spring up in his family? Surely not!

Then God found it necessary to perform the unpleasant duties of discipline. In His justice He must disown the disloyal sons and deal with them as enemies. Though all the while His Fatherly love was preparing to bless the deceived and fallen ones when the purposes of redemption should restore the repentant to His favour, love must be veiled, while only stern. relentless justice could be manifested. This has been no pleasant duty, nor has the attitude of the sinner been pleasing to Him.

Consider the love against which these recreants sinned.. Though from God cometh every good and perfect gift, His favours have been despised, His love spurned. His righteous authority conspired against and defied, His character maligned, misrepresented, made to appear odious, hateful, unrighteous, and even despicable. Yet, through it all the, peace of God continues, and for six thousand years He has endured this contradiction of sinners against Himself.

And still, O, wondrous grace,,! His love abounds; and it is written that He so loved the world, even while they were yet sinners, that He gave His only-begotten Son to die for them; and that through Him judgment (trial) is also to be extended to those angels that fell. with the exception of Satan, the leader and instigator of the whole conspiracy—the father of lies.—john 3:16; 1 Cor. 6:3; Jude 6; Heb. 2:14; Rev. 20:10, 14.

GOD'S PEACE COMPATIBLE WITH SORROW.

This gift of divine love was another indication of the cost to our heavenly Father of His great and marvellous plan. Not only did He behold the fall into sin of a large proportion of His family, but their recovery cost the; sacrifice of the

dearest treasure of His heart, and the subjection of this beloved One to the most abject humiliation, ignominy, suffering and death. Again the illustration of a parent's love assists us in comprehending the cost of this manifestation of Jehovah's love.. With what tender and yearning emotions of love must He have made this sacrifice. of His beloved Son, in whom He was well pleased? In addition to all the graces of character manifested since the very dawn of the being of the Logos, was now added the further grace of full submission to the divine will, even. when the pathway pointed out was one of humiliation and pain.

Ah did the Father let Him go on that errand of mercy without the slightest sensation of sorrowful emotion? Had IN no appreciation of the pangs of a Father's love when the arrows of death pierced the heart of-His beloved Son? When our dear Lord said. "My soul is exceeding sorrowful, even unto death," and again, "Father. if it be possible, let this cup pass from me:: nevertheless, not as I will, but as thou wilt." did it touch no sympathetic chord in the heart of the Eternal? Yes, verily the unfeigned love of the Father sympathetically shared the Lord's sorrow.—Matt. 26:38, 39.

The principle taught in the divine Word, that true love weeps 'with those that weep and rejoices with those who rejoice. is one which is also exemplified in the divine character. The immortal Jehovah 'could not Himself die for us, his divine nature being proof against death. And even if He could have died, there would have been no higher power to raise Him out of death. Thus all creation would have been left forever without a Governor, and only disaster and ruin could have ensued. But God could and did sacrifice at great cost to His loving, Fatherly nature, the dearest treasure of His heart; and thus He manifested (I John 4-9) the great love wherewith He loved His deceived and fallen creatures. if this sacrifice cost Him nothing. if it were impossible for His mind to realise any painful emotion, even under such a circumstance. then the gift of His Son would be no manifestation of His love; for that which costs nothing, manifests nothing.

Our Lord Jesus also manifested His great sympathy for the Father in the misrepresentation of His character, which He has so patiently endured for ages. It was the one effort of His life to glorify the Father and to rectify among men the false impressions of His glorious character—to show to men His goodness. benevolence. love and grace. and to lead them to love the merciful God who so loved them, even while they were yet sinners. as to seek them out and to plan for their eternal salvation.

GOD'S PEACE SELF-CENTRED.

Yes. there has been great commotion in the disrupted family of God—commotion in which the Lord declares He has. had no pleasure (Psa. • 5:4); but, nevertheless. the peace of God has never been disturbed. In the full consciousness of His own moral perfection, His unerring wisdom, His mighty power, and with the fullest appreciation of justice and the keenest and most ardent love of the beauty of holiness, patiently and peacefully. He has endured the contradiction of sinners against Himself for six thousand years.

But during the seventh millennium, according to the divine purpose. it will be the joyful privilege of our Lord Jesus fully to manifest to all creatures in heaven and in earth the Father's glorious character. Then will the Father rejoice in the grandeur of His finished work and in the everlasting peace and happiness of His family in heaven and on earth. "reunited under one head."—Eph. I:10. (Diaglott).

This blessed consummation will not be realised. however, until the incorrigible fallen sons of God. disowned and disinherited because they loved unrighteousness, and would not be reclaimed, shall have been cutoff. This will be the last unpleasant duty of the Creator and Father of all, who positively declares that it is a sad duty, yet nevertheless. one which He will have .the fortitude to perform in the interests of universal righteousness and peace. Hear Him: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the- wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?"--Ezek. 33:11.

Thus we see that the peace of God is: compatible with great commotion and with sorrow and pain of any kind; for it is not dependent upon outward circumstances, but upon the proper balancing of the mind and the conditions of a perfect heart. Such peace—the peace of God—was enjoyed also by • our Lord Jesus in the midst of all the turmoil and confusion of His eventful earthly life. And this brings us to the consideration of our Lord's legacy to His disciples, when He was about to leave the world, as expressed in His own words:

"Peace I leave with you, my peace I give unto you; not as' the world giveth tin stinted measure or in perishable quality I, give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14. 27.

This article, in connection with these words of our Lord, will be continued in our next issue.

The Good Fight of Faith.

I came and saw, and hoped to conquer,
As the great Roman once had done;
His was the one hour's torrent shock of battle,
My field was harder to be won.

I came and saw, but did not conquer,
The foes were fierce, their weapons strong;
I came and saw, but yet I did not conquer,
For me the fight was sore and long.

They said the war was brief and easy,
A word, a look, would crush the throng;
To some it may have been a moment's conflict,
To me it has been sore and long.

They said the threats were coward bluster,
To brave men they could work no wrong;
So some may boast of swift and easy battle,
To me it has been sore and long.

And yet I know that I shall conquer,
Though sore and hard the fight may be;
I know, I know I shall be more than victor
Through Him who won the fight for me.

I fight, not fearful of the issue,
My victory is sure and near;
Yet not the less with hand and eye all watchful,
Grasp I my buckler and my spear..

For I must fight, if I would conquer,
'Tis not by flight that fields are won;
And I must conquer, if I would inherit
The victor's joy and crown and throne.

—Horatius Bonar.

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

Bahaism

THERE appears to be a movement abroad called Bahaism. The thought appears to be to abridge all religions in order to bring about a working faith, into which all may be gathered in a common brother-hood of man under the Fatherhood of God. Referring to the movement, I. W. E. Dudley, of Brooklyn, N.Y., has made the following remarks

"It is certain that the clay will arrive when the human race will come into the unity of the faith; 'that that may all be one' is a prayer destined for fulfilment, even though the mountains crumble. But this unity of faith will not be realised by throwing off institutional restraint. It will be hastened by an organised programme of clear thinking, a programme born at the altar, where consecrated souls see their Lord high and lifted up. You see, to believe some thing about everything and nothing in particular, leads to no end of difficulty. If a man, for the sake of breadth of vision, believes equally in Christ and Buddha, the inevitable result is a neutrality that inhibits religious zest. This means that universality of belief may easily be made the excuse for carelessness in personal worship.

“There are individuals whose beliefs are so numerous that conviction is an absolute impossibility. This is why too much breadth leads to confusion. It is a delightful experience to be regarded as a person of unlimited tolerance and vision, but after all the thing that matters is the goal for which we are striving. To dip a ladle in every pot, and to be applauded for it, is positively thrilling, ‘but the danger is the complete loss of logic through loose thinking.’”

There is on the one hand danger of bigotry and a disposition ready to declare that every one not thinking and believing just along certain lines are outside Christianity altogether, and then, as is usual, the great Adversary swings others to the other extreme as inti-mated in the above excerpt, i.e., that it does not matter what we believe—just have a kind spirit and spend happy times together—gather all and sundry and make them think they are all bound for the same place, even if journeying along roads leading in opposite directions.

The Christian must know what he believes, and there are certain fundamental teachings which he must up-hold, and any who do not accept such doctrines are not Christians at all. All the same, there is no occasion to denounce those who cannot see what we believe to be essentials, not all are called to the “high calling of God in ‘Christ Jesus.’” We rejoice to know that the Lord has a provision for such in own time and way. There are other matters which are not so vital, and on these we should seek to exercise. consideration towards those who differ from us. All should be able to express their thoughts in quietness and turn to the Scriptures which they would think support their views; maintaining the unity of the spirit in the bonds of love, joy and peace.

Probably all other religions in the world might form a basis for unity, but the Christian faith can make no compromise—Christianity is exclusive—”what fellowship bath Christ with Belial.”

ADELAIDE CONVENTION

It is with pleasure that announcement is made to the effect that the brethren of the Adelaide Ecclesia have decided to hold their usual Easter Convention in that city. again this year (D.V.),

The Convention is to take in Good Friday to Easter Monday, April 14th to 17th, inclusive, and the evening just preceding these Convention days—Thursday, April 13th—has been chosen for the Memorial Service in commemoration of our Lord’s great sacrifice.

A very pleasing feature this year is the inclusion of a Baptismal Service in the programme, at which those so desiring may symbolise their consecration already having taken place, in the waters of baptism.

Any further information shall be supplied in our next month’s issue, and in the meantime the class secretary in Adelaide will be pleased to hear from all friends who may contemplate being in attendance, and to whom a hearty invitation is extended.

We pray God’s blessing upon the arrangements that the season may be one of mutual help and encouragement for each and all. Kindly address: - ,S. H. E. Copping, 70 Fairford Street, Unley, Adelaide, South Australia.

THE PASSOVER MEMORIAL, 1933.

Opportunity is taken of making this early reference to the Passover season for this year. All truly consecrated followers of Christ delight to assemble together, wherever possible, and keep the Memorial in remembrance of His death, in sincerity and truth. And, further, as is fully appreciated by the brethren, this solemn occasion of partaking of the emblems is a confirmation of our consecration vow and heart desire 'to be broken' with our Lord, as the life is "poured out" in faithful service unto death. (Rom. 8:17).

Our Lord, in fulfilment of the type (Exod. 12:1-6) became "our Passover (Lamb) slain for us" on the 14th of Nisan, according to the Jewish Calendar, and this date falls on Monday, 10th April, this year. It was, however, on the previous evening, still Nisan 14th (the Jewish day commencing and closing at sundown) that Christ instituted the Memorial with His disciples, after the customary Passover Supper. The evening of Sunday, April 9th, will, therefore, be the appropriate time to celebrate the Memorial this year for all the brethren desiring to hold it on its anniversary.

The Melbourne Class have decided on the anniversary (late, Sunday, 9th April, for the Memorial Service and all consecrated members in Christ will be welcome at the usual meeting rooms, Molesworth Chambers, 450 Little Collins Street, Melbourne.

Distinction Between Keeping and Fulfilling The Law.

THE question, Did the keeping of the Law Covenant require the death of Christ? is a peculiar and very deep one.

On one side it might be argued that the death of Christ was sacrificial, that no law would be just which would require the death of an innocent person; that since God's Law is just, it did not require the death of an innocent man, and that therefore it was not necessary for Jesus to die in order to fulfil the Law. But this is only one side of the question.

The other side of the argument is that our Lord Jesus, who loved His God with all His heart, soul, mind and strength, and who had consecrated His life to do the Father's will. must do that will and avoid everything contrary to it, in order to live in harmony with His consecration. As soon, therefore, as He learned that it was God's will that a redemption price of a perfect human life should be paid for Adam and the world of mankind, He would present Himself in consecration and faithfully carry out all that is implied in that consecration, because He loved God with all His heart, soul, mind and strength.

It would be reasonable, also, to expect that if our Lord knew that the hundreds of millions to whom He had become "neighbor" by becoming human were in great difficulty and could be delivered only by a sacrifice on His part. He would, if He loved His neighbour as Himself, want to do something for their relief. This desire would lead Him to make the sacrifice.

If to this we add the thought that God would not permit our Lord ,to perish, but would restore Him to life and glory, and that Jesus had in mind the promise that He would not be suffered to remain in death, we at once perceive that He would be willing to die for His Unjust neighbor, because He loved His neighbor as Himself.

These two views, so directly opposite, nevertheless coincide in that it was left open for our Lord to will what He would do. The Father gave Him an opportunity and set before Him a great reward; the Father did not entrap our Lord into an engagement from which He could not draw back. When we come to view the subject from this standpoint, we see the reasonableness of the whole arrangement.

In His consecration at baptism our Lord had said, "Lo. I come . . . to do Thy will, O God" (Heb. 10:7); I will keep nothing back that You require. Such obedience would have been as much as the Law could require of any one. On the other hand, Justice would not require a sacrifice, for Justice could not demand it. Willingness to do anything that justice would demand constituted His keeping of the Law. This point is so fine that 'it is almost impossible to explain it in language. We can know, however, that the Father set before Jesus the great reward, and that for the joy set before Him He endured the cross and despised the shame.—Heb. 12:1, 2.

GOD'S WILL EXPRESSED

There is a distinction between fulfilling the Law and keeping the Law. The Jews did neither. They partially kept the Law and endeavoured to do still further than they were able to do. But they could not fulfil the Law; for it is so great that it is beyond the 'power of man to fulfil all of its requirements. . . . The Law consists of two different

parts. The one is a regulation of the morals the duty of all toward -God and toward fellow-men. In this sense of the word, the Law stands for justice—for what is right. The Jews endeavoured to do right and thus to keep the Law, but were unable to do so on account of hereditary weaknesses.

Our Lord Jesus, however, kept the Law in this sense. By so doing He earned the right to everlasting life on the human plane. This the world will do in the next Age. They will be enabled to keep the Law and will get everlasting life, the reward of obedience to the Law. But Jesus did more than keep the Law of Justice. He also fulfilled that part of the Law which is applicable to Him, and He is still fulfilling the

The other part of the Law consists of ceremonial features, which constitute the types and shadows mentioned by St. Paul. (Heb. 10:1). These prophetic features of the Law represent the Divine will in respect of the means by which mankind will 'be restored from the plane of degradation, sin and death to Divine favour. This prophetic fulfilling of the Law consisted in the carrying out in antitype of one important feature—the Passover institution. The 'killing of the lamb, the sprinkling of the blood and the eating of the flesh, were prophetic—typical.

Jesus fulfilled His part of the type when He was put to death. It was only by virtue of His sacrifice of His will entirely to the Divine will that He was able to fulfil the prophecies, for these were not commands to mankind in general. In these was a suggestion of things which were not commanded, but which God desired to have accomplished at some time through some one, and through which the Redemption of the human race and the Restitution of all things lost by Adam would be effected.

In the performance of the Atonement Day sacrifices the blood was taken into the Most Holy and typically made satisfaction for sin. Jesus accomplished a part of this work. Since then He has ascended on High and made satisfaction for us, the Church class, by means of which we may walk in His footsteps by consecration. (Heb. 9:24). All down through the Gospel Age He has been accepting this class, and eventually will accomplish their sacrifice. This was typified by the killing of the Lord's goat.

Jesus, we see, has been fulfilling the Law during these eighteen hundred years, as well as during His ministry. This work will not 'be finished until the end of the Age. Jesus said that He came not to destroy, but to fulfil the things of the Law (Matt. 5:17); and He will continue the fulfilment of the types of -the Law during the thousand years, until all is fulfilled at the close of the Millennium Age. Some of these things are future: such as the sprinkling of the blood of the antitypical Lord's goat, the sending away of the antitypical scapegoat, and the appearance of the antitypical High Priest to bless the people. It will take the entire thousand Years of Christ's reign to get back all that was lost through Adam's disobedience and that is to be restored to mankind through the merit of Christ.

THAT FEATURE OF THE LAW FULFILLED BY CHRIST'S DEATH

The moral Law--the Ten Commandments—and the Covenant, of which it is a part, promised life to those who would keep its requirements. Jesus could have had that everlasting life by doing everything that the Law required, for the Law demands no more than justice. He could have obeyed every command of the Law without sacrificing any of His rights. But the prophetic features of the Law could not have been fulfilled unless some one had sacrificed his life, and the one who would do this must be equivalent of the one who had sinned.

Since the one who had sinned was perfect, in the image of God, the one who would be a corresponding price to fulfil the Law and to bring out all those blessings to the world that the Law prophesies, must be one who could fully keep the Law. •Only such a person would be competent to make the sacrifice and thus to fulfil the prophetic features of the Law.

This requirement was fully met by Jesus, who was "holy, harmless, undefiled and separate from sinners"— everything, that Justice could expect. He gladly kept the Law, and did even more. He proposed to do everything written in the Book; for He had said, "Lo, I come to do Thy will, O God" (Psa. 40:8)—everything that had been written. His consecration went beyond the moral Law and embraced everything that God had written prophetically.

All this He fulfilled. As a result He is the Saviour, able to save to the uttermost" all that come to the Father through Him.—Heb. 7:25.

We cannot think that God would be offended with any one who came up to the requirements of the Law, but who did not go beyond. Since God had said, "If any one, keep all this Law, I will do My part and give him everlasting life," Justice could ask no more. If such a one should not go forward to sacrifice, Justice could not be offended, for it could not demand that he do so.

In fact, the Father does not require the righteous of this Age to sacrifice, nor will He expect the world to do in coming to the plane of human perfection. But if God should set before any of the human family an opportunity to offer their lives in doing the Divine will, they should esteem this a privilege. The Father would not consign one to death, however, who should fail to do this. But every one who loves the Lord should think, "Here is my opportunity to show my trust, my loyalty to God." In this respect the example of Jesus will stand out for all eternity to angels and to men, so that if ever God gave even a hint of what His will would be, they would hasten to do that will and not hesitate for any consideration.

There is a lesson also of love in the matter. We are not to content ourselves with saying, "I did not lie; I did not steal; I did unto my neighbour as I would wish done unto myself." We are not to stop with this as a sufficiency; no one will get life on any plane if he does no more than this. Our privilege is to anticipate God's will through watching the types of the Law and the words of our Lord and Head. We are to count all things as loss and -dross in comparison with this opportunity which we have. Nothing else should be counted so great a privilege as that of following in the footsteps of Jesus.

CHRISTIAN BAPTISM.

(Address at Baptismal Service.)

TO the well-informed Christian . believer. the Scriptural term, “Baptism,” must ever present itself in deep and solemn significance. so rich in meaning. so singularly rare and grandly unique on account of the comparatively few invitations held out as a wondrous privilege for those so invited to enter into a covenant with God, having been drawn of the Father to Christ in true devotion and sacrifice and a fervent desire to wholly consecrate their lives in the Master’s service. Realising that God’s Word portrays, “One Lord, one faith, one hope, one baptism.” and discerning the many so-called beliefs ill Christendom to-day, the truly enlightened child Of God views with sacred trust and solemn reverence these great fundamentals and foundation for his faith and hope.

We rejoice to-day because of this happy privilege of assembling and witnessing our dear sister’s desire to symbolise with that sincere and earliest spirit of devotion and consecration which precedes her immersion in the waters of baptism, and which is merely an outward sign and symbol of a life hidden in Christ.

On all occasion such as this, it is well that we each and all remind ourselves of that deeper baptism, which is enjoined upon all called of God to journey along the same narrow way of self-denial and trial, and to examine our hearts and lives to see if our covenant is being fulfilled to the utmost. How easy it is, brethren, to become. in any degree, indifferent to our vow of consecration and to quench to that extent the true and proper spirit of obedience and sacrifice. Having begun in the spirit, are we made perfect in the flesh? Or are we continuing to crucify the fleshly tendencies in order that we may walk in newness of life, becoming more and more steadfast, immovable, and rejoicing in the wondrous privilege of living not for self, but unto Him who vouchsafes to present us faultless before the Throne with exceeding joy, providing we continue in the faith, grounded and settled,- and be not moved away from the “

Hope of the Gospel”? Let us say, then, with all earnestness of heart and purpose, “For me to live is Christ”—and be. determined that nothing shall separate us from the love of God as exemplified in Christ Jesus, our Head.

How, then, do we understand the symbol about to be performed?. What does it signify? First of all, t’) be immersed in the waters of ‘baptism without intelligently comprehending why we participate in that ceremony would certainly profit the candidate nothing. Many •to-day so perform the symbol, believing it to be imperative that such must be, in order to make secure their salvation, and thus demonstrating the fact that a goodly percentage of professing Christians are blinded to the true import, and in their ignorance are found grasping at the shadow, and thereby losing the substance.

The beloved Apostle Paul expresses the matter of real baptism very vividly and decidedly in his 6th chapter of the Epistle to the Romans, verses 3-11. In the light of these verses we learn that the true baptism is not water immersion, ‘but something far more definite, and deeply significant—a “death ‘baptism”—of which -this outward sign is an evidence, a picture. “Know ye not that as many of you as have been baptised into Christ have been baptised into His death !” Yes, a real death ‘baptism of which the water baptism is but a symbol. The same Apostle says that the true baptism is not an outward observance, not the washing away of the filthiness of the flesh, but rather an answer of a good conscience toward God, a mind and heart co-operating intelligently in the lives of those N’ ho have desired to put on Christ, and have entered into a covenant with Jehovah, with the spirit and understanding as to what the hidden, inner and deeper meaning signifies. Our dear Lord, the Head of the Church, clearly defined the spirit’s leading, and what must be the attitude of each of His followers when, coming to John the Baptist, He desired to be immersed in Jordan’s waters, and how John could not comprehend why the Messiah, of whom he was the forerunner, could possibly request of him an immersion, seeing that our Lord was holy, pure, undefiled and separate from a sinful world. John replied that he felt a much greater need to be baptised, seeing that the baptism he was administering was on behalf of fallen Jews who had violated their covenant under the Law, on account of fallen tendencies and imperfections, and thus had come short of Jehovah’s requirements for them. Our Lord’s reply, “Suffer, or permit it to be so now, for so it becometh Me to fulfil .all righteousness”—was deeply significant and not understood by John, but was designed to teach a very important principle in fulfilment of God’s will for our Lord in picture and prophecy, subsequently preached and elaborated upon by the inspired Apostles as Jehovah’s mouthpieces and representatives.

Our Saviour’s baptism in the waters of Jordan, then, was an observance and Manifestation of in Ward desire and purpose of a consecrated heart and mind. working intelligently and in unison respecting His heavenly Father’s will, and-so .He hastened at. the appropriate time to witness to that inner and deeper spirit of consecration that had preceded the symbolic immersion. John the Baptist was permitted and privileged as God’s representative, to see the evidence of this inmost soul’s expression as He says,—”I saw the spirit of God alighting upon Him. and I heard. a voice from heaven, saying,— •”’This is My beloved Son in whom I am well pleased.’ “

While our Saviour’s deep spirit of consecration was in advance of His Jordan experience, vet it was not until God’s Holy Spirit -rested upon Him that we read of the heavenly, the spiritual, the higher things being opened unto Him in

richer and deeper purport and significance, and with a clearer illumination of mind than formerly respecting His Father's will for Him, and all that His covenant of sacrifice entailed and implied. In regard to the Lord's brethren we have noted firstly how the chosen Apostles left all to follow their Master, and during our Saviour's earthly ministry, aided by His spirit demonstrated that love, faith, and obedience as they hearkened to our Lord's instructions concerning them. They, too, thus previously gave that evidence of possessing the Master's true spirit of consecration, even before they were anointed with the Holy Spirit of God in that upper room at Jerusalem. At that time the evidence of the Spirit's begetting was manifested in the appearance of flaming tongues of fire resting upon them, and they were all filled with the Holy Spirit of power, which thus constituted them God's chosen mouthpieces and witnesses. Just so, as we one by one enter into that same covenant of sacrifice with our Leader and Head, just so it is, that the same anointing received by Him and the Apostles, is shed upon us, and we henceforth have our minds enlightened and illuminated and our lives quickened as we come to see the will of the Father for us more clearly, and the wondrous grace and heavenly hope extended to us as we receive the seal of sonship and earliest of the spirit in a truly consecrated heart—"Be ye filled with the Spirit"—is the Divine injunction laid down for God's earnest and obedient children, that they may lie more and more sanctified or set apart and quickened in the Master's service.

Just so we rejoice, as we realise in this our clear sister's witness, a deeper and more fervent desire to fulfil her covenant vow with an even more earnest spirit of love, obedience and sacrifice, as a richer sense of God's quickening spirit of power and love would so energise. This, then, is our prayer, that God may work in each of us to will and to do according to His good pleasure, as we heartily co-operate toward the consummation of that life placed upon the sacrificial altar.

We know, then, what the symbol represents; we well know what the real baptism in Christ signifies, and so the loved Apostle Paul urges us further, that being buried with Him by baptism into death, we ought to walk also now in newness of life. Yes, the old order of things passed away, earthly, unlawful desires sacrifice so that we may lay hold upon the heavenly. Natural hopes, aims and affections are surrendered that we might live for the Master and at last obtain far more exceeding and eternal weight of glory. Our hearts are transformed by the renewing power of Christ, by His Spirit, so that we may manifest to the world that we have been with Jesus and learned of Him. our minds increasingly centred upon the rich inheritance held out of joint-heirship with our Lord in the Kingdom, and this only to the "little flock" of truly consecrated ones baptised into His death, in order that eventually we may awake in His likeness in the first resurrection—"If ye be risen with Christ seek those things above"—and again—"That I may know Him and the power of His resurrection, the fellowship of His sufferings, thus being made conformable unto His death"—and so ultimately attain the high station promised. Yes, in the performance of the symbol, the going down into the water and being raised again, well pictures this change of disposition and transformation which takes place in the heart and life of the individual as old aims and former desires are put away in the mortifying of the deeds of the flesh, and all things become changed as the heavenly aspects appear in full view and the Daystar arises in the heart.

Having tasted of the Word of God as the living "Bread" from heaven, and the "power of the Age to come," is it not a matter of great rejoicing as we witness our sister's confession, in the presence of God's people, of a life surrendered to the service of Christ in joyful recognition of that rich favour bestowed in calling and drawing her in the one great hope and invitation of the Gospel during this only acceptable dispensation and day of sacrifice. Can we not say with our clear sister also: "Since my eyes were fixed on Jesus, I've lost sight of all beside, so enchained. my spirit's vision looking at the crucified."—"All for Jesus."

The Apostle goes on to say that. "if we have been planted in the likeness of our Lord's death certainly we shall awake in the similitude of His resurrection; for if we be dead with Him from the rudiments of this world, we will finally live and reign with Him." This is our privilege, our standing, our responsibility. Let us then cast off the works of darkness, and count not our lives dear unto us, realising at all times that we are not our own, but purchased with so great a sacrifice and price, that our lives are hidden now in the Anointed One.

To seek the earthly riches and again become entangled with the carnal, transitory things of this world, with all its emptiness, pride and vain showing, would not only manifest a deplorable lack of appreciation of God's grace to us, but would demonstrate also that we have not been diligent and faithful in the performance and carrying out of that covenant of sacrifice formerly entered into with such solemnity, zeal and earnestness of heart and purpose. Brethren, let nothing deter us from fulfilling our course with joy and determination, for hereunto were we called that we should inherit a blessing, knowing that all things are working together for our good because we are called according to our heavenly Father's gracious purpose and goodwill.

Let us each seek to encourage and stimulate the fellow in the Body to be alive and-awake to the wondrous station to which we have been invited to attain meanwhile to develop faith and patience, hope and love operating in our lives as evidencing the fact that these characteristics are essential, while the attendant hard experiences of our trial road are but for a moment anyway, so to speak, during this brief span of our earthly existence and pilgrimage.

Now is the acceptable time, now is the “Day of Salvation” for God’s consecrated people, and as the day is now far spent, let us readjust our armour that we may war a good warfare as sincere, earliest, courageous, and devoted soldiers of the Cross of Christ, ever marching onward and upward with that deliberation and fortitude, so needful in order to overcome the besetments of the flesh with its natural tendencies, the world with its yam allurements, and the great arch-deceiver with his subtle deceptions. “If God ‘be for us, who then can be against us?” Let us rally round the banner of Jehovah, for the victory is ours if we faint not. “Reckon ye yourselves to be dead indeed unto sin, and alive unto God through Jesus -Christ our Lord.”

“What shall I render unto God for all His benefits toward me, I will take the cup of salvation and call upon the name of the Lord, I will pay my vow unto the Lord in the presence of all His people.”

“Precious indeed in the sight of Jehovah is the death of His saints.”

“Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much. fruit.”

“Herein is My Father glorified, that ye bear much fruit, so shall ye be My disciples.”

“According to Thy gracious will
This water symbol here fulfil,
Like unto my dear Head.
In token of my earnest vow,
I sink beneath right here and now,
And rise as from the dead.”

“Lord, grant me all sufficient grace
To walk as to behold Thy face,
In newness of that life,
All earthly aims and hopes subdue
As I my sacrifice renew
In this, my daily strife.”

“Accept my weak, imperfect all,
As ever at Thy feet I fall,
In consecration sweet.
Blest Master, all I have is thine,
O cause my life for Thee to shine,
Until Thy glory it complete.”

“Peace be unto you; as My Father hath sent Me, even so send I you.”—John 20:21.

It was, it is, a solemn thing to be sent of God. Moses shrank from it before the unbelief of his people and the scorn of his enemies. Jeremiah, from his conscious weakness, would excuse himself: “Oh, Lord God! behold I cannot speak, for I am a child.” Isaiah shrank from ‘testimony by reason of his sense of sinfulness: “Woe is me! for I am undone; because I am a ‘man of unclean lips.’ “ But the Lord God, when He sends a messenger, goes with him.—Anna Shipton.

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The Passover Memorial.

THE Supper which our Lord instituted as a remembrance of His great sacrifice for our sins, and not for ours only, but also for the sins of the whole world, is striking in its appropriateness and its simplicity. The world's great men have always sought very different means of perpetuating their memories. In whatever way they would remind their followers of their merits and their greatness, it surely has not been by a reminder and commemoration of their death— especially if, as in our Lord's case, it was a death of ignominy and shame, a death as a malefactor and criminal. Another, more probably, would have left instructions for medals to be struck commemorating some of his mighty works—such, for instance, as the awakening of Lazarus, or the stilling of the tempest on the sea, or the triumphal entry into Jerusalem, while the multitude strewed the way with palm branches, and cried, "Hosanna to the King!"

But our Lord chose as His remembrance that which represented what was, in His and in God's estimation, His mightiest work—His Sin-Offering on our behalf ;. and that which His real followers, and they alone, would appreciate more than any other feature of His mission. True, His followers would have appreciated something commemorative of His wonderful words or works, but the worldly also could have appreciated those things. But not so the value of His death as our Ransom-Sacrifice, the basis of our reconciliation and atonement, which has never yet been fully apprehended by any but the consecrated Little Flock—the Elect. And it was for these that the remembrance was arranged and instituted. And though a Judas was present, he was given a sop, and went out from the others before the supper was ended; thus, no doubt, representing that in the close of this Age, before the Little Flock will have finished their part of having fellowship with their Lord in His sufferings, the sop of Truth will have become so strong as to drive forth from the company and communion of the faithful all who do not rightly appreciate and value the Ransom accomplished by the Lamb of God for the taking away of the sins of the world. —John:29.

Blessed are those whose eyes can see that Jesus was indeed " the Lamb of God that taketh away the sin of the world"; that the cancellation of the world's sin is to be effected by the payment of man's, penalty, by the application of Jesus' sacrificial merit in due time for the sins of all mankind.

Only the Church have as yet received of the merit of Jesus' death. Greatly favoured are those who can see that as the whole world lost Divine favour and came under Divine sentence of death. with its concomitants of sorrow and pain, so it was necessary that a satisfaction of Justice should be made before this sentence, or curse, could be removed; and that, therefore, as the Apostle declares, "Christ died for our sins,"—"the Just for the unjust," that He might bring us back to God. Thus He opened up a new way—a way to life everlasting.

JESUS, OUR PASSOVER LAMB.

The Apostle Paul clearly and positively identifies the Passover Lamb with our Lord Jesus, saying, "Christ our Passover is sacrificed for us; therefore let us keep the feast." He informs us that we all need the. blood of sprinkling, not upon our houses, but upon our hearts. We are to partake of the Lamb; we must appropriate to ourselves. the merit of Christ, the value of His sacrifice; we must also eat of the unleavened bread of Truth, if we would be strong and prepared for the deliverance in the morning of the New Dispensation. Thus we put on Christ, not merely by faith; but more and more we put on His character and are transformed into His glorious image in our hearts and lives.

We are to feed on Christ as. the Jews fed on the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials which the Lord prepares for us and which help to wean our affections

from earthly things and to give us increased appetite to feed upon the Lamb and the unleavened Bread of Truth. We, too, are to remember that we have no continuing city, but as pilgrims and strangers with staff in hand, we are to gird ourselves for our journey to the Heavenly Canaan, to all the glorious things which God has in reservation for the Church of the First-borns, in association with our Redeemer, as kings and priests unto God.

Our Lord Jesus also fully identified Himself with the Passover Lamb. On the same night of His betrayal, just preceding His crucifixion, He gathered His Apostles in the upper room, saying, "With desire have I desired to eat this Passover with you before I suffer." It was necessary that as Jews they should celebrate the Passover Supper on that night—the night of the anniversary of the slaying of the Passover lamb in Egypt, of the saving of the typical firstborns from the typical "prince of this world"—Pharaoh—the same date on which the real Passover Lamb was to 'be slain. But as soon as the requirements of the type had been fulfilled, our Lord Jesus instituted a new Memorial upon the old foundation, saying, "Do this in remembrance of Me."

We recall the circumstances of the first Memorial—the blessing of the Bread and of the Cup, the fruit of the vine; and our Lord's declaration that these represented His broken body and shed blood, and that all His followers should participate, not only feeding upon Him, but being broken with Him; not only partaking of the merit of His blood, His sacrifice, but also laying down their lives in His service, in cooperating with Him in every and any manner, that they might later share all His honor and glory in the Kingdom. How precious are these thoughts to those who are rightly in tune with our Lord!

In presenting to the disciples the unleavened bread as a memorial, Jesus said, "Take, eat; this is My Body." The evident meaning of His words is: This symbolises, or represents My body. The bread was not actually His body; for in no sense had His body yet been broken. In no sense would it then have been possible for them to have partaken of Him actually or antitypically, the sacrifice not being as yet finished. But the picture is complete when we recognise that the unleavened (pure, unfermented) bread represented our Lord's sinless flesh—leaven being a symbol of sin under the Law, and especially commanded to be put away at the Passover season. On another occasion Jesus gave a lesson which interprets to us this symbol. He said, "The Bread of God is He which cometh down from heaven, and giveth life unto the world." "I am the Bread of Life." "I am the living Bread which came down from heaven; if any man eat of this Bread he shall live forever; and the Bread that I will give is My flesh, which I will give for the life of the world."—John 6:33, 35, 51.

In order to appreciate how we are to eat, or appropriate this living Bread, it is necessary for us to understand just what the bread signifies. According to our Lord's explanation of the matter, it was His flesh which He sacrificed for us. It was not His prehuman existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, in order that He might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled and separate from sinners without any contamination from Father Adam, and hence free from sin—that enabled Him to become the Redeemer of Adam and his race, that permitted Him to give His life "a Ransom for all, to be testified in due time."—1 Tim. 2:3-6.

When we see that it was the pure spotless nature of our Lord Jesus that was laid down on behalf of sinners, we see what it is that we are privileged to appropriate. The very thing that He laid down for us we are to "eat," appropriate to ourselves; that is to say, His perfect human life was given to redeem all the race from condemnation to death, to enable them to return to human perfection and everlasting life, if they would; and we are to realise this and accept Him as our Saviour from death. The Scriptures show us, however, that if God would consider all past sins cancelled, and should recognise us as having a right to human perfection, this still would not make us perfect, nor give us the right to eternal life.

In order that any of the race of Adam, might profit by the sacrifice of Jesus, it was necessary that He should rise from the tomb, that He should ascend to the Father and deposit the sacrifice, merit of His death in the hands of Justice, and receive from the Father "all power in heaven and ill earth." As relates to the world, it was necessary also that in the Father's due time He should come again to earth a glorious spirit Being, then to be to the whole world a Mediator, Prophet, Priest and King, to assist back to perfection and to harmony with God all who will avail themselves of the wonderful privileges then to be offered.

Now let us note that God's object in justifying the Church by faith during this Gospel Age, in advance of the justification of the world by works of obedience in the Millennial Age, is for the very purpose of permitting this class who now see and hear, who now appreciate the great sacrifice which Love has made on man's behalf, to present their bodies a living sacrifice, and thus to have part with the Lord Jesus in His sacrifice—as members of His Body. This deeper meaning of the Memorial He did not refer to directly. It was doubtless one of the things to which He referred when He said, "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when it, the spirit of truth, shall come, it will guide you into all Truth, and show you things to come."—John 16:12, 13.

This Spirit of Truth, the power and influence of the Father bestowed through Christ, speaking through the Apostle Paul, clearly explains the very high import of the Memorial; for St. Paul says, writing to the consecrated Church, “The Cup of blessing for which we give thanks, is it not the participation of the blood of Christ? The Loaf which we break, is it not the participation of the Body of Christ?”—the sharing with Christ as joint-sacrificers with Him even unto death, that thereby we might be counted in with Him as sharers of the glory which He has received as the reward of His faithfulness?”—“For we, being many, are. one. Loaf and one Body.”—1 Cor. 10:16, 17.—Emphatic Diaglott.

Both views of this impressive ordinance are very important. It is essential, first of all, that we should see our justification through our Lord’s sacrifice. It is proper, then, that we should realise that the entire Christ, the entire anointed company, is, from the Divine standpoint, a composite Body of many members, of which Jesus is the Head (1 Cor. 12:12-14), and that this Body, this Church, as a whole must be broken—that each member of it must become a copy of the Lord Jesus and must walk in the footsteps of His sacrifice. We do this by laying down our lives for the brethren, as Jesus laid down His life—directly for His Jewish brethren, but really for the whole world, according to the Father’s purpose.

It is not our spiritual life that we lay down, even as it was not Jesus’ spiritual life that He laid down. As He sacrificed His actual, perfect being. His humanity, so we are to sacrifice our justified selves, reckoned perfect through Jesus’ merit, but not actually so. Likewise, the Loaf and the Cup represent suffering. The “grains of wheat” must be crushed and ground before they can become bread for man; they cannot retain their life and individuality as grains. The “grapes” must submit to the pressure that will extract all their juices. must lose their identity as grapes, if they would become the life-giving members of the Body of Christ. Thus we see the beauty and force of St. Paul’s statement that the Lord’s children are participants in the one Loaf and the one Cup. But it is His ‘blood, the virtue of His sacrifice, that counts. Our blood has virtue only because of His merit counted to us, only because we are members of His Body.

Our Lord distinctly declares that the Cup, the fruit of the vine, represents blood; that is, life—not life retained, but life shed, given, yielded up—sacrificed life. He tells us that this life poured out was for the remission of sins; and that all who would be His, must drink of it, must accept His sacrifice and appropriate it by faith. They must receive life from this source. It will not do for any to claim an immortality outside of Christ. It will not do to declare that life is the result of obedience to the Law. It will not do to claim that faith in some great teacher and obedience to his instructions will amount to the same thing and bring eternal life. There is no way to attain eternal life other than through the blood once shed as the ransom-price for the whole world. “There is none other name given under heaven or amongst men, whereby we must be saved.” (Acts 4:12) Likewise, there is no other way by which we can attain to the new nature than by accepting the Lord’s invitation to drink of His Cup, and to be ‘broken with Him as members of the one Loaf, to be buried with Him in baptism into His death, and thus to be with Him in His resurrection to glory, honour and immortality.—Rom. 6:- 3-5; 2:7.

In considering the events of those solemn hours which followed the first Memorial Supper, let us follow the Redeemer to Gethsemane, and behold Him “with strong cryings and tears,” praying “unto Him who was able to save Him out of death”—expressive of our Master’s fear of death lest in some particular He might have failed to follow out the Father’s Plan, and therefore be thought unworthy of a resurrection. We note that our Lord was in some way comforted with the assurance that He had faithfully kept his consecration vow, and that He would surely have a resurrection as promised.

We behold how calm He was thereafter, when before the high priest and Pilate, and Herod, and Pilate again. “As a lamb before her shearers is dumb, so He opened not His mouth” in self-defence. We see Him faithful, courageous to the very last; and we have His assurance that He could have asked of the Father and could have had more than twelve legions of angels for His protection. But, instead of petitioning for aid to escape His sacrifice, He petitioned for help to endure it faithfully. What a lesson is here for all His footstep followers!

On the other hand, we recall that even amongst His loyal disciples the most courageous forsook the Master and fled; and that one of them, in his timidity, even denied his Lord! What an occasion is this for examining our own hearts as respects the degree of our own faith, our own courage, our own willingness to suffer with Him who redeemed us! What an opportunity is thus afforded for us to buttress the mind with the resolution that we will not deny our Master under any circumstances or conditions—that we will confess Him not only with our lips, but also by our conduct.

The thoughts, then, before the mind of each of those who participate in the Memorial service should be that expressed in the words of St. Paul: “If we suffer with Him, we shall also reign with Him; if we be dead with Him,

we shall also live with Him”; “for our light afflictions which are but for a moment.” “are not worthy to be compared with the glory that shall be revealed in us.” (Rom. 8:18.) With these thoughts respecting the passing over of our sins as the First-born through the merit of the precious blood, and our share with our blessed Lord in all His experience of

suffering and of glory, we may indeed keep the Passover feast with joy, notwithstanding the trials and difficulties.

So doing, continuing faithful as His followers, very soon we shall have the great privilege of leading forth the Lord's hosts—all who ultimately shall hear and know and obey the great King—out of the dominion of sin and death into the liberty of children of God during the grand Millennial reign.

MEMORIAL SERVICE.

As stated in last month's issue, the Memorial Service in Melbourne in commemoration of our Redeemer's great sacrifice will be celebrated on the evening of Sunday, 9th April, at Molesworth Chambers, 450 Little Collins Street. The time of the service will be 6.45 p.m.; and all brethren intending to be present are also heartily invited to attend the afternoon meeting at 3.30 p.m., which will comprise a study appropriate for the Passover season. Evening tea will be provided, so that none need leave between the services. We pray the Lord's blessing on this solemn occasion everywhere.

PEOPLES PAPER.

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THE human mind is often so easily led to swing from one extreme to another. A few years ago practically all church ministers, from the Roman Catholic to the Salvation Army, deemed it heresy for any to deny the unthinkable doctrine of eternal torture. God was quite generally pictured as taking pleasure in perpetuating the lives of the wicked—all the unconverted and the millions of heathen who had never even heard of the only way of salvation—in order that they might suffer agonies of torture forever.

It was a horrible conception of the great Creator, so impossible to One whose nature and name is love, and who is so wise and so just. Such teaching emanated from the Romish Church, no doubt through its alliance with Paganism—so many errors were incorporated from the Pagan system. It is good to be rid of such a nightmare, but there is a tendency to swing away to the opposite extreme and forget that justice is the foundation of God's throne.

There are those who seem to think that God's love will override justice, and that He will compel all to be saved eternally. Then they perceive a difficulty in the way God dealt with Israel of old and how He destroyed the antediluvians, Sodom and Gomorrah, the Egyptians with Pharaoh, and the Canaanites, whose land He gave to Israel. The difficulty under which some labour appears to be illustrated by the following statement of Rev. Norman Goodall, M.A.:—"Recent history" has done more than many commentators to show the cleavage between the Old and the New Testament conceptions of God. The character of Jehovah Sabaoth—the Lord of the battle lines of Israel—is not compatible with the Christian revelation of the God and Father of our Lord Jesus Christ. Both views cannot be woven into our pattern of God. We must choose between alternatives. Jesus did more than show that a warlike partisan God was also loving. He revealed that which makes it impossible to believe that a God of love is also a God of battles. He corrects much that had been believed in error, and long as it has taken us to learn the lesson, it is unlikely that the Christian conception of God will again be distorted by views of the Divine seen only through the mists of barbarism."

It is the failure to understand the Divine Plan of the Ages that leads to this confusion and discrediting of the writings of those "holy men of old who spake they were moved by the Holy Spirit." It is the same Holy Spirit that inspired the writings of the Law and the prophets that also declared Jesus to be the Son of God, and guided the writings of the apostles. When the Divine plan is understood, both Old and New Testaments are found to be in perfect accord. Divine wisdom has arranged the whole programme, and age by age has just accomplished its designed end. Justice is the first principle in all God's arrangements, and nothing can last that is not based upon that quality.

Divine wisdom evidently saw that the lesson of justice was the necessary first lesson to be taught to the human race that was to be. That then was the lesson of Eden and the first transgression. Again, when God would deal with the nations of Israel, the same great lesson was the principal thing taught. "Eye for eye, tooth for tooth, life for life." So it was respecting Adam's disobedience, life was forfeited, and only the finding of a life as substitute—to pay the penalty for him—could liberate Adam and all who shared his sentence. Thus it is written respecting Christ Jesus—the second Adam. "He tasted death for every man." He gave Himself a ransom for all. "I will ransom thee from the power of the grave," or, as our Lord Himself said, "My flesh I give for the life of the world."

It was in this way that God's love was manifested (Rom. 5:8). There is no disharmony between Old and New Testament, between God's Justice and God's Love, between the Lord of Sabaoth, i.e., the Lord of battles for Israel, and the Father of mercies. God's Justice is still, and always must be, the foundation of His throne. His love, however, sees that every opportunity and ability is accorded to His creatures for meeting the demands of justice. He has given His own Son to die to offset the Adamic sentence of death resting on the human race, and he has provided the risen Christ and those chosen in Him, i.e., the Church of this Gospel Age, to be the means of assisting all the poor groaning creation up the highway of holiness to the perfect state of manhood (Romans 8:19-22) during the Kingdom Age. All the willing and obedient will thus receive eternal life, and only the incorrigibly wicked will be destroyed eternally. The 9th Psalm, verse 17, says: "The wicked shall be returned to sheol" (the tomb).

It is in Revelation 20:9 that we again see Almighty God as the Lord of the Battles of Israel, when "fire comes down from God out of heaven and destroys them all—all the enemies of righteousness and truth and peace. The revelator sees the harmony between the Old and New Testaments when he says: "They sing the song of Moses the servant of God, and the song of the Lamb, saying. Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Rev. 15:3).

Wish always and pray that the will of God may be wholly fulfilled in thee. What is it to thee whether that man be such and such, or whether this man do or speak this or that. Thou shalt not need to answer for others, but shall give an account for thyself.—Thomas A. Kempis.

Correspondence,

Dear Brother in Christ,

Another year is gone and the subscription must be due for the "Peoples Paper." It always brings comfort in this dark clay of Him Who said, "Be of good comfort, I have overcome the world."

I feel the burden of old age, but I have the rest for which I've been seeking all my life, the Truth that makes us free, the knowledge of Almighty God and the Beloved Son in whom He is well pleased—God's purpose in Christ Jesus for the whole world. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." "Behold the Lamb of God that taketh away the sins of the world." I am enclosing —, and please use the balance as you wish. I am with you, dear Christian friend, in spirit.

Yours in that blessed hope, F.A.

New South Wales, 24/2/33.

Dear Brother,

Greetings in our dear Redeemer's name. The booklets and tracts came safely, for which I thank you. The tract, "Why Evil," etc., is permitted seems to be appreciated by a good many people. I generally go to the doors and give them to the people and say I want to make sure that they get this very important message, as every one should know why evil was permitted. Some say, "That is what I want to know," so it is encouraging. I only put the message in the mail-box where there are high steps, as I cannot climb them, and do not like to miss too many. We know God will give the increase, and my prayer is for just the right ones to get it.

I was disappointed that there was nothing left for the tract fund; I seem to want so much when I write. I have a little tin money-box for the tract fund, and put by a little every week for that purpose. I have now —, which I am sending along to you for that purpose only, so in future if I ask for more than what I can pay for, please let me wait, and apply the amount to the tract fund, whatever I say, as by this you'll know it should not be used for anything else.

If you have any "Tabernacle Shadows" I would be glad of some. I have no idea what is the price, but am enclosing 3/-; send as many as it will cover. We are still rejoicing in the beautiful truths that our Father gave us through Bro. Russell, but one cannot help seeing the truth shine brighter as we go on, and see the wonderful outworking of God's plan in these times.

With Christian love and fellowship,

Your Sister in Christ, J.E.

Sydney, New South Wales. Dear Friend,

One day last week I was returning to work after having my lunch in the park and picked up your little paper, "The Voice," from the pathway. After perusing the article or subject therein, I find at the finish an offer of literature on any one subject, without money and without price. I certainly would like to have the following, "Our Lord's Return," "Where are the Dead?" "All About Hell," "Our Lord's Parables." I would be willing to forward payment for same, so that the money could be used for further distribution, as I am asking for more than one subject.

Awaiting a favourable reply,

I am, yours faithfully W. E. J.

Queensland, 18/3/33. Dear Christian Friend,—

I am forwarding 2/6 for "Peoples Paper," and am sorry I have been so long. I still enjoy reading the "Paper," and

thought the verses, "The Good Fight of

Faith," very nice. It is so like the Christian life; we have seasons of joy and also times of sorrow, but I feel the conflict will not last long.

The Passover Supper will be held on 9th April, and it will be nice for Christian friends to partake of that Supper and enjoy that Christian fellowship with each other.

With Christian love,

I remain, B. A.

Looks Like Prophecy.

(Extract from the Melbourne "Argus," dated 15/3/1933.)

CHURCHES SHOULD ACT.

Mr. Lloyd George's Advice.

"All the nations are marching towards the battlefields with the dove of peace embroidered on their banners," said Mr. Lloyd George, M.P., at the annual meeting of the National Council of Evangelical Free Churches. "The Allies disarmed Germany after the war," he added, "and promised to do likewise, but they enforced the nay and dishonoured the aye. The only means I see of arresting a clash is for the Churches throughout Christendom meeting in some central place and calling a halt before it is too late."

Bible students realise more and more in fulfilment of the prophetic Word respecting these latter days, that church federation is becoming a decided possibility and a growing reality. Allied with this present agitation amongst professing Christian Churches is the twin prophetic movement as expressed above by one of the world's eminent statesmen, and which points more or less directly to desired union between church and state as a solution of our world-wide troubles and crisis.

Christians generally view statements like the above as tending toward the prophetic, and having a decidedly significant air, reminding them of the typical picture respecting Ahab and Jezebel of the Old Testament times, and the antitypical Ahab and Jezebel of Revelation, setting forth an improper and unholy union and its effect upon the true Church, the members of which recognise this unauthorised alliance, eventually to come about. Thus constituting the great anti-Christian system of so-called Christendom, it is as mystic Babylon to be finally overwhelmed in the time of trouble, going down symbolically as a millstone into the depths of the sea of anarchistic trouble, never to rise again; the whole giving place to the Millennial Kingdom of God, established under the rulership of the great Prince of Peace.

EASTER CONVENTION.

The arrangements for the Easter Convention at Adelaide are now well in hand. A very fine programme has been drawn up, and all able to be present may feel assured of a really helpful time, by the Lord's goodness.

On Thursday evening, April 13th, the Memorial Service will be held in the Leavitt Hall, Wakefield Street (opp. Gawler Place), at 8 p.m. Anyone requiring programmes, or further information, kindly address the Class Secretary, 70 Fairford Street, Unley, South Australia.

The Peace of God.

"Peace 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 1-1:27.

(Continued from March issue.)

THUS with abounding compassion and tenderness did our Lord, on the last night of His earthly life, bestow upon His beloved disciples His parting blessing, His legacy of peace. It was the richest legacy He had to bequeath, and was one

of priceless value. It was the promise of that tranquillity of soul, that rest and ease of mind, which He Himself possessed—the peace of God. It was the same peace which the Father has Himself always enjoyed, even in the midst of all the commotion which the permission of evil has brought about; but it was not derived from the same source. In Jehovah this peace was self-centred; He realised in Himself the omnipotence of power and wisdom; while the peace of Christ was centred, not in Himself, but in God, by faith in His wisdom, power and grace. So also if we would have the peace of God, the peace of Christ—“My peace”—it must, like His, be centred in God by faith.

Yes, the peace of Christ was a priceless legacy. Yet how • quickly the storm cloud of trouble, which was even then growing very dark, burst in its fury upon the heads of those very disciples to whom the words were directly addressed. It followed almost immediately the gracious bequest, and struck consternation, bewilderment, confusion to their hearts, and shook their faith from centre to circumference. Then, where was the peace? While our Lord was speaking the words, the foul betrayer, Judas, was out on his murderous errand. Then followed the agony in Gethsemane, and the terror and consternation among the disciples as they began to realise • the fate of their beloved Lord. Soon their almost breathless suspense deepened into more fearful forebodings as He stood alone before His merciless accusers and persecutors in the Hall of Pilate and the Court of Herod, while they were powerless to shield Him. Then came the tragic end—the horrors of the crucifixion.

WHAT HAS BECOME OF THE PEACE

Where • was the promised peace - under such circumstances—• then, overcome with fear and dread, they all forsook Him and fled; and when St. Peter, although anxious to defend Him, was so filled with fear that three times he denied his Lord and with cursing declared that he never knew Him. The explanation is, that the peace had not yet come; for, as the Apostle Paul tells us, “Where a testament is, there must also of necessity be the death of the testator. For a testament [a bequest] is of force after men are dead; otherwise it is of no strength at all while the testator liveth.” (Heb. 9: 16, 17.) But as soon as the tragic scene was over and the cry, “It is finished,” fell upon their eager ears, strange as it may seem, there is evidence that peace began to steal into their grieving hearts. The darkened heavens, the quaking earth, the rending rock, the torn veil of the Temple—all spoke to them a message of comfort which the world could not receive.

To the world (Jews and Gentile, both participating in the crime) the language of these events was that of divine wrath and indignation against them. And— as fear -fell upon the people, and the clamour and excitement of that awful day died away, they smote upon their breasts and returned to their homes. The Roman centurion and they that were with him, fearing greatly, said, “Truly, this was the Son of God !”

But to the disciples of the Lord these events spoke a -very different language. The cause of their blessed Master was their cause, and it was God’s cause. To them these supernatural demonstrations were evidences that God was not regarding this matter with indifference; and though through the veil of darkness they could not read His bright designs, in these events there was to them a whisper of hope.

Three days later hope was revived by the news of our Lord’s resurrection, confirmed to them by His appearance in their midst. Again, forty days later, hope was strengthened by His ascension after His parting counsel and blessing and promised return, and the instructions to tarry in Jerusalem until they received the promise of the Father, the Comforter, the Holy Spirit of adoption, not many days thence at Pentecost. Then the peace of Christ, the Lord’s rich legacy, began to be realised, and the tarrying days of ‘prayer and expectancy were days of abiding peace—peace which flowed as a river. But when, on the day of Pentecost, the promised Comforter came, the river of their peace found a deeper bed; and their joy knew no bounds!

“Like a river glorious is God’s perfect peace,
Over all victorious in its glad increase.
Perfect: yet it floweth fuller every day;
Perfect: yet it groweth deeper all the way.”

OUR RICH LEGACY OF PEACE.

But not alone to the early Church was this legacy of peace bequeathed. It is the blessed inheritance of the entire Church, even to the -end of the age. The Lord showed His thought for us all on that very day, when in His prayer He said, “Neither pray I for these alone, but for all those who shall believe on Me through their word.”—John 17:20.

The peace promised, observe, is not the short-lived peace of the world, which is sometimes enjoyed for a little season—while fortune smiles, and friends abound, and health endures, but which quickly vanishes when poverty comes in and friends go out, when health fails and death steals away the treasures of the heart. “My peace,” the peace

of God which Christ Himself by faith enjoyed, who, though He was rich, for our sakes became poor,. who lost friend after friend, and in His last hour was forsaken by all of the. few that remained —His peace endured through loss, persecution, scorn and contempt, and even amidst the agonies of the cross. This peace is something which none of the vicissitudes of the present life can destroy, and which no enemy can wrest from us.

What richer legacy could the Lord have left His beloved people? Suppose He had. bent His energies during His earthly life to the accumulation of money and that in so doing He had amassed an immense fortune to leave in the hands of His disciples wherewith to push forward the great work of the age when He should be taken from them; money to pay the travelling expenses of the apostles and to defray the numerous expenses incidental to the starting of the work in various places, such as the renting of lecture rooms, the payment of salaries to travelling brethren, etc., etc. How soon would it all have vanished, and how poor would be our inheritance to-day! “The man of sin” would surely have gotten hold of it in some way, and not a vestige of the legacy would have reached this end of the age. Hut, blessed be God, His rich legacy of peace still abounds to His people!

The peace promised is not such as the world can always recognise and appreciate; for the possessor of it, like the Lord Himself (and all His followers throughout the age) may have a stormy pathway. Indeed, that it must be so to all the faithful until the purposes of God in the permission of evil are accomplished, we are distinctly forewarned, but with the assurance that through all the storms this peace shall abide—”In the world ye shall have tribulation, hut in Me ye shall have peace.”

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 believed that what God had promised, He was able also to perform, and that His righteousness and benevolent plan could know no failure. By the mouth of His prophets He had declared, “My counsel shall stand, and I will bring it to pass; I have purposed it, I will also do it.” “The Lord of Hosts hath purposed, and who shall disannul it?” (Isa. 46:9-11; 14:27.) On the assurances 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.

The language of our. Lord’s faith was, “O righteous Father, the world hath not known Thee; but, I have known Thee.” He had been with the Father from the beginning, had realised His love with His goodness, and had seen His power, and had marked His righteousness and His loving kindness and Fatherly providence over all His works. And so it is written, “By His knowledge shall My righteous servant justify many; for He shall bear their iniquities.” (Isa. 53:11.) The knowledge which He had of the Father gave to Him a firm footing for faith in all God’s purposes concerning the future. Hence He could and did walk by faith. And that faith enabled Him to overcome all obstacles and to secure the victory even over death.

So also it is written for our instruction—”This is the victory that overcometh the world, even our faith” —that faith in God built, ill our case, upon our Lord’s testimony of the Father; and again it is written that, “Without faith it is impossible to please God.” It is only through steady, unwavering faith that the peace of God—the peace of Christ will abide with His people. While the Lord with His disciples, and they saw in Him the manifestation of the Father, their faith was strong and they had peace in Him, as He said. “While I was in the world I kept them.” But not until after He had left them was their faith anchored in God. After Pentecost they experienced the same peace that Christ had enjoyed—the blessed peace that came from a knowledge of the fact that God acknowledged them as sons and heirs, and joint-heirs with Christ, if they would continue faithfully to follow in the steps of the Redeemer.

CULTIVATION OF UNWAVERING FAITH.

Herein is also the basis of our peace. No matter how fiercely the storms of life may assail us, We must never let go. our anchor and . allow ourselves to drift, but always remember that “the foundation of God standeth sure”; that “His truth is our shield and buckler”; that “what He had promised He is able also to perform,” notwithstanding our human imperfections and frailties; that covering these we have the imputed righteousness of Christ, our Surety. and Advocate and that “the Father Himself loveth” us, “He considereth our frame and rememribereth that we are dust,” and so has compassion for the sons of His love and is very pitiful and of tender mercy. Indeed, “What more can He • to us than He ‘lath said,” to assure our faith and to steady and strengthen our hearts to patient endurance in the midst of the trials and conflicts of the narrow way of sacrifice?

There is nothing which puts the Christian at greater disadvantage in the presence of his foes than for him to let go, even

temporarily, his grip Upon the anchor of faith. Let him do so for a moment; and of necessity darkness begins to gather round him. . .He cannot see the brightness of his Father's face.; for "without faith it is impossible to please God"; and while .he grapples again for the anchor, the powers of-darkness fiercely assail him with doubts and fears. These attacks are generally based upon his human imperfections, which he should ever bear in mind are covered by the Robe of Christ's righteousness.

If we would have the peace of God reign in our hearts, we must never let go our anchor, "nor .suffer Satan's deadliest strife to beat our courage down." "The language of our hearts should always be, "Though He slay me, yet Will I trust Him."With this faith the peace of God, the peace which the Master bequeathed to us, ever abides. Thus "the peace of God which passeth all understanding will keep our hearts and minds through Christ Jesus"; for it is written again, "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

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 forget; yet will I not forget thee. Behold, I have engraven thee upon the palms of My hands." "The Father Himself loveth you," and "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 desires of thine heart" —the peace of God, even in the midst of storm and tempest.

(Concluded.)

The Church of the First-Borns.

“The General Assembly of the Church of the First borns.”—Heb. 12:22, 23.

THE Church of the First-borns” is not to be confounded with the Church of the First Resurrection. The word first, in the phrase First Resurrection, signifies better, superior. The First Resurrection includes only the Lord and “the Church, which is his Body”; in other words, the Bride Class.. But in this glorified Church of the First-borns are included all those who are born of the Spirit. Those who are to be of the spirit nature will be those who have been developed throughout the Gospel Age—before God’s favour goes to the world. This Church of the First-borns includes all who came into covenant relationship with God before the New Covenant is put into force. Some will have part (an inferior part, however, to that of the Church) with the great “High Priest of our Profession” in instituting the New Covenant. They will all have some share with him in dispensing the blessings of the New Covenant to all the families of the earth—to Israel first, and then to all nations.

“YE ARE COME UNTO MT. ZION, THE HEAVENLY JERUSALEM.”

This Church of the First-borns is prophetically pictured in the Old Testament in connection with the Passover. In that night when all the first-born of Egypt were slain, all of the first-born of Israel were passed over. These escaped because of the blood on the lintels of their houses and because of their partaking of the lamb within. We know that afterward all of the first-born of Israel were exchanged for the one tribe of Levi; and that this tribe was separated or divided into two parts—one a priestly class and the other a servant class. The former were called Priests; the latter Levites; though, of course, all were Levites. These two classes were types of the Church of the Gospel Age.

“But ye are come unto Mount Zion, and unto the City of the living God, the heavenly Jerusalem; to the General Assembly of the Church of the First-borns.” (Heb. 12:22, 23.) More properly we understand this to signify that we have approached—this is that to which we are coming—it is in sight. Some have already reached it. Our Lord has reached the goal. And some others of the First-borns have also reached their goal; and some of us have not yet reached it. But this is what we are approaching. We shall all have come into power and into our place in the Divine Plan, at the close of this Gospel Age. Thereupon will follow the “time of trouble” with which this Age will end, typified by the trembling of the mountain of Sinai. Then, in the same connection, we read that we are approaching an innumerable company of angels.

The Apostle seems to be here setting before us the glories of the future. Not only shall we see our heavenly Father and our heavenly Lord, and be ushered into the Assembly of the Church of the First-borns, but we shall be ushered into the presence of an innumerable company of angels. These are the angels who encamp around about those that fear the Lord and deliver them. (Psa. 34:7.) They are sent to be ministers for those who shall be heirs of salvation. (Heb.

1:14.) They have been with us here overseeing our interests; and it will be part of our joy on the spirit plane to make their acquaintance. If the Apostle had neglected to mention these, we would think it strange; for he is enumerating the things to which we are approaching.

Thus we see that the Church of the First-borns includes the “Great Company” of the Levites as thoroughly as it includes the smaller company of the Priests. As the Levites had no inheritance in the land, so not only the “Little Flock” but also the “Great Company,” the servant class, the companions of the Bride, have no share in the earthly inheritance, but will have a share in the heavenly inheritance.

ONE DAY AT A TIME.

One day at a time, with its failures and fears,
With its hurts and mistakes, with its weakness and tears,

With its portion of pain and its burden of care;
One day at a time we must meet and must bear.

One day at a time to be patient and strong,
To be calm under trial and sweet under wrong;

Then its toiling shall pass and its sorrow shall cease;
It shall darken and die, and the night shall bring peace.

One day at a time—but the day is so long,
And the heart is not brave and the soul is not strong.

O Thou pitiful Christ, be Thou near all the way;
Give courage and patience and strength for the day.

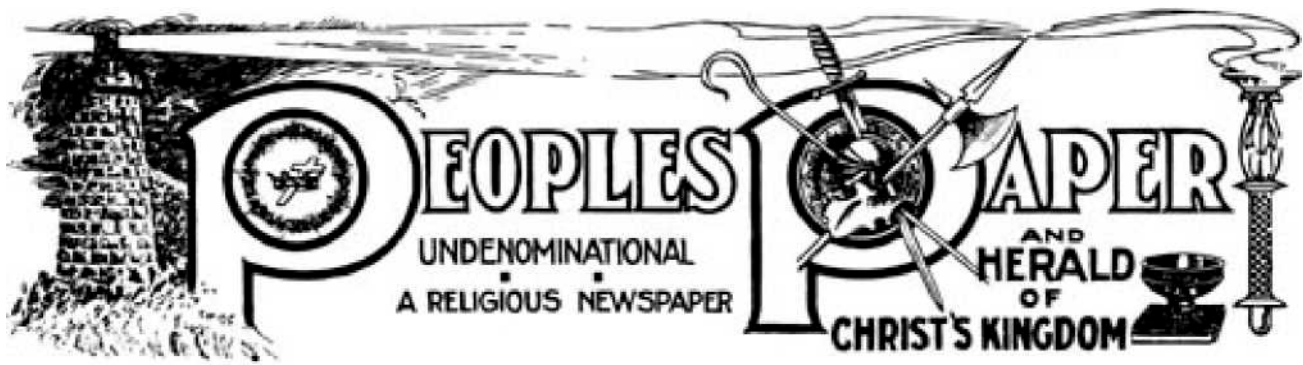
Why should we look forward or back with dismay ?
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;
He hath numbered its hours, though they haste or delay.

His grace is sufficient, we walk not alone;
As the clay, so the strength that He giveth His own. —Selected.

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Two Distinct Salvations.

“So great salvation, which began to be spoken by our Lord, and was confirmed unto us by those who heard Him .”—Heb. 2:3.

In the past, many of us misunderstood these words—so great salvation—and have thought them to apply merely to an “elect” few of the saintly followers of our great Redeemer. Surely it should not be thought strange if a closer examination of God’s Word would demonstrate to us that, as the heavens are higher than the earth, so are His ways and plans higher than ours. (Isa. 55:9.) It should not surprise us to find that our forefathers were generally in considerable darkness in respect of “the length and breadth and height and depth of the love of Christ, which passeth all understanding.” (Eph. 3:18, 19.) It should not surprise us to find that our Saviour will yet see the fruitage of the travail of his soul and be satisfied (Isa 53:11), and that this satisfaction will result from the salvation of more than the

“little flock” who walk in His footsteps and who, like Him, “present their bodies living sacrifices, holy and acceptable to God,” in the service of truth and righteousness.—Rom:12-1.

There are several ways of treating this thought, that more than an “elect” few are eventually to reach eternal life through the Redeemer of mankind. One way, which many adopt, is to claim that our Lord and the Apostles did not really mean to establish so high a standard of saintship as their words imply, and then to conclude that the unsaintly will gain eternal life as well as the saintly—all except the degenerately wicked. This view of matters, which is the common one, is undoubtedly prompted by sympathy for friends, relatives, neighbors and the heathen, but is wholly contrary to God’s Word.

Another view still held by some, is that everybody but the saintly will suffer torture eternally and hopelessly.

The third theory which we desire to present here, is the one we believe to be in accord with every text of Scripture. and in accord with Justice, Wisdom, Love and Power Divine, and in accord with sanctified common sense. Space will allow only an outline of this Plan, which is most comprehensive, as follows:

THE SAINTLY ,NEW CREATION

Salvation in no sense began before the Redeemer’s birth, hundreds of years after the fall of our first parents. In all that long period, nobody was saved. The Apostle declares in our text, that salvation began to be preached by Jesus. Again we read that Jesus brought life and immortality to light through His Gospel. (2 Timothy 1:10.) So, then, life and immortality and the Gospel Message began to be preached by our Lord, and was not preached before His day. Indeed, we can see that if there is “none other Name given under Heaven or amongst men whereby we must be saved,” than the name of Jesus, then it could not have been preached; nothing could be preached previously except the Divine declaration that God purposed in due time to redeem mankind from sin and death, through a Saviour and a Great One—One able to save unto the uttermost all that would come unto the Father through Him.

This reasoning is surely true to the facts. Search all through the Old Testament, and you will find no promise of eternal life set forth, except by the Law given to the one little nation of Israel. That Law declared that he that doeth these things, shall live by his obedience thereto. (Rom. 10:5.); and the Apostle assures us that Jesus died because not one of them kept the -Law because no imperfect human being could possibly meet the requirements of God’s perfect Law. “By the deeds of the Law shall no flesh be justified in His sight.”—Rom. 3:20.

The Apostle, further explaining the Matter, says. “Wherefore, then, serveth the Law?” He replies to his question, “It was added because of transgression until the promised seed should come”—Gal. 3:19. .

THE PROMISED SEED.

The Apostle’s words direct put thoughts -back to Eden, when God declared that the Seed of the woman would, at ‘some future time; bruise’ the Serpent’s head. But that seed. did not exist for ‘over four thousand years after; and. has; not yet crushed the Serpent’s head—destroyed sin and the” works of Satan.

The Apostle’s words again remind us of God’s promise to Abraham “In. thy Seed shall all the families of the earth be blessed.’ Gen. 12:3 Abraham was not thus blessed, not were any others thus blessed, however faithful they. were, All the ‘blessing was to come through Abraham’s seed, and could not be dispensed before His coming. Hence the Apostle referring to Abraham, Isaac and Jacob, and all the faithful of past time, declared, “All these died in faith, not having received the promise.” (Heb. 11:13.)—the blessing—reconciliation to God and eternal life.

And when Jesus came, He did not attempt to bless the world, but on the contrary, in His prayer, declared, “I pray not for the world, ‘but for them which thou hash given me” (John 17:9); the saintly, the “Very Elect”. (Matt. 24:24.) These He called; these He taught—”Israelites indeed.” These He directed to give the same messages to others, not for the conversion of the world, but for the calling, instruction and edification of “the Church, which is the Body of Christ.” The message to these from first to last, was that they were called to suffer With Him; that they might also reign with Him.

“THE CHURCH—THE BODY ‘OF CHRIST”

In the past, many of us have overlooked the fact that ‘the Church is, figuratively, “The Body of Christ”—to be hereafter, as the Apostle declares, “The Church which in His Body.” And again, we are members in particular of the Body of Christ, which is the Church. (1 Cor. 1.2’:27). In a word, then, the entire Christ includes the members of the Body, with the glorious Head of the Body. And this glorious Christ, which will be completed by the close of this Gospel Age, will, as a whole, be the promised Seed of Abraham. (Gal. 3:8, 16, 29.)

From this viewpoint we can see why God’s long promised blessing has not yet reached the world, and furthermore, we can also see that He is merely selecting, or electing the Church, the Seed of. Abraham. The promise to Abraham is; “In thy Seed, shall all the families of the earth be blessed.” and, as we have seen the Seed of -Abraham is “Jesus, the Head, and the Church His Body.” In a word, our previous view of the Divine Plan, was too narrow. We saw the election of the Church, but did not see God’s gracious purposes for “all the families of the earth.” The Church, as the Scriptures declare, is merely a “first-fruits” unto God of His creatures, and is not, by any means, the entire harvest. Let us here remember St. Paul’s explanation of the matter. He declares, “We ‘brethren, as Isaac was, are the children of the promise” (Gal. 4:28)—the heirs of the promise—through us all the families of the earth are to ‘be blessed.—Gen. 26:1-4.

NO SECOND CHANCE IN THIS.

It might indeed be said, in one sense of the word, that since Father Adam was placed on trial in Eden with a reward of eternal life before him, or the penalty of death, and that since he lost his chance of eternal life by disobedience, therefore any chance of eternal life coming to him, or to any member of his race would, of necessity, be a second chance. This is undoubtedly true. From this standpoint, every member of the human family, must eventually have a second chance for eternal life, because it was for this very purpose that our Redeemer left the heavenly glory, was made flesh, dwelt amongst us, and “died, the just for the unjust.” Whoever enjoys this second chance must expect no more, because “Christ dieth no more.” But as we have already seen, nobody had a second chance for eternal life prior to the coming of our Redeemer into the world. “He brought life and immortality to light.” He died, the just for the unjust, to make reconciliation for iniquity—and this message of so great salvation began to ‘be spoken by our Lord.

The comparatively few who have heard the Gospel since Jesus’ day—”Good tidings of great joy which shall be unto all .people”—these, the comparatively few who have heard of “the only name given under Heaven or amongst men whereby we must be saved” are the only ones who in any sense of the word have had their second chance. Indeed, we might scripturally limit the matter much further and say that the Gospel has been hidden from the majority of those who heard it, their mental eyes and ears being deaf and blind, they did not comprehend the Message, and therefore could not reject it.

The “High calling” and “so great salvation” which so few have really heard and seen, is referred to. by our great

Redeemer saying, “Blessed are your eyes, for they see; and your ears, for they hear.” “The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. But God hath revealed them unto us by His Spirit.” (1 Cor. 2:14.) In other words, only the spirit-begotten ones are now on trial for life everlasting or death everlasting. And only the faithful footstep followers will gain the glory, honour, immortality and joint-heirship with Him in His Kingdom. These are the “Elect”—The “Very Elect.” These are such as make their calling and election sure by so running’ as to obtain this great prize of membership in the Body of Christ..

These elect ones experience a change of nature, and in the future will not be human beings, but partakers of the Divine nature. (2 Peter 1:4.) They will be inducted into the perfection of the Divine nature in the First Resurrection, the Chief Resurrection, ‘in which they will be changed in a moment, in the twinkling of an eye, because flesh and blood cannot inherit the Kingdom of God.

HUMAN SALVATION IS RESTITUTION.

We all greatly wondered at the thought that the heathen and everybody except saints would be consigned to an eternity of torture, yet we all recognised that Heaven is not a place of development, but a condition of perfection.

We were perplexed, mystified, We did not follow our Bibles with sufficient care. Many of us twisted the Scriptures, wrested them from their plainly obvious import, and always to our own injury. Some went in the direction of Universalism; others half-way, and still others abandoned the Holy Book. Now we see where we erred.

God has two salvations; one for the Church and a totally different one for the world. The salvation for the Church is to Heavenly nature, spirit bodies, and joint-heirship with the Master in His Kingdom, which flesh and blood cannot inherit, as we have already seen. The Other salvation for mankind is an earthly one, called in the Scriptures “Restitution.” Man was not an angel originally, not a spirit being, but, as the Scriptures declare, “The first man was of the earth, earthy.

It was that earthly man, perfect, in the image of his Creator. for whose happiness Eden was specially pre-pared, and by obedience to God he might have continued to enjoy his Eden home everlastingly. By disobedience he first lost his fellowship with God, then, his Eden home, and after nine hundred and thirty years of toiling with thorns and thistles, in sweat of face, the death penalty upon him reached completion—he died. Adam’s race, sharing his weaknesses by laws of heredity, have also shared death with him.

“WORLD THROUGH HIM MIGHT BE SAVED.”

The Scriptures tell us that God’s real purpose in sending Jesus into the world was that “The world through } Inn might ‘be saved”—not the salvation of the Church; that was an incidental feature. The Church is selected that, as the Bride or Queen during the Messianic Kingdom, she may be associated with her Lord the King, as the Seed of Abraham in the blessing, the saving of Adam and his family, or so many of them as shall he willing, from sin and death conditions. We remember the Master’s words to the effect that He “came to seek and to save (recover) that which was lost”.—Luke 19:10.

We have just seen that it was as a human life, human perfection and an earthly home that were lost. It is these, then, that Jesus proposes in due time to recover for Adam and his family. The Messianic Reign of Jesus. and His Body—The Anointed, The Christ, The Messiah—will be for the purpose of blessing Adam and all of his race with glorious opportunities of an earthly salvation. The uplifting, restoring influences of Messiah’s Kingdom will affect not only Adam and his race, but also the earth itself. Gradually Paradise Lost, as a little garden of Eden, will become Paradise Regained, as the world beautiful. Then the wilderness shall blossom as a rose, and the solitary place shall be glad.

‘TIMES OF RESTITUTION.’

At our Lord’s ‘First Advent the “acceptable time” began—the time When God, having accepted the sacrifice of Christ Jesus, ‘became willing through Him to accept the sacrifices of all who desire to become His Disciples to take up their cross and follow Him through evil report and good report, even unto death. The entire Gospel Age antitypes Israel’s Day of Atonement, and the sacrifices of our Lord and the Church, His Body, are the “better sacrifices,” foreshadowed by ‘the bullock and the goat offered typically; by, Ole Jews, This is the acceptable year of the .Lord, which. Jesus declared (Isa. 61:2; Luke 4 19)- God’s! faithful people of this acceptable day are glad to be invited, to “present their bodies living sacrifices, holy .and, acceptable able unto God” (Rom. 12:1). In the end: of this acceptable day will come the end of all eternity. to thus sacrifice the human nature, and becomes joint-heirs with Christ and partakers of the Heavenly nature,

Then will be introduced a new period styled, in the Scriptures, “Times (or years) of Restitution.” The acceptable day for the Church’s sacrifice has lasted for nearly nineteen centuries. And we know how long the “Times of Restitution” will last—nearly a thousand years. St. Peter tell us just when these “Restitution Times” will begin. They did not begin in his day. They begin as the result of the Second Advent, of Jesus, The Messiah, and the establishment of His Kingdom and righteousness, “Times of refreshing shall come from the presence of the Lord and He shall send Jesus Christ, as before was preached unto you, Whom the heavens must retain until the Times of Restitution of all things which God hath spoken ‘by the mouth of all the Holy Prophets since the world began. For Moses verily said unto the fathers, a Prophet like unto me (of whom I am but a type or figure) shall the Lord Your God raise up unto you from amongst your brethren, Him shall ye hear in all things whatsoever He shall speak unto you. And it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people” (Acts 3:19-23) in the Second Death, from which there is no recovery.

This great Prophet has been in process of raising up for now nearly nineteen centuries. And’ when the last member of His Body shall have passed beyond the veil, He will stand forth in the glories of His Kingdom to rule, judge, instruct, restore and bless all the families of the earth with opportunity for restoration to. all that was lost in Eden and redeemed at Calvary.

A Lesson From the Trees.

Some young people were discussing life, and the question was asked: “Which season of life is the most happy?”

Being unable to agree on the subject, they referred the question to their grandfather, a ‘veteran of over eighty.

“You see that grove of trees before the house,” he said. “When the spring comes and the buds are breaking on the trees, I think—How beautiful is spring! And when the summer comes and covers the trees with foliage, and the birds sing in the branches, I think—How ‘beautiful is summer! When autumn loads them with golden fruit. I think —How beautiful is autumn! .And when it is winter, and there is neither foliage nor fruit, then I look up, and through the leafless branches, as I could not do so until now, I see the stars shine.

If we are living as God would .have us, we will be happy through all the seasons of life.

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CONVENTION NEWS.

THE Easter Convention to which the Classes at Adelaide and: Gawler had been looking forward for some time is now a happy memory, and our hearts go out in thankfulness to our Heavenly Father for all His goodness and love in granting us such blessed realisation of His loving kindness, “O, how great !”

There would seem to be no doubt that these special occasions, which give opportunity to local Classes to show their love for the Lord, His truth, and the brethren by the sacrificing of some earthly comforts and conveniences, become to us seasons of rich blessing. Those Classes making the effort to arrange a little Convention each year, are not only spiritually enriched and blessed, but opportunity is also given for brethren from visiting Classes to share in the sacrifice of earthly things —time, strength and means, etc.—that they may also share the blessings of fellowship. Truly as the hymn book has it, “Blest is the tie that binds our hearts in Christian love.”

About 40 brethren and sisters met from time to time during the Convention which extended over the four days during Good Friday to Easter Monday. Easter Saturday being not a full holiday, was the means of hindering the attendance of some who would like to have been with us. Much sympathy was also felt for an elderly Sister, whose presence was missed on account of a severe affliction.

It may be of interest to others to know of the Bible studies which we think, generally speaking, are the most important of all our meetings—Titus 3:1-11; 2 Peter 3:10-18; Romans 6:1-10; and John 15:1-12. These passages of Scripture provided quite a substantial feast for our New Minds in themselves, the verses being introduced to us by various of the brethren and sisters, and then discussed by the whole Class. Discourses on “Patience,” “Faith,” “Spirit of Power,” “Love,” and of a “Sound Mind,” Christian “Obligations,” and “Privileges.” “Peace,” “2 Tim. 3:16,” helped to encourage us in our faith and hope.

The Memorial of our Lord’s death was celebrated on the evening before the commencement of the Convention, and once again our hearts were cheered and encouraged by the remembrance of our dear Redeemer’s loving sacrifice on our behalf, in which also, by the grace of God, it is our privilege to share. How it rejoices our hearts to realise that soon the work of this anti-typical Atonement Day will be finished, the sacrificing of the Christ will be accomplished and then “Victorious High Priest! No more in garments stained Shalt Thou for sacrifice draw near;

No more with sin’s dread penalty shalt
Thou be pained.
The great redemption-price is paid,
the glory-heights attained,

And soon to bless shalt Thou appear!
“All glorious High Priest!
All power, heaven earth,

All grace and love lost Thou possess!
As rightful King of kings and
Lord of lords, stand forth!
While joyful trumps proclaim

.Thy righteous name and worth,
And prostrate hosts Thy praise confess.
“O, merciful High Priest!
O tender Advocate,

The penitent’s unfailing Friend,
Still touched by feeling for our griefs and low estate!
The future work of grace-for-all anticipate.
And unto us, Thy blessing send!”

This report would be incomplete should we fail to mention the Baptism service which was held on •Easter Monday morning. Three sisters and one brother took advantage of this occasion to symbolise the consecration of all their earthly rights and privileges to be dead with Christ. As we gathered to witness this public confession of faith and obedience to the will of God, our hearts were filled with the sense of the Lord’s blessing and approval, and our fervent prayers ascend ‘on behalf of our dear brethren, that, having taken up their cross follow Jesus, they may be kept faithful and pure. even unto death.

“If 1 in Thy likeness,
O Lord, may awake,
And shine a pure image of Thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free.”

“Till He Come.”

The occasion of another anniversary respecting the celebration of the Lord’s Supper was again the scene of a solemn assembly in Melbourne as the dear brethren gathered in sacred worship and fellowship to commemorate our loving

Saviour's death as the great antitypical Lamb slain for us.

All present, about 22 in number, availed themselves of those blessed emblems which so forcefully speak to us of that close union and fellowship with our Redeemer through a vitalised justified standing, made possible in the giving of the life in willing, obedient and loving sacrifice, as each and all would enter into hearty cooperation, and joyfully present their bodies, living sacrifices, and covenant to be dead with Christ that they might eventually be privileged to reign with Him.

The friends, we feel sure, realise more and more each succeeding year the solemnity and yet the grandeur and wondrous privilege of having been invited to tread the pathway of self-denial and sacrifice in the footsteps of their Head, and to be broken with Him in the fullest sense, and thus the symbols partaken of were tokens of the grave responsibility that goes with the participating, and which represents an earliest and willing desire to follow the Master whithersoever he leadeth. 'throughout the service. indispersed with some appropriate and 'beautiful hymns, there was that atmosphere of sincerity and reverence as the dear brethren gathered in quietness and confidence, and we feel sure that the Lord's spirit and blessing were richly bestowed. All were reminded of that oneness of heart, mind and fulness of intent and desire which must be striven for, if the deeper realisation of that inner life with Christ be experienced and enjoyed, and thus as true branches in the Vine be found submitting to the needful disciplinary testings and trials, in order that each and all bear much fruit, as we would seek to be rightly exercised under every circumstance and experience that comes to all faithful members of the Body of Christ. Under these conditions . all were solemnly enjoined to "keep the feast" With the unleavened bread of sincerity and truth, And 'to "continue in the Word," loyally and stedfastly, that its deeper and hidden meaning may more and more be revealed as we progress in knowledge and love, and as Members in particular of the Anointed Body, daily be found growing up unto Him, our glorious Head.

No doubt the dear members in Christ in all places have realised a -blessing in the privilege and solemnity of observing the Memorial season, and it is encouraging to hear of the services in other centres. From our Sydney brethren. meeting at Rawson Chambers. the following is appreciated: "We are pleased to report that thirty friends were present coming from all points of the compass.

Several were having made arrangements to attend the home of other friends because of three not being able to attend the Class on account of sickness. We also forwarded the emblems to several friends by post, where the distance made it impossible for them to attend.

"These seasons bring sadness mingled with joy; sadness when we think of that broken Body with its sufferings, but joy at what in God's providence it has accomplished. We had nothing new to relate with reference to the matter, but as the Apostle said, it was necessary at this time to refresh our pure minds of the type and antitype so that we could profit during the coming 'week' in our meditation on these truths."

. "Love, so amazing, so divine,
. . Demands our soul, our life, our all."

This opportunity is taken 'of exhorting the dear brethren in all parts to stand fast in the liberty wherewith Christ makes free, and with increased zeal, earnestness- and love, to fight the good fight of faith as they would strive by God's grace to make their calling and election sure, and at last be found in Christ without spot and blameless.

"For as often as ye eat this bread and drink this cup, •ye do show forth the Lord's death till He come."

We must forget ourselves, and all self-interest, and listen, and be attentive to God.—Madame Guyon.

Notes on Convention Bible Studies.

Titus 3:3-9.

THE conditions of .verse 3 were evidently the effect of ignorance of the true God—of wrong thoughts of the Deity. The gods of paganism were supposed to be vengeful, cruel and abominable, and their devotees were, of course, like them, fell' what they worshipped they naturally sought to follow. 'When the true (led was revealed and His attributes of wisdom and . love were manifested, the old works of the flesh and the devil appear in their real light abominable, hateful and foolish, so that the true worshipper of the only true God learns to love righteousness,- and to hate %wickedness.

The kindness of God our Saviour was manifested as we read "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him would not perish, but have everlasting life" (John 3:16); and again "God commendeth His love toward us. in that while we were yet sinners Christ died for us" (Rom. 5:8). Even Paul had not a

right conception of God, while he was seeking to serve Him under the Law. What a revelation it was to him to learn of the grace of God in Christ, and how beautiful was the effect in his life. He writes in Eph. 2:4—"But God who is rich in mercy for His great love wherewith He loved us." and again verse 7: "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

Iii verse. -4. God is mentioned as our Saviour, and in verse. 6 Jesus Christ is stated to be our Saviour. That does not mean that Jesus is identical with God—the Son cannot be identical with His Father—but here as elsewhere (Titus 2:10; Luke 1:47.; 1 Tim. 4 1 10) God is called our Saviour, as He is the great Author of the plan of salvation. The Father sent the Son to be the Saviour of the world. The Son is the Saviour in that He carried out the work, and said, "I have finished the work which thou gavest Me to do."

Verse 5 reminds us that it was not by works (Rom. 3:20-28) but He saved us .according to His great mercy — providing the redemption in Christ who, "tasted death for every man." Thus the members in Christ have been justified by faith and have entered a course of sanctification, cleansing by regeneration, being begotten of the Holy Spirit (John 3:5; Eph. 5:26); "being transformed by the renewing; of your mind" (Rom. 12:2). Verse 6 speaks of the Holy Spirit being shed .on abundantly. This could not be a separate person- to be shed abroad in our hearts, but is the holy power emanating from the Father. which comes to the Church- through the Son, Jesus Christ our Saviour.

Verse 7 shows that it is entirely of God's favour we are justified so that we might ;become heirs through Christ according to the hope of eternal life.- As the Apostle Paul tells us in Romans 8:24, we- are saved by hope, and this hope sustains through any trial. ;For as he shows in 2 Cor. 4:17. our- .present sufferings are light, •but for a moment, compared with the eternal life promised to the faithful. And it is in this hope we strive to do as the Apostle commissioned Timothy. "Lay hold on eternal life."

Verse 8,- "This is a faithful saying," seems to refer to what the Apostle has just said in the previous verses, and in accordance with it he desires Titus to teach, or to affirm strongly (Diaglott) that all who have 'believed may live up to their profession, may excel in good works. These things, if received rightly into a pure heart, are good and profitable, bringing forth the fruits of righteousness.

Verse 9. This verse shows the unprofitable things to be avoided, things that are vain and useless, and valuable time should not be wasted on such. Our time should be spent according to the lines laid down in the Scriptures, thus building each other up in our most holy faith, and thereby loosing our hold on the things which are not upbuilding to the Christian character (1 Tim. 6:3-5).

2 PET. 3:11, 17, 18.

“All these things (as mentioned in verse 10) shall be dissolved.” Truly we are now in that time spoken of by the Apostle, therefore how forcefully these words should apply to us, upon whom such love has been bestowed in granting us the favour of this knowledge. “What manner of persons ought ye. to ‘be in all holy conversation and godliness.”

The Diaglott seems to give the correct reading—”holy conduct and piety.” It -behoves us to examine ourselves, as to whether our. conduct is in accordance with our profession, that we may walk worthy of the honour bestowed upon us. In chapter 2:21, the Apostle says, • “It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. John 13:17. •

Verses 17, 18. St. Peter says: “Seeing ye know these things, beware.” He would warn all of the responsibility placed upon them through the knowledge of God’s Plan. The warning is to see to it that the favor ‘granted is appreciated in a practical way, by faithfully using that knowledge for the purpose it was given, that of preparing us to stand in the evil day when all but the very elect will be stumbled by one error or another, either of false doctrine, or compromising with the Truth for some selfish end.

“Fall from your own steadfastness,” seems to refer more to laxity in regard to those principles which keep the Christian character firm and steadfast to the end, and which, faithfully adhered to, would produce the necessary growth in grace and knowledge of our Lord, to enable us to make our calling and election sure. Then all the praise and honour would be to our Lord through whom all our ‘blessings come both for the present and fur all time.

The Spirit of Love.

(Convention address)

“And we have known and believed the love that God bath to us. God is love; and he that dwelleth in love dwelleth in God, and God in Him.”-1 John 4:16.

THE Apostle Paul, writing to Timothy, says: “The end of the commandment is love from a pure heart and a good conscience, and an undissembled faith.” And our Lord told His ‘Church that the new commandment to be observed was. “That ye love one another, as I have loved you.” Also when speaking to the scribe, recorded for us in Mark, in answer to the query as to the first commandment to be observed, said, “The first of all the commandments is, Hear, O Israel: the Lord our God is one Lord: And thou shalt love the Lord ‘thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength—this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.” And so we clearly see that “Love is the fulfilling of the Law.”

The Apostle Paul enjoins us to “follow after love,” and in 1 Cor. 13, he says that though he spoke with the tongues of men and of angels and had not love, he would be as sounding brass or a tinkling cymbal. Well. we all know how empty of substance is sounding brass. He also says that though he had the gift of prophecy, and understood all mysteries. and had all knowledge, and, still further, that though he had all faith, even so great as to remove mountains, and yet, if he lacked love, these other virtues would profit him nothing. Furthermore. if one had ever so much wealth and distributed it all to feed the poor, and still further, to such an extent as to give one’s body -to ‘lie burned, .and if love was lacking, these actions would, not be of any profit -to one. We may well ask with St. Peter, “Lord, who can he saved?” and how shall we know about love, since it is so great and necessary to •salvation.? How can we learn of such a virtue? Who will instruct us to put into effect the wisdom we might have concerning love? David answers for us in the Psalms, “Our help is. in the name of the Lord, who made heaven and earth.” Surely our help, then, is in the name of Jesus •Christ the Righteous, the only ‘begotten Son of the Father, who had such greatness of love as to lay down His perfect, justified life for His friends. St. Peter, as a foundation stone of the Lord’s Temple, says that there is no other Name under heaven whereby men can be saved than in the Son of God—Jesus Christ.

So to learn of love we must come to ‘Christ and learn of Him. He was. and is, perfect love. Come to God’s Word and see how His beloved. Son conducted Himself whilst on earth, and let us have Him for our guide, pattern and example. Love is the sum of all the. graces.

No. 1.—Patience—Love suffers long. “The patient in spirit is better than the proud in spirit.” “We have need of patience so that, having done the will of God, we may receive the promise.” St. Peter asks, too, where is the glory if we suffer patiently for our faults? None whatsoever. But to do well and then to suffer patiently, this is acceptable with God, or as St. Paul says, a “sweet savor of Christ unto God.”

The love of God, and of our neighbour for God’s sake, is patient toward all men. It suffers all the weakness, ignorance, errors and infirmities of the children of God; all the malice and wickedness of the children of the world. and all .this, not for a time, but unto the end. And in every step toward overcoming evil with good. it is kind, soft, mild, benign. It inspires the sufferer at once with the most amicable sweetness and the most fervent and tender affection. “And may the Lord direct your hearts into the love of God and the patience of the Anointed One.” “For consider Him that endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds.” “Who, when He was reviled, reviled not again; when He suffered he threatened not, but committed Himself to Him that judged) rightly.”

Without mentioning the patience of the Lord with His children in the wilderness; of Moses their leader, or of the patience of Job, we come to another grace of love in kindness.

No. 2.—Kindness—Love is kind. Is it possible for professing Christians to dwell too long on this grace, this particular fruit of the Spirit of holiness? Love is kind. Being kind makes the walk of a Christian along the narrow path a joy indeed. But how easy it is to get on that by-path of unkindness, as we become disgusted with so-and-so; or we think this one, or that one is not fulfilling the covenant of sacrifice as we would do it. To make our calling and election sure, this tree of kindness must be cultivated to an extent that it yields visible fruit, even to the world, so that eventually they might recognise our good deeds and glorify our Father. “Let brotherly love continue, and be kindly affectioned one to another, in honour preferring one another.” We are very blessed inasmuch as we have fellowship with the Father through Jesus Christ, but we cannot take anybody into that presence, we can only help in such a degree as to the intimacy we ourselves possess. .Certainly love rebukes, hut how mature must love be before it could rebuke in the spirit of love. First we must take heed unto ourselves, to judge ourselves, and maybe the faults or moles in the brother’s

eye are the ones we possess. How easy it becomes to be kind, if we, like the Apostle, were “determined not to know anything among any, save Jesus Christ and Him crucified.” All sectarian and personal spirit would be routed; we would not be followers of this person or that society, but would be “growing in grace and knowledge of our Lord and Saviour Jesus Christ.” We would “be kind to one another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”

No. 3.—Generosity—Love envieth not. Love rejoices at the success of others. What an example is recorded for us in the love Jonathan had for David. This great love was manifest because Jonathan recognised in David the favor of the Lord more than in himself. Jonathan willingly rendered David every service, knowing full well David was to reign instead of him. How different it was with our Lord and Israel. Even Pilate was aware, when he asked them who he would release unto them, Barabbas, the murderer, or Jesus that was called Christ, that it was for envy they brought our Lord to him.

And it was on account of envy Joseph was sold into Egypt. Let us be generous, then, and abound in this part of the spirit of love.

No. 4.—Humility—Love vaunteth not itself, - is not puffed up. The valley of humiliation is very necessary for Christian growth in love, and one is much enriched by traversing it. “for God resisteth the proud, but giveth grace to the humble.”

Let us take a song of David unto ourselves, “Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too high for me.” And, as St. Peter says, to “humble ourselves, therefore, under the mighty hand of God, that He may exalt us in due time.” Our Lord enjoins us, too, to humble ourselves as little children if we would enter the Kingdom of Heaven, assuring us that the most humble will be the greatest.

We all have our little difficulties in varying degrees in the direction of humility as a fruit of the spirit of love. Some are endowed with natural gifts in this direction, and others find it hard to descend. But responsibility rests on the one who is in the valley thriving on the pastures so green, to help the one trying to enter and pointing out the easy paths down. Perhaps if we remembered that “One is our Master even Christ,” we would be more ready to serve in any capacity the Lord saw fit to place us, and not be puffed up, lording it over God’s heritage and to remember that what we have is not of ourselves, but a gift of God.

No. 5.—Courtesy—Love does not behave itself unseemly. Evil communications are corruptive of good manners. “Speak evil of no man, not rendering evil for evil, or railing for railing, but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.” “For he that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile, let him eschew evil and do good; let him seek peace and pursue it.” “Give none offence, neither to Jew nor Gentile, nor the Church of God.”

No. 6.—Unselfishness—Love seeketh not her own. Perfect love is generous, which is the opposite to selfishness. I know well the Apostles executed this grace of love, not seeking their own but others’ wealth to salvation; not pleasing themselves but all to please their neighbor for his good to edification. So love seeks not ease, pleasure, honor or temporal advantage, but is willing to spend, and be spent, for the household of faith, that others may be rich in the glorious Gospel of Christ; to stimulate the zeal and faith of others to good works in the name of our Lord and to His glory.

No. 7.—Good-tempered—Love is not easily provoked. This virtue seems to couple up with patience. To be good-tempered is an asset for “the servant of the Lord must not strive, but be gentle unto all, apt to teach, and patient in meekness, instructing those that oppose themselves.” Love is not provoked to sharpness and unkindness toward any, but forbearing one another in love. “The meek will He guide in judgment, and the meek will He teach His way. For the Lord taketh pleasure in His people, He will beautify the meek with salvation”; and, further, “The meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.”

No. 8.—Sincerity—Love rejoiceth not in iniquity, but rejoiceth in the truth. To experience the “peace that passeth understanding,” and to fully enter into that rest wherein believers are hidden, one must be sincere. It will not benefit any to be double minded or unstable, but let our “Yes” mean yes, and likewise our “No” mean no. Sincerity, then, goes to

make up the spirit of love, and tends to make that new song felt in our hearts to such extent that we can all sing with David, "Let all those who put their trust in the Lord rejoice; let them ever shout for joy because Thou defendest them; let them also that love thy name be joyful in Thee"; "for our heart shall rejoice in Him because we have trusted in His Holy Name. So then, our sincerity of purpose should not be partial, but for our "righteousness to be exalted" we must lie sincere and rejoice in the truth all the day: "rejoice in the Lord always, and again I say rejoice."

What a wealth of substance there is to feed the new mind with in the spirit of love. What opportunities there are for all to put off the former ways of living, and live in such newness of purpose that whatsoever we do, do to the glory of God. We all have varying ways of doing His will and keeping in His love, but actually there is only one way, and that brings us to another fruit of the spirit of love, in Purity.

No. 9.—Purity—Love thinketh no evil. St. Peter says that "seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren. see that ye love one another with a pure heart fervently." If we would "ascend into the hill of the Lord, or stand in His holy place," we must have clean hands and a pure heart. not a soul lifted up unto vanity, nor to have sworn deceitfully, -and then the Lord is true to His promise that we shall receive His blessing and righteousness. "Blessed are the pure in heart, for they shall see God." "And every man that hath hope in him, purifieth himself even as He is pure." To do this, St. Paul says, to think on the things that are true, honest, just, pure, lovely, of good report, and then love will never fail us.

We must wait on the Lord for instruction and guidance, and eventually will be revealed to us the purity of God's Word; in comparison, the Psalmist says. More pure than silver which has been refined seven times in an earthly furnace. Is there any brief instruction that all may know and experience the spirit of love? Yes. The Lord says "that all things whatsoever ye would that men should do to you, do ye even to them."—The Golden Rule. How lacking it is in worldly pursuits, and how the blessing is missed by all who know not of it. But the love of Christ which constrains us, holds us together in the interest and love for the welfare of each other, that the ministry of the Gospel shall not suffer, but will ever go on, and that all may know that "God so loved the world that He gave His only begotten Son that whosoever should believe in Him shall not perish but have everlasting life." And think still further, if we love God for this unspeakable gift, He says to us that, "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love Him."

Just how favored and blessed we are is beyond human comprehension, but if we continue in the spirit of love, God shall change our vile body of sin, and from time to time we will be changed from glory to glory into the same image, and eventually we shall be like I Him, for we shall see Him as He is. "The end of the commandment is love from a pure heart."

“To Be Thine.”

“Oh, to be clean, to be pure, to be true!
Cost what it may, to be Thine through and through;
Purged from the promptings of evil within,
Freed by Thy grace from the thralldom of sin!

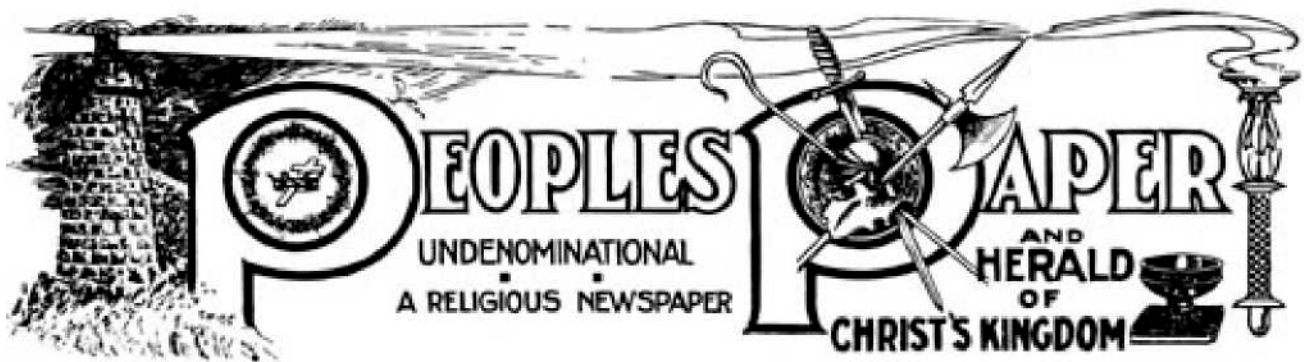
“Oh, to be simple to that which is ill,
Wise with a wisdom alert to Thy will;
Earnest of purpose and single of • eye,
Eager to live and unfearing to die!.

“Oh, to be fair, to be just, to be kind,
Sober in spirit and humble in mind;
Patient, unselfish, regardful of all,
Thinking no evil, though evil befall!

“Oh, to be fervent, unceasing in prayer,
Watching thereunto Thy praise to declare!
Living or dying, this blessing be mine—
Always, in all things, to wholly be Thine!”

—Selected.

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The Lord is my Light and my Salvation

In the first six verses of this Psalm we find expressions of strong confidence in God—the language of faith and assurance. During his long and varied career David passed through certain experiences which caused him to feel deeply his need of the Lord's help. On more than one occasion he was in danger of losing his life at the hands of his enemies; but he put his trust fully in the Lord, and never was that trust betrayed—never did the Lord forsake him.

The Psalm, therefore, is the heartfelt expression of the feelings of David; and it also expresses the sentiments of every member of the Body of Christ.

As we read the Psalms we find they are full of expressions of praise. The Psalmist had much for which to thank God and to rejoice in, but he had not the same reason for thankfulness and rejoicing as have the Lord's people of this Gospel Dispensation. David never experienced the lifting of the Adamic condemnation to death, but the Church have passed from under that death sentence, and have been lifted up and blessed with a full knowledge of God's plan.

David is a good example to us along the lines of patient waiting upon the Lord. He had a strong faith in God and had learned how to wait for the Lord's time to lead and guide him in respect of all his doings. In this he showed reverence for God. David had been anointed by Samuel to be king over Israel, yet it was quite a few years before he was actually crowned and recognised as king. During the period of his waiting he never sought to take the kingdom to himself; he waited patiently for the Lord's time. Even when King Saul sought to take David's life, and cruelly hunted him in the madness of his anger, yet how graciously David acted in the face of the opposition of Saul. (See 1 Sam., 26th chapter.) Only a truly god-fearing man would act as David acted toward Saul.

In verse 1 we have the expression, "The Lord is my light and my salvation." What does the Psalmist mean by this?

In what way was Jehovah a Light to David? As all are aware, light is that by which we see objects distinctly. The light of the sun enables us to discern the form, distance, magnitude and relation of objects, and prevents the perplexities and dangers which result from a state of darkness. Light is therefore put for knowledge, for whatever enables us to discern our duty, and the path of safety, and that saves us from the evils of ignorance and error. Everywhere in the Bible light is the emblem of knowledge, purity and truth, as darkness is the emblem of ignorance, error, sin and wretchedness. The Lord was David's "Light" because he endeavoured to walk in harmony with God's Word. (Psa. 119:33-40, 97, 105.)

David sought earnestly to do the will of God, and took pleasure in meditating in the law of the Lord. The antitypical David class—the Body of Christ—are much more favoured than David was, in respect of opportunities for knowing the Lord and understanding His ways. What a privilege is ours to have in the Gospels the record of the life of Christ, therein revealed as our Saviour. The Apostle John speaks of our Lord as the "light of men." (John 1:4.)—"In Him was life, and the life was the light of men"; also verse 9, "He was the true light which lighteth every man that cometh into the world"; and verse 14, "The Logos was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." Truly then the Church of this Gospel Age can say: "The Lord is my light and my salvation." The knowledge of the Divine Plan of the Ages, which—God has graciously given us, enables us to understand just how our salvation has been arranged through the death and resurrection of our Lord Jesus Christ; and how we are called to walk in His steps and share in His sufferings, being first justified through faith in His

blood.

The Psalmist says (Psa. 119:130): "The entrance of Thy words giveth light; it giveth understanding unto the simple" ; - and bow thankful we are 'that our Heavenly Father has given us ears to hear -His Word, and opened our eyes -of understanding to see something of the light of the knowledge of the glory of God, in the face of Jesus Christ."

Our Lord said (Jno. 8:12): "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life"; and again (Jno. 12:46), "I am come a light into the world, that whosoever believeth on

Me should not abide in darkness." In these words of our Lord we see clearly the value and necessity -of faith and obedience.- We must first of all believe • on Him, and there we must follow Him (our faith must lead to action), if we would have the light of life to shine continually upon us. How important is this matter of faith. We must learn to trust the Lord with all our heart, like David did, and then we will be able to say, "The Lord is the strength of my life, of whom shall I be afraid?" How thankful we are that God gives strength to His people—that He has become the strength of our life, and our portion forever. In Psa. 28:6-8 we read: "Blessed be the Lord, because He hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise Him. The Lord is their strength, and He is the saving strength of His anointed." It was because David trusted the Lord with all His heart that he found help and strength, and deliverance from evil. And so it will be with us to-day. if we find at any time that we are lacking in strength and courage, and likely to suffer defeat, let us examine ourselves. Have we neglected to use our shield of faith; or have we been careless or heedless of the Lord's instructions along the lines of watchfulness and prayer? The Lord has promised to give strength to His people; but in order to receive help from God, we must believe His word and draw near to Him in prayer. Thus opening our hearts to God, He will draw near to us. In Nahum 1:7 we read, "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him"; and in Isaiah 26:4, "Trusty in the Lord for ever; for in the Lord Jehovah is everlasting strength." In Eph. 6:10 the Apostle urges us: "Be strong in the Lord, and in the power of His might." We can go forward with courage and confidence, trusting fully in the Lord, for He "is the strength of my life" and we have nothing to fear.

Verses 2-3.—These verses show that David had his enemies to fight even as have the members of the Church. . In the 17th chapter of 1st Samuel we have the account of the slaying. of the lion and the bear; also David's victory over the giant Goliath the Philistine. (See 1 Sam. 17:32-37.) As David himself is a type of the Church, so -the enemies of David—the lion, the bear and the giant, may represent the enemies of the church—the world, the flesh and the devil. What was the secret of David's success over his enemies? Was it not his faith in God? While all the best and strongest men of Israel were terror-stricken at the sight of Goliath, David showed not the least sign of fear. Putting aside the cumbersome armour offered him by King Saul, David took his staff in his hand, and chose five smooth stones out of the brook, and taking his sling in his hand, he, approached the Philistine.

Goliath scoffed at the sight of a mere lad approaching him; but David was full. of faith and courage and confidence in God. In his words Were: "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand." The stone was sent with such accuracy that it found its mark,--and -the proud and boastful -giant was brought low, and Israel was delivered from. the fear of the Philistines.

The Lord's people of to-day still have their battles to fight, but what a help it will be to us if we meet the oppositions in the same spirit as David met his. "If an army should encamp against me, my heart shall not fear; if war should arise against me, even then will I have trust." (Leeser's translation.) It was the power of God's spirit that gave David the victory; and the same Holy Spirit will also give us the victory over all fear, if only our faith and trust is staved upon God. He is our strength, and He will give grace to help in every time of need. "Not by might, nor by power, but by My spirit, saith the Lord of Hosts."

Verse 4.—David desired one thing of the Lord—"To dwell in the house of the Lord, and to behold His beauty." David loved the typical tabernacle of God, and the desire of his heart was to build a temple, a more permanent structure for the Lord. (See 1 Chron. 28:2-3, 6-10, 20; 1 Chron. 29:10-19.) If David could so rejoice in the construction of-the earthly temple, how much more may we rejoice in the construction of the antitypical temple. (Eph. 2:20-22; 1 Pet. 2:5.) The thought that God has called us and chosen us to be of that temple class should stimulate us to run faithfully and zealously the race before us. "Him that overcometh will I make a pillar in the temple of my God." (Rev. 2:12.)

In His Word we have the beauty of the Lord revealed to us, and His holy spirit has enlightened our minds to enable us to behold the glorious character of our God. Surely the one thing that he desired above all else is that we may be found living near to the Lord, and -beholding His beauty of holiness. In Phil:3:13 Paul says: "This one thing I do"-- in order that he might eventually be a member of the house of the Lord. "To enquire in His temple" seems to mean that we

might have the help and enlightenment of God's Word. When Israel was perplexed or in doubt about a matter, there was the opportunity of inquiring of the Lord, through the priests; and very often the Lord communicated His will through His prophets. So we have our Lord Jesus, our High Priest through whom we can approach God in prayer, and we have the written Word of the Lord which will serve to guide us in times when we are undecided how to act. 'We are to trust in the Lord with all our heart and lean not to our own understanding. We must lie willing to -be guided -by the Word and its underlying principles, and we will need to empty our hearts of all selfishness which would prevent us from seeing and following the wisdom from above. "To inquire in His temple" may also indicate that we have the privilege of asking the advice and help of other members of the Body at times when the pathway before us is not clear. Surely it is a great blessing to have the help and love of the brethren—the fellow-members of the Lord's temple. How greatly then we are favoured: We have the privilege of the throne of grace. We can come with confidence in every time of need. We have the fellowship and love of the brethren; and the light of God's precious Word to guide us in the paths of righteousness and truth. His Word assures us, "The meek will He guide in judgment; the meek will He teach His way." (Psa. 25:9.) "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." (Psa. 32:8.)

Verse 5.—"In the time of trouble He shall hide me in His pavilion, in the secret of His tabernacle shall He hide me." David realised the protection of the Lord, and like him we, too, are hidden in the secret place of consecration. Nothing can by any means harm the Lord's consecrated ones. He that is for us is mightier than all that be against us. Our Lord knows how to cause all things to work together for good to those who love God.

The fourth chapter of second Corinthians shows us how Paul appreciated the privilege of dwelling in the secret place of full consecration, He was fully given up to do the will of God; he was engaged in the work of the ministry of reconciliation; making known to all who have ears to hear the glad message of salvation through faith in Christ, and the opportunity that is now open to believers. to take up the cross and follow in the steps of Jesus. Yet Paul had his full share of difficulties, but he had learned how to rejoice in them. There were times when he was troubled on every side, as he says in 2 Cor. 1:5, "For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears." He was perplexed, and persecuted, and cast down, yet He realised that he was not forsaken—he was hidden in the secret place of God's tabernacle—the place of full consecration; and therefore, while bearing about in the body the dying of the Lord Jesus, the life of Jesus was being manifested also in his daily life.

May it be then that we, like Paul, and also like David of old, have that abiding trust in God that will enable us to, look forward through the clouds and shadows that may threaten to overwhelm us, and have that peace and rest that comes as a result of our full submission to the will of God.

"Thy will be done! I will not fear
The way provided by Thy love ;
Though clouds and darkness shroud me here,
I know that all is bright above."

Like Paul we, too, should press on with courage and rejoicing, even though the outward man perish—the human hopes die; yet if we are faithful, how great will be our reward; the inward man—the hidden man of the heart—will be renewed and strengthened day by day; in every time of trouble we will be hidden in the pavilion of God; we will be established upon a rock—a sure foundation.

Verse 6.—Surely then our head shall be lifted up above our enemies round about us; will, triumph over all oppositions through God's grace to us in Christ. Isa. 54:

God's favour to David awakened in his heart 'the spirit of thankfulness; so it does in the hearts of God's true people to-day. David was moved. to offer sacrifices of joy to God; so our offerings, our sacrifices to God should be rendered gladly, When David went to purchase the threshing-floor of Araunah, the man, knowing that King David intended to make an altar and sacrifice to God, offered to give him. the threshing-floor, and also bullocks for the sacrifice and wood for the fire. But David would not accept it as a gift. He said, "Nay; but will surely buy it of thee at a price; neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." (2 Sam.. 24:24.) Like David, our offerings to the Lord should be something that -costs us a sacrifice. • - (To be continued.)

GOD’S PERFECT PEACE.

“Like a river glorious is God’s perfect peace,
Over all victorious in its glad increase.

Perfect; yet it floweth fuller every day;
Perfect; yet it groweth deeper all the way.

Stayed upon Jehovah, hearts are truly blest,
Finding, as He promised, perfect peace and rest.

“Hidden in the hollow of His blessed hand,
Never foe can follow, never traitor stand;

Not a surge of worry, not a shade of care,
Not a blast of hurry toucheth spirit there,

Stayed upon Jehovah, hearts are truly blest,
Finding, as He promised, perfect peace and rest.

“Every joy or trial cometh from above,
Traced upon our dial by the Sun of love.

We may trust Him solely, all for us to do;
They who trust Him wholly, find Him wholly true.

Stayed upon Jehovah, hearts are truly blest,
Finding, as He promised, perfect peace and rest.”

“THAT MUCH.”

A little girl who was in hospital recovering from a severe operation, was visited by her mother every day. The mother noticed that the child was careful to keep her handkerchief in a place where she could easily get it. There was nothing strange about that, but her mother also observed that whenever the nurse ‘brought her a clean handkerchief the little girl would transfer to it something that was tied up in the corner of the other one. At length the mother gently asked the child what she was guarding so carefully. With tears in her eyes, the little sufferer answered, “I found it in the drawer at home, and I wanted that much with me.”

The mother untied the knot, and found rolled up in the handkerchief part of a leaf from the Bible containing the text, “Fear thou not, for I am with thee; be not dismayed, for. I am! thy God.”

The child wanted “that much” with her to take to the operating-room; she could hold “that much” in her hand when the dressings were made and the stitches taken out, and it meant, oh, so much to her !

Oh, for the faith and trust of a little child!

“PEOPLES PAPER.

Published by the Berean Biblical Institute, at National Bank Chamber, 226. Glenferrie Rd.,

Hawthorn, Melbourne E 2.

(Monthly) 2/6 per annum, poet paid,

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

COOPERATION 'IN' THE CAUSE OF TRUTH.

EACH year the twelve months' work of the:Berean Biblical Institute closes with the month of .April, and we desire at this time to present the Tract Fund Account for 1932-33,;also reference to the work which has. been a joy and privilege to engage in with the willing and loving co-operation of the brethren generally.

‘Throughout the year there has been cause for much thankfulness to our loving Heavenly Father, for while certain difficulties and trials have not been absent, these have been so small in comparison with the blessings received. We trust that the dear friends in all places can likewise testify to a full realisation of the Lord's goodness as they have endeavoured to “seek first the kingdom of God “ and serve His cause in spirit and in truth.

The work done (luring the past year has not been great; We are- not of those claiming “many wonderful Works,” yet we trust it has been of benefit to the brethren and others coming' to a knowledge and appreciation of the truth. , •

There are those in very lonely places who write, saying that they find the monthly visits -'of the “People's Paper” a blessing and encouragement to press along 'the narrow way, which is now all the more beset with various hindrances and difficulties. Other readers, though having. more opportunities of personal fellowship in the classes and small home gatherings, also express appreciation of the “Paper” with its articles contributed by the brethren in various parts. We assure each and all dear friends of our love and sympathy and earnest desire for their highest spiritual welfare, and trust that, though the way may be “narrow is and rough,” -they may 'find in- all hard. experiences' such evidence of- the overruling care of the Lord that these will just be ' the Means of adding to their faith the necessary virtues to obtain “an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ.”

The subscriptions to the “People's, Paper” remain about the same, so that the deficiency in its cost of printing. and posting, as in former- years, requires to be made up by the Tract Fund. The efforts on. the part of those brethren who endeavour to obtain new subscribers are much. appreciated, and. maybe other. readers have interested friends who would like to receive the “Paper” regularly. Back issues are gladly supplied to- all who can make good use of them, and any -desiring the “Peoples Paper, but. are unable:. to provide the subscription, a card to that effect will be sufficient each year. The assistance to the Tract Fund manifests again the willing and loving sacrifices of the dear friends to help on the work,- and the endeavour is to use this provision-to the best of our ability in the cause of truth. While the .expense for the year is not quite covered, we are thankful. to have been able to fulfil all inquiries and requests for the free literature, etc. Many thousands of tracts of a nature likely to create interest in the glad message of salvation have gone here and there to willing workers and we believe have been faithfully distributed. The responses to this witness may seem small, and yet we realise that we are still living in the day of small things, and quite a few nice cases of interest have been found during. the year by the message of hope making impression in the heart. However, another method that was particularly mentioned last year as being a profitable means of witnessing has again brought good results, mid that is, by inserting coupons in suitable newspapers Offering literature free on the sure Bible teachings of the Lord's provision for all mankind in their distress and perplexity. Quite a number have been brought to a knowledge of the truth in this way, and it is encouraging to have - the co-operation of the brethren along this line, as they make use of the papers in their localities likely to bring .the best results. More could possibly be done in this direction, for although the chief object with each and all must be to “seek first the Kingdom of God and His righteousness,” to “make straight paths for our feet,” and assist those of our brethren in the same, there is much joy and blessing in finding others who may be just waiting for the message the Lord may be pleased to give them.

From time to time enquiries are received regarding the price of tracts for distribution, and opportunity is taken of mentioning that the arrangements of the past are still carried on, we believe with the best results all round. That is, that the Tract Funds, comprising the voluntary contributions towards the work, provide the literature for general distribution, so that each and al: who are willing may feel free to co-operate as they have opportunity. Some may have talents in one direction, others in another, and as all are combined the best results should surely -be attained, It is for

each one rejoicing in the light of the truth to determine the best way of serving the cause in co-operation with other members 'of like mind and desire. Quantities of tracts are now available on the topics, "Two Distinct Salvations" and "Why Sorrow, Sin, Death and Evil. are Permitted"; also a limited number with other titles. We are very glad to hear •from all who may desire to assist in some way the work of thrusting in the sickle of truth while there is yet opportunity. •

May the dear brethren everywhere feel encouraged to press along the pilgrim way as they realise the Lord's blessings of the past and present, and meditate upon the many promises and assurances of grace and strength for every time of need. "He that dwelled', in the secret place of the Most High shall abide under the shadow' of the Almighty. I will say of the Lord, He is my refuge and my fortress', my God; in Him will I trust." We ask again at this time for the prayers of the brethren upon the work, that all may be done to the praise and glory of the Lord. 2 Thes. 3: I.

TRACT FUND ACCOUNT

To Balance Carried Forward „ Donations	£1116 9
Received ..	11917 0
	<hr/>
By Advertising Free Literature	£13113 9
	<hr/>
Free Tracts and Deficiency "People's Paper"	£313 3
	1110 9
General Expenses (Office, etc.)	
	7010 2
Personal and House ..	2319 7
	120 (1
Balance	100 0
	<hr/>
	£13113 9
	<hr/>

Correspondence.

South Australia,

April, 1933. Dear Christian Friend's,—

I write to thank you very much for the loan of the book “Divine Plan of the Ages,” also the other papers, which I find most interesting and helpful. I shall read “The Plan” most carefully. It is indeed a revelation, as I have blundered along for 20 years enquiring into the beliefs of Several different sects, only to come to the conclusion last year that through faulty translation of the Bible and traditions and alterations of the different churches, we were in a complete fog. My thought was just this: “If I only knew the truth I would follow it”; but I don't think I could ever be good enough to be one of the elect, although I do feel that I have been called, not once, but many times, and I truly believe in the Bible as God's Word, and have been baptised because I found we were told to do so.

Thanking you for your kind assistance, for I feel that have been very greedy in asking for so many papers, but I want to know all I can learn about the truth.

Yours gratefully, Alb

New South Wales, 18/-1/33. The Secretary.

Dear Friend,—

I wish you to forward for twelve months a monthly copy of “People's Paper.”. With the first, kindly send a copy of the tract, “Why Evil is Permitted.” You sent me one some time ago and I thought it the most beautiful pamphlet I ever read. I lent it, to lose it, as it so happened. I would like to know what you would charge for a hundred of them to distribute here.

Your sincere Brother in Christ, A.Q.

South Australia, 12th May, 1933. Berean) Biblical. Institute, 1-

Dear Friend,—

I am sorry for neglecting to forward my subscription. Please find enclosed 5/—2/6 subscription and a little contribution.

I have been reading some of Pastor Russell's books:. I have a loan of them from a German friend. They are wonderful books and a great help. I would like to get them in English so that I could lend them to others. Please let me know the price: And may God bless and prosper your work.

Yours sincerely, F.D).

New South Wales, 13/5/33.

Dear Brother,—

Greetings in our dear Lord's name. Sorry for delay in sending a small donation towards helping in the good work. Enclosed is a cheque for I had intended sending it before now, but delayed. - I would like you to send me some more tracts and "P.P.," particularly the last one. I thought it was very good, showing the two salvations, etc. I was just wondering whether it 'would be wise to go over the whole of with the tracts; what do you think about it yourself? I would take charge of • the tracts and see that they were delivered as best we could, if thought advisable. We have a small class meeting in my house every Thursday- evening in which Bro. and others take part, but perhaps we could get a small hall to meet in if other.; were sufficiently interested to come. If thought advisable, we could put a rubber stamp address on the tracts.

It. would take a good many tracts to go over and surrounding suburbs.-

In case above was decided. upon, could we get tracts enough to do it with.? Will be glad to know what you think of it, brother, and let me know.

Please renew my "Herald," also "P.P." I would like a copy of "Some of the Parables" and the book by the two Germans, entitled "Cleansing of the Sanctuary." Trusting you are quite well and with best wishes, I remain,

Your Brother 'by His grace, C.I.

[It is indeed good to be zealous in spreading the message of truth at every opportunity, to be "instant in season and out of season." and quantities of tracts may be had for distribution as wisely as possible.. Reference to the work along this line will be found in this issue under the heading, "Co-operation in the Cause of Truth."]

TRULY BEAUTIFUL.

Beautiful hands are they that do
The work of the noble, good and true,
Busy for them the long day through;
Beautiful faces—they that wear

The light of a pleasing spirit there,
It matters little if dark or fair;
And truly beautiful in God's sight,
Are the precious souls who love the right.

There is a sweet joy which comes to us through sorrow.—Spurgeon.

The Spirit of a Sound Mind.

(Convention Address)

THE Christian Church is not being chosen from the most talented of the human race; in fact, we are" assured by the Apostles that "not many wise are called," and the Lord's words were, "I thank Thee, O Father, that Thou hast hidden these things from the wise and prudent and revealed them unto babes." Though Some may. tie naturally endowed with more wisdom than others, it is quite certain that none can run the heavenly way without the gift of the Holy Spirit —the spirit of a sound mind—the wisdom from above.

One thing is clear: the Lord does not select the: members in Christ because of mental ability, but because of the heart condition—the heart that is kind, that is humble, that is likely to prove loyal and faithful under the trials and testing which will be sure to come during the course of preparation for so high a station.

Some troubles have originated even, through those whose kind dispositions have not been controlled by the spirit of a sound mind. Instead' of acting, along the lines of true' principle and justice, the tender heart. may have sided 'With the erring one. The spirit of a sound mind enable:>-, one to view matters from all. sides, and decides and nets on the principles of justice and love.

All Christians receive a measure of the Holy Spirit, which is manifested by the development of the spirit of a sound mind; and one who has been long in the way ought to discern:good and evil and he wise in counsel. The spirit of d sound mind enables one to understand God's great purposes and to comprehend more of the breadth and length and height and depth of His love. So we come to appreciate the divine wisdom, the beauty in the balancing of justice, righteousness and love in all God's plans and ways. One can then depend upon the good promises of His care, protection and providence, and appreciate the purpose God has in permitting the trials and hard things we sometimes experience. The result is a restful peace while working together with God—co-operating with Him—in producing the character likeness of Christ in us, as well as in serving His cause and His dear people.

HOW IT IS DEVELOPED.

Like all Christian graces, the spirit of a sound mind is developed by exercise and application of the truth—"Thy Word is truth"; "The reverence of the Lord is the beginning of wisdom.." God appeals to our minds; He commends His love to us, inviting us to "come, let us reason together," to consider our ways and to apply our hearts unto wisdom. When we heard the glad message that revealed to us a God of love, we turned in reverence to Him, and as we took the steps of repentance and faith and found peace through justification and consecration, we began to understand even, why evil has been permitted, and now' see wisdom and love as well as justice in the great Divine Plan. Life was changed for us, the Bible became a new book, we continued to see new beauties and obtained a more intelligent view of life. Instead M. the spirit of fear—dread—our hearts responded to God's love and became restful, joyful, and peaceful, and we inure and more realised the reasonableness of having made a full surrender to God. (-Rom. -12:1.)

It was then that we received the Holy Spirit and could understand spiritual things. We had to make, a revaluation of - things—make new estimates. "Things that were gain to me I counted loss for Christ." Things which we had been ignorant of, then became to us of greater value than anything earth could supply; "Yea, (says Paul) I count all things but loss for the excellency of the knowledge of:Christ"; and so this heavenly wisdom—the spirit of a sound mind—is given unto us in order that we may prove wise stewards respecting all our talents and walk worthy of the name of Christ. It will assist us to balance our weaknesses and to make allowances for the frailties of others, in the home, in business, in contact with, the world, as well. as in Christian fellowship:

A CORRECTIVE OF WEAKNESSES.

All have some talents and these require to be exercised wisely. For instance, sympathy may be unwisely expressed and do more harm than good; human wisdom might .lead to a course unwise from a spiritual .view-, point, and so the spirit of a sound mind must control, Then, how necessary to control the gift of speech. Where one is fluent, what endless harm can be done by an uncontrolled tongue. Sometimes, too, though per; haps no great injury is inflicted, lengthy speeches in classes only waste time and becloud the subject under, consideration instead of elucidating the matter. So, also, with the gift of, song; while we may ever make melody in our' hearts, we might be enjoying our own voices while being a nuisance to others near by.

Even in the talent of prayer, as in telling the glad message of truth, the spirit of a sound mind should direct so that our words may be in season. There arc times when long prayers are a great trial to others., Generally, for lengthy prayer we should enter our own rooms and "when we have closed the door pray to our Father in secret." Short prayers in public or in class will generally serve the cause better than long ones. As indicated by the Master, long prayers contain vain

repetitions (Matt. 6:5-7). The thought should be to voice the desires of those present. Particularly at the close of a meeting, unless it be some very exceptional case, the prayer should be: brief. Not always what may appear best for us, is what is really best for others.

With respect to class matters, we should not 'be too insistent upon what we think best; we may be mistaken, and even regarding the meaning of 'a. Scripture, while clinging to our view until reason is satisfied, Where: no vital truth or principle is at stake we should, having expressed our view allow the matter to pass, recognising that it is the chairman's privilege to conclude the discussion. We should prefer' others rather • than please ourselves in all things where truth and principle will allow. Let us ever be careful to lean on the Lord's Word and not on our own understanding. The Word is the source whence we may develop the spirit of a sound mind.

The spirit of a sound mind should enable us to recognise our own failings and shortcomings, and make us ready to prefer others when we notice that they are strong where we are weak; So we find plenty to do, as another has beautifully stated it, in "meekly, earnestly striving to stem the tide' of human imperfections and weakness, endeavouring with painstaking care to regain the Divine likeness.": In doing this we shall not be found 'meddling with other's concerns—such is the very opposite of the spirit of a sound mind, it is foolish; rather does 'the spirit of a sound mind teach us to "learn to be quiet and to mind our own business." We should take note of our failings and seek to correct ourselves. We may be of an irritable, impatient disposition, or curt, 'brusque; and so easily misunderstood, excitable or extreme and apt to jump to conclusion; and to judge others, perhaps given 'to surmising, or we may be too touchy or ready to take offence. Let us be ready to confess our faults, ready to make amend;, ready to deal leniently with others. Let us seek in prayer and study of God's Word to grow in grace. Guy strength lies in our faith in God, in •His love, His power and His promises of strength for our need. Perfect trust in God will assist us in all these matters.

Then the spirit of a sound mind takes note of our responsibilities and also of the responsibilities of others, leading us to so walk as not to infringe on others' rights or privileges. Sometimes one overestimates one's privileges and underestimates the privileges of others. , -Sometimes we may exercise liberties and in doing so curtail someone 'else's liberties, as in a class where one speak; too long and too often so that others do not get opportunity. We should prefer to encourage all to take part.

Also in our homes sometimes we may not realise how much our ways .and likings may be irksome to others. The fact that "a man's ways may be right in his own eyes" does not make them right in God's eyes. Even in our religious arrangements and sacrifices we should make certain that we are not, perhaps, taking too much time from. others who are anxious to get along with matters which devolve upon them. In our relationships the Christian love in one may be patiently enduring what another may not be sufficiently alert to notice and correct in himself.

God's will should be the deciding factor in all our arrangements. In His great 'plan there is perfect order and time observed, and we must seek to copy his -ways. As His people associate in worship, fellowship and study, all things must be done decently and in order, and each member must respect the arrangements made, must recognise. the appointments and submissively adhere to the order of meetings and direction of the, elders.

The spirit of a sound mind will not conflict with 'the .Golden Rule that we do unto others as we would that they should do unto us, but will assist us so to "walk circumspectly, not as fools, but as wise., .redeeming the time because the days are evil; wherefore be not unwise but understanding what the will of the. Lord is." (Eph. 5::15, 16.) Let us give no offence to •any,- but seek to be more and more-a help and blessing. to all, especially to the fellow members in Christ with whom we may be in contact, that grace may abound, that progress may be made, and-.that the happy condition of unity of the spirit in the bonds of peace may continue. "With all lowliness and meekness, with long- suffering, forbearing one another in love."—Eph. 4:2, 3.

What Constitutes Spiritual Mindedness ?

“To the spiritually-minded is life and peace.”—Rom.,:6.

Ability to understand the Scriptures, to talk fluently upon them and to expound them clearly is a qualification which we think should follow in the wake of spiritual-mindedness; but some might be able to expound Scripture very well, and to express truths in very good form, who are not necessarily very spiritually-minded.

To be spiritually-minded is to have a mind in harmony with the Spirit of God, and fully surrendered to the Divine will—fully consecrated to the Lord. It would not be enough merely to have a preference for good, saying, “I prefer not to do any gross sin; I prefer to live a life that will be honest and decent.” This attitude would not be spiritual-mindedness. Adam was not spiritually-minded, but in his perfection he had a mind to do right. He had the mind of God, in the sense that he had a balanced mind, not one having a preference for sin, or one that was weak. He was sound-minded and could appreciate things from the standpoint of righteousness and justice. But even in his perfection Adam had not a spiritual mind in the highest or Scriptural sense of the word.

In Rom. 8:6 the Apostle Paul uses the expression “spiritually-minded” in describing a certain class who have become followers of Christ, who have made a full consecration of their lives to the Lord, and who, in harmony ‘With this consecration, have been begotten’ of the Holy Spirit. These are spiritually-minded. These are granted a spiritual insight into divine things.

OUR LORD BECAME SPIRITUALLY MINDED AT JORDAN

This was true of our Lord Jesus. Having left the glory which He had with the Father, and having humbled himself to take the human nature, He was found-in fashion as a man. We read that He was not an imperfect man, but “holy, harmless, undefiled and separate from sinners.” (Heb. 7:26.) Yet with all these special qualities, He did not have the spiritual mind to which the Apostle has reference. Our Lord had a mind such as Adam had before the fall—a mind in perfect harmony, perfectly balanced. Our Lord received the spiritual mind, however, at the moment when He was - begotten of the Spirit, when He made full consecration at baptism, and as a consequence the Holy Spirit descended and lighted upon Him in bodily form like a dove.

Following that begetting; the Lord had an enlargement of understanding and was granted to See certain deep things of God, which He had not seen before His consecration so we read in that very connection that “the heavens were opened” to Him—the higher things became clear to Him—the more spiritual things. . These things; St. Paul calls “the deep things of God.” “The natural Man,” Paul says (the natural -man would be a perfect man; fallen man is imperfect, unnatural), “receiveth not the things of the Spirit of God, . . . neither can he know them, because they are spiritually discerned.” (1 Cor. 2:14.) Then he proceeds to say that we have received the Spirit of God through the begetting of the Holy Spirit; and that have the new mind, this-spirit begetting, - we are able to understand the deep ‘things of God. “The things of God knoweth no man, but the Spirit of God; and we have received . . . the spirit which is of God, that we might know the things that are freely given to us of God.” Thus to us it is given to know the deep things of God. (1 Cor. 2:11, 12.)

NO NATURAL MAN IS SPIRITUALLY MINDED.

So, then, the one who has been begotten of the Holy Spirit is spiritually-minded. He sees things from the new standpoint which God specially brings to the attention of the spirit begotten. As the Apostle John says, “Ye have an unction from the Holy One, and ye all know it.” (1 John 2:20.) Whoever receives this begetting of the Holy Spirit, this anointing, has an understanding of heart and of mind which is different from that which any natural man would have—a quality that will progress with him.. He has the privilege of growing in grace and in knowledge and in the appreciation of the deep things of God, and he should grow.

The Apostles Peter and Paul go on to explain (1 Pet. 2:2, 3; Heb. 5:13, 14; 6:1, 2) that one thus begotten of the Spirit of God is at first only a babe, and, as a babe, should desire the sincere milk of the Word—the first principles of the doctrine of Christ; but as he goes on, he should feed upon the strong meat of God’s Word. Some of those who have the begetting of the Spirit may be blessed with the special gift of language, so that they can make the matter very clear to others; some others, who have also received the begetting of the Spirit, may not be blessed with this gift. But all certainly would have the desire to tell forth the blessings which they have received from the Lord, that others might know and might glorify God in their bodies and spirits, which are His.

As these spiritually-minded ones would thus endeavour to tell the good tidings, we have no doubt that the Lord’s blessings upon them would more and more qualify them as ambassadors and representatives, that they might tell the message to others, if not in one form, then in another. We have noted, however, that some who speak with

stammering lips have sometimes accomplished very wonderful things while others have failed to obtain the same results. The victory is not always to the strong nor to the swift; for the Lord may grant His blessing with the feebly-spoken word, particularly if the while life he in harmony with the message given out.

We have _been surprised at times to find that some who have apparently considerable understanding of spiritual things, in the sense of being able to tell about them, do not always give the best evidence in their lives that they really have the Spirit of the Lord. Sometimes in their private lives there is that which is quite contradictory. This condition surprises us; causes us to wonder how it is that those who apparently understand the Truth should 'be without the power, or manifestation of the power of the truth in their daily lives. We should bear in mind that whoever speaks the words of the Lord with his mouth, should uphold it in his every act, thought in private life as well as in public.

THE LIFE NOT THE WORDS, A TRUE INDEX.

The Truth should be the standard. Everything else is certainly quite contrary to the Divine will; and that person who .fails to uphold the Truth in his daily life gives evidence that he has not the Spirit of the Lord in the proper degree. If, therefore, any of us should find that in our daily -lives we have not been living in conformity with the message of our lips, it would be a matter of serious concern, for we cannot doubt that whoever is out of harmony with the Lord in his heart will sooner or later get out of harmony ill his utterances.

We think, therefore, that if in a congregation of the Lord's people any one were proposed as an elder or a deacon who outwardly had ever so great ability as a teacher, but who did not in his daily life give good evidence of being fully consecrated to the Lord, and of seeking to walk, not after the flesh, but after the Spirit, he should be regarded as an unsuitable person to be put into the position of elder or deacon. The sooner he is left quite by himself the better. For the more such people are. put forward in public, the worse it will be for them and for the congregation whom they are supposed to serve.

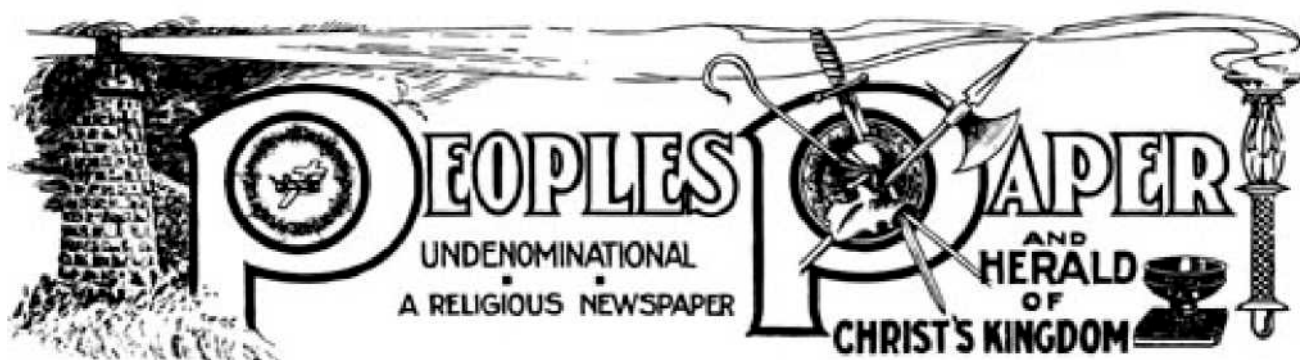
[The above article is a reprint from the writings of our Brother Russell. It is our thought that at the time it was written- 1912—he had clearer insight into the deeper truths than when he commenced his writings. Some of our brethren have had their minds exercised recently on the subject of spiritual mindedness, and this article is recommended to their careful consideration.]

One of these days we shall know the reason
Haply, of much that perplexes now;
One of these days, in the Lord's good season,
Light of His peace shall adorn the brow.

Blessed though out of tribulation
Lifted to dwell in His sun-bright smile,
Happy to share in the great salvation,
Well may we tarry a little while.

—M. E. Sangster.

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Price—Twopence Halfpenny

The Word is Truth

(Convention Address)

“All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” 2 Tim. 3:16.

THESE words were addressed to Timothy many years ago, and throughout this Epistle we can notice some of his characteristics. It appears that Timothy was a very young man, and although St. Paul reminds him of the genuine faith and piety he had inherited from his mother and grandmother, and of the special grace conferred upon him from God, yet it appears- that he was of a somewhat timid nature and needed encouraging. The Apostle Paul urges him, to stir up, re-ignite, the gift he possesses for the ministry. He reminds him, also, that God has not given him this spirit of fear or timidity, but rather a spirit of power and love, to awaken his zeal ‘afresh for the truth and the brethren; and yet lest Timothy should get the thought that the spirit of God leads only to zeal and energy that might be unwise at times in its exercise and do more harm than good, the Apostle adds that the spirit of God is also the spirit of a sound mind--a mind that is fortified and strengthened by the Word of God on every subject. To this end, he refers Timothy to the Scriptures which are able to make one wise unto salvation.

“All Scriptures given by inspiration of God are profitable”, . . . They are inspired, for they came not by the will of man, but were spoken by holy men of old, as they were moved or controlled by the Holy Spirit of God. The writers were kept from error by God, and thus we often speak of the Bible as the Truth, God bearing witness to the truth by miracles, signs, and wonders. The Scriptures are profitable in every direction and quite sufficient for the Man of God, not requiring to be supplemented by visions or dreams of our own or other men. Let us bear in mind that it does not say some -Scriptures, but all, every Scripture is useful; “We live by every word that proceeds out of the mouth of God.” Therefore this includes the whole of the Old and New Testaments. Hereby, then, we realise the excellence of the Scriptures, and for this excellent, profitable knowledge of ‘Jesus Christ, Paul was willing to suffer the loss of all things and so have many others to this day.

It is clear, then, that we should not despise any Scripture—“Despise not prophesyings”—and should not neglect to read and study them. By so doing we will come to realise that they certainly contain a record of all we ‘need and must have, to regulate live lives and conduct in this world. Therein is contained all that could possibly be desired to develop and ripen character and prepare us for the station we are called to occupy in the world to come. We ought never, therefore, think, say or do anything that would belittle, degrade or dislodge God’s Word from that central supremacy that it ought to have in moulding every thought and affection of our hearts. Not only receive the Bible but read it, study it, love it, reverence it and cherish it as a precious possession. Entertain it as a life in the heart and not as a mere direction outwardly.

What use will God’s Word be to us? What does it profit a man? It is profitable, useful for doctrine: It contains doctrine, teaching, something we ‘ought to know, declaring unto us the whole counsel of God, ‘the full statement of the Divine Plan, and no human authority is competent to add thereto or take away.: “For who hath known (or penetrated) the mind of the Lord, who has been His counsellor”—who is competent to instruct, Him. See that the kind of doctrine you hear speaks according to the Bible,—“If they speak not according to this Word there is no light in them,”—for some will come: speaking things contrary to sound doctrine and their manner of life will be as their teaching.

What is the secret of knowing the doctrine? Jesus said, “If any man will do His will he shall know the doctrine.” That is

the secret of knowing,—do His will, then you shall know the doctrine. The Bible itself invites us to reason; with it, to prove it, to test it. One of the best ways of knowing if the Bible is true, is to try the test of living according to its commandments, precepts and lofty ideals, and you, will soon see its purity and, requirements are, far above the human, and that it teaches eternal righteous principles, because it is the doctrine of an eternal righteous Being. “Take heed, therefore, unto the doctrine, for in so doing thou shalt save thyself and those that hear thee.”

The Bible is also profitable for reproof. The word reproof often means convincing. It convinces a man of his condition, of sin, and of the truth. The Apostle writes,—“I had not known sin but by the law: for I had not known lust except the law had said, ‘Thou shalt not covet.’” “For by the law is the knowledge of sin.” God’s Word convinces a man of his own unrighteousness and the need of the righteousness of Christ. This influence tends either to life or death,—let us take heed, therefore, how we receive reproof, if in the right spirit it will make us wise unto salvation. In the sense of reproof the Scriptures give the best correction for all. No words that we could use in correcting the errors of others, either in word, deed or teaching, could possibly be as forceful for reproof as the inspired Word of God. “For God’s Word is full of life and power, and is keener than the sharpest two edged sword. It pierces even to the severance of soul and spirit and penetrates between the joint and the marrow, and it can discern the secret thoughts and purposes of the heart. And no created thing is able to escape its scrutiny; but everything lies bare and completely exposed before the eyes of Him with whom we have to do.” (Weymouth.)— Heb. 4:12, 13.

The Word of God makes one wise in the use of the word of reproof. “Reprove not a scorner lest he hate thee;

Rebuke a wise man and he will love thee.”— Prov. 9:8.

Reproof is necessary, as we are told,—“Have no fellowship with the unfruitful works of darkness, but rather reprove them.”—Eph. 5:11; 1 Tim. 5:20; Eccles. 7:5. The Scriptures should also be used to reprove false teachings and errors, for it is mighty in this direction. See 2. Cor. 10:4, 5.

Although a person may be convinced of his condition and sin, or even if a Christian is reprov'd of his error or conduct, that in itself would not be sufficient, that would be of little use alone. This the Lord seems to teach in Matt. 12:43-45; “No sooner has the evil spirit gone out of a man, when it roams about in places where there is no water, seeking rest and finding none.” Then it says, “I will return to my house which I left and it comes and finds it unoccupied, empty, swept and in good order. Then he goes and brings back with him seven other spirits more wicked than himself . . .” “To have cast out a sin does not make a person safe from sin. There must be, therefore, no emptiness, no leisure in the Christian life, or else seven other spirits more wicked will occupy, and the end of that man’s condition is worse than the first.

When the convincing and reproofing has done its intended work, then, if we are wise, we will also ask the question which Paul asked when he was reprov'd on an evil errand on the road to Damascus—“Lord, what wilt thou have me to do? What saith the Lord? “It shall be told, thee what thou must do.” At this junction the Scriptures become profitable for correction; they tell us what to do and what not to do, and so will correct our errors and train us up in righteousness—in right doing. Reproof; then, must be followed by corrections; that is, rules for setting right—a reformation, and the Scriptures are indeed a powerful means of reformation. There are many good books that can give us rules of corrections and standards of morals or of discipline and how to apply them, but none can come up to the Word of God, none are so complete as the Scriptures. It is still the most powerful and effectual means in correcting those who are convinced of sin, righteousness and judgment to come. It searches thoroughly our hearts and corrects all waywardness.

If the truth is allowed to do this work, it will also guard us from a great mistake, and that is to think that the truth is given chiefly for our mental illumination and correction in doctrine. Its chief work has to do with our reaction toward the great principles of the Divine character, which it reveals. How impossible it is to attain accuracy in the understanding of the doctrinal framework of the plan, without having learned the spiritual principles of its great Architect. The great difficulty with some people, is that they seem to have a greater knowledge of God’s past and future operations, than of His present dealings revealed experimentally in the hearts and lives which have been wholly submitted to His power here and now. The Word of God pronounces a blessing upon the pure in heart—those whose intentions are upright, honest and clean.

The Scriptures, further, are profitable for instructions in righteousness. Literally, this means to bring up and establish one in the right—a training up in right doing, making one skilful in the application of the principles of love and justice in the daily affairs of life. God’s Word takes hold upon all the affairs of life and those who practice the exercises will find that it gives them a sound mind, able to weigh and appreciate things from the true standpoint—God’s standpoint of righteousness—and thus recognise that “bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that is now and of that which is to come.” 1 Tim 4:8.

The instruction of the Word reaches down to the relationship between husband and wife, parents and children, friends and neighbors and even to our enemies . It lifts away from sin and encourages toward righteousness; it gives consolation in trouble, strength and courage in a time of general fear and doubt, and wisdom in times of perplexity.

The result is, that the people of the Lord have much advantage every way through such instruction, as respects the present life, besides the hope, the encouragement and the preparation which it gives for the life to come.

It is because David did not forget the Word of the Lord that he was a good king. King Solomon desired to judge and rule the people in justice and love, and he was granted wonderful wisdom in answer to prayer. We must not only be acquainted with truth and convinced of our errors, we need to be taught what is right, what is required, what is to be cultivated and grown in place of old and bad habits.

The Scriptures furnish rules for holy living in abundance, that the man of God may be complete, perfectly furnished for every good work-none of his necessities .are overlooked. For instance, when we come into the world, We need clothing, and so. does the Christian-"For He Hath clothed me with, the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa 61:10. "Be clothed with humility" 1. Pet. 5:5; and again-"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be . . . a meek and quiet spirit . . . for so holy women of old adorned themselves." 1 Pet. 3:3-5.

You need food: "My meat is to do the will of Him that sent me." John 4:34.

You need to be educated: "Teach me Thy will." "Come, ye children, hearken unto me, I will teach you the fear of the Lord." Psa.. 34:11. "They shall be all taught of God." John 6:45.

You need exercise: "Exercise thyself unto godliness." 1, Tim, 4:7. "Herein do I exercise myself to have always a conscience void of offence toward God and Man." Act. 24:16.

You need pleasure: "In Thy presence is fulness of joy, at Thy right hand are pleasures for evermore" Psa. 16:11.

"Thy law is my delight." Psa. 119:77.

You need work: "Work out your own salvation." Phil, 2:12. "Let us labor, therefore, to enter into that rest," Heb. 4:11.

You need rest: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. "My presence shall go with thee and I will give thee rest." Exod. 33:14.

You want a reward: "I will be thy . . . exceeding great reward." Gen. 15:1,

Do you desire riches? "Lay up for yourselves, treasures in heaven." Matt. 6:20. 1 Tim. 6:17-19. "The blessing Of the Lord it maketh rich." Prov. 10:22,

Do you desire a home? "I go to prepare a place for you . . . I will come again and receive you unto Myself, that where I am, ye may be also." John 14:2,3. "To an inheritance incorruptible and undefiled that fadeth not away." 1 Pet. 1:4.

You need company: "He that doeth the will of My Father in heaven, the same is My brother, sister and mother." Matt. 12:50.

You may need a new song: "My tongue shall sing aloud of thy righteousness." Psa. 51:14. "And He hath put a new song into my mouth." Psa. 40:3. "And they sing the song of .Moses and the song of the Lamb." Rev. 15:3.

Do you want to be loved? "The Father Himself loveth you." John 16:27. "I have loved thee with an everlasting' love." Jer. 31:3.

Do you want to know where God dwells? "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place with him also that is of a humble and contrite spirit."

Isa. 57:1 .5. "If any man love' Me, he will keep' words; and My Father will love him, and We' will Co* unto him and make our abode with him." John 14:23:

Do you want to see God? “Blessed are the pure in heart, for they shall see God.” Matt. 5:8. “Follow ‘peace and holiness without which no man shall ‘see the Lord:” Heb. 12:14.

Do you want wisdom.? “In Christ, are hid all’ the treasures of wisdom and knowledge.” Col. 2:3. “The reverence of the Lord is the ‘beginning of wisdom.”, Prov. 9:10.

Do you want to be true? Think on the things that are true. Phil. 4:8. “Put away lying, speak every man truth with his neighbor.” Eph. 4:25.

Do you want to be free from the power of evil? “Abhor that which is evil, cleave to that which is good.” Rom. 12:9.

Do you want to be cleansed from bitterness and hate? “I say unto you, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you.” Luke 6:27, 28. “Let all bitterness be put away from you.” ‘Eph. 4:31.

Do you want to be free from envy? “Be content with such things as ye have.” Heb. 13:5. “In lowliness of mind, let each esteem other better than themselves” Phil, 2:3.

Are you in search for happiness? “Happy is the man whom God corrected).” Job 5:17. “If ye know these things, happy are ye if ye do them. John 13:17.

You need courage and strength “The Lord is the strength of my life.” Psa. 27:1. “Wait on the Lord, and be of good courage and He shall strengthen thine heart.” Psa. 27:14; Deut. 31:6.

The Bible will correct your anxiety and worry; “Cast all your care on Him for lie Careth for you.” 1 Pet. 5:7. “My God shall supply all your need.” Phil. 4:9. And so we might continue to show that the Scriptures’ are able to make one wise and thoroughly furnished as a man of God. “Let the words of Christ dwell in you richly admonishing one another.” Such a man giving heed to the “sure Word of Prophecy,” will be “a good workman that needeth not to be ashamed, rightly dividing the Word of Truth.” His hopes and aims, joys and interests will not be wholly absorbed with the silence and seclusion of his own spiritual life.

The Word of God opens the heart, enlarges the affections and constrains us to love others. See Psa. 19:7-11.

Calmness of Truth.

All Truth is calm,
Refuge and Rock and Tower;
The more of Truth the more of calm,
Its calmness is its power.

Truth is not strife,
Nor is to strife allied;
It is the error that is bred
Of storm, by rage and pride.

Calmness is Truth,
And Truth is calmness still;
Truth lifts its forehead to the storm,
Like some eternal hill.

H. BONAR.

ISRAEL.

NOTWITHSTANDING the very many definite prophecies concerning the restoration of Israel to their ancient home and Divine favour, there are those who, like Sanballat and- Tobiali, in the days of the restoration under Nehemiah (4:1-3), would ridicule the thought that the "Figtree" is budding again. However, developments proceed and the gradual rehabilitation of Palestine by "Abraham's chosen race" is taking place. While other countries have had to close their doors to immigrants because of the number of the unemployed everywhere, it is announced that for the next six months the governments quota of Jewish immigrants into Palestine has been increased to 4500, the largest figure since 1926. It is claimed that this is a tribute to the economic success of Jewish work in Palestine.

The Lord just prior to His death used a fig tree as a symbol of the Jewish nation. Because of the pride, hypocrisy and unbelief of Israel, He cursed the fig tree and it withered away. Thus He prophesied the destruction of that nation and this. was fulfilled by the Roman power, in the final overthrow of Jerusalem, about A.D. 70.

Then in Matt. 24, in answer to the questions of Verse 3, "When shall these things be and what shall be the sign of thy presence and of the end of the age"? He gives the sign that the fig tree would be seen W. be budding again, i.e., Divine favour would be returning to Israel and their national hopes would be revived. Verses 32, 33. In line with this we have the Apostle's statement in Romans 11 25-28, "That blindness in part (not entirely blind, for Israelites have ever maintained faith in God notwithstanding their _terrible experiences as outcasts among the nations) has happened to them, because of unbelief until the fulness from the Gentiles be come in (to complete the church) then all Israel shall be saved, for this is My - covenant with them, when I shall take away their sins." As concerning the gospel they are enemies for your sakes, but as touching the election they are beloved for their father's sake," etc. The covenant referred to here is that of Jeremiah 31, How beautifully this chapter foretells the return of Israel from all lands whither they have been scattered, and the renewed expression of Divine love, see Verse 3, "The Lord hath appeared -as of old saying, 'Yea I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee,' Then follows a picture of the" gathering and further the establishment of "the New Covenant with the House of Israel after, those days." The Prophet .Micah (4:1-7) shows how Israel will 'Once; more be the most Divinely favoured nation on the earth and how, indeed, all other nations will look to Jerusalem for assistance and will recognise that the God of Israel is the only true and wise God. - Peter's statement of Acts 15:14-17 is also in agreement with the foregoing showing, that while Israel had rejected Messiah in their blindness, God was taking Oat a people for His name from the gentiles and that He would then return His favour to Israel and would Set up the tabernacle of David (Israel again in Jerusalem). and that there would then come an opportunity for the rest of mankind to seek after the Lord (by enquiring of Israel, the earthly phase of His Kingdom.). The same principle applies then as in the past, God's favor is "To the Jew first and also to the Gentile." ‘

Correspondence.

Dear Brother,—

I am writing you a few lines to express my appreciation of the helps we receive each month from the “Peoples Paper.” It seems very necessary that the Lord’s people should have fellowship one with the other, and without these helps, along with the “Herald,” we would be lonesome indeed. The Lord knows best how to deal with His people, so we do not complain.

I would like if you could send me two spiritism pamphlets, the old ones that Bro. Russell wrote.

We think, dear Brother, that we are not far off some crisis in the affairs of this world. The conditions that led up to 1914 brought about a certain result, and it would appear that the affairs which have transpired since that date would lead up to other complications. The Lord says, “Yet once more I shake note the earth only but the heavens also,” Heb. 12:26; and since our Lord’s presence we see all these things coming to pass, something seems to press upon our mind that the glorious Kingdom is not far off. Praise ye the Lord.

With Christian Love,

Your Brother by the Lord’s Grace, B.T.

Tasmania, June, 1933. Dear Brother,—

Loving greetings in our dear Redeemer’s Name, It was nice to get your interesting letter. You put in a good deal of manoeuvring to get to all the places you did. Actually there was only Sis. -- that you did not go to, though had there been time and opportunity, it would have been nice to have gone, and to Sis. of —. Next visit. D.V.

Your visit, I feel sure, has been a great blessing to the friends. From what I hear and see, the friends in Tasmania, as a whole, have kept to the “old paths” more than elsewhere, and it is something to be very thankful for in these days of deceptions and side tracking. The straying in little by-paths here and there seems to be the trouble. It makes me think of Paul’s admonition, “Having clone all, stand.” It is only those of contented mind, at rest in Christ, who feed on the shew-bread, and whose only light is that which comes from the golden candlestick that can.

Your visit passed quickly, as all these things do in this life, yet for these bright spots, however fleeting, we can always see God’s kindness and love. Have just received a letter from , asking if they go to would. I come. It would be nice, but I seem to have more opportunities of service here amongst the friends and our dear Brother seems very firmly established.

Well, dear Brother, I’ll close. You have got back to your “labour of love,” and may God bless and be with you to the end.

My sincere Christian love to self and Sister and all the friends.

Your Brother in Christ, B.C.H.

South Australia. Berean Biblical Institute.

Dear Friends,

I received your papers safely, and wish to thank you for your kind, friendly letter. It appealed to me very much.

I am a young man and take a great interest in spiritual matters. I want to have religion as God would have me know it. I attend the Protestant Churches in the district, but I never found Jesus altogether by attending them. HO came into my life quite privately, in a manner which only those who have had a similar experience can understand. I have been impressed lately with the interest that has been aroused concerning the return of Christ, although on turning to history I find that most every period of distress brings a revival of the Second Adventists.

I have had a few talks lately on this subject, and any literature you may have on it I would be pleased to read. will send a subscription to your paper shortly, just at present I am a bit short of money, but I am. enclosing 1/- for some literature.

Possibly some time I may have the pleasure of calling on you personally. However, in the meantime, may Go bless your Christian endeavours towards the betterment of mankind.

Yours very sincerely, R.V.W.

THE BEST ORDER

A man of high character but ordinary education was addressing a roomful of schoolchildren, and he said to them: "All of you know the verb which says 'I am, thou art, he is,' and all of you know that verbs in English, French, German, Italian, and Latin run in that way. But do you know that that is a very bad way for a verb to run? Do you know that the old Hebrew people arranged their verbs the other way round, 'He is, thou art, I am'?"

Then he added: "That is the way to look at life. Say to yourself, looking up to God, 'He is.' Then look at your neighbour, and say, 'Thou art.' Last of all think of yourself and say, 'I am.'"

One who heard this story was so struck by it that he sought out a Hebrew scholar and asked him if it were true that the Hebrew verbs were conjugated in that way.

"Yes," said the Scholar. "But why do you ask?" And when told what the man had said to the children, he exclaimed: "Well, I have been. studying Hebrew for forty years, and it never once occurred to me that Hebrew verbs have that wonderful and beautiful significance."

That is the way to think and to live.
First God, then your neighbour, then yourself.
Serve God, and be cheerful. Live nobly,
Do right and do good. Make the best
Of the gifts and the work put before you,
And to God, without fear, leave the rest.

—W. Newell.

The Lord is My Light and My Salvation

(Continued from previous issue)

WE have noted previously' that verses 1-6 of this Psalm are full of the rejoicing, exultant spirit; the language of one conscious of victory through the grace of the Lord. , We notice, however, that verses 7-12 are in the form' of ,a prayer. . How, truly are the experiences of the Church ,pictured in the Psalms. There are times when we are lifted to the mountain-top, and it is comparatively easy for exultant faith to sing the song of victory; but experienced soldiers of Christ know well that tile mountain-top experience of to-day must soon give place to the humiliating valley experience of to-morrow. There are good lessons to be learned in every-experience. It is in the valley of humiliation that we learn the preciousness of the sympathy and love of our Lord and Saviour, and we also learn the value of prayer. We want to be loyal under the trials of our faith which the various experiences of life bring to us. We want to be able to say with the Psalmist—"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me!" (Psa. 23:4.)

Verse 7. There may come times in our experience when trials and afflictions and adversities come thick and fast upon us like they did -on Job, and it may seem as though the Lord has forsaken us, but He has said—"I will never leave thee, nor forsake thee." It would seem that sometimes the Lord allows Us to get alone in -order that we may learn, and because there are lessons for Us -to gain from such experiences, but He is ever watchful. "He that 'keepeth Israel shall neither slumber nor sleep," and lie will never suffer us to be tempted above what we are able to bear, but will, with-every trial, provide a way of escape.

Verse 8 indicates that God is not compelling any—it is an invitation to seek the Lord. The Church class are those who are prompt to respond, and to seek to know and do the will of the Lord. Rebecca, who typified the Church, showed her readiness, when invited, to become the bride of Isaac. We have been invited to become, the Bride of - Christ, and we show our love for the Lord, and our appreciation of His invitation, by prompt obedience to His Word.

Verse 9. We may sometimes stray away from the Lord through carelessness or waywardness. This verse is a cry from David's heart at such a time, and pictures the same thing in us—the straying away from the Lord and turning again to Him for help,

Verse 10 shows that though we may be forsaken by our earthly friends, yet the Lord will never forsake His people.

Verse 11 is a prayer for Divine guidance. "Teach me Thy way, O Lord." We must have meekness of spirit in order to be taught of God and guided in His ways. "The' meek will He guide in judgment; the meek will He teach His way." (Psa. 25:9) We should strive at all times to make straight paths for our feet and we may also pray, for a plain 'path because of the: snares that beset us on every side.

Verse 12 is a continuation the petition for protection from the forces of evil. There are times when we must pray earnestly for the grace and strength to -enable us to overcome, The Lord's people, like their Master, are oft-times treated unjustly, and we will need the wisdom and grace from above to enable us to meet the trials in the way Christ met them. "When He was reviled, He reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously." The Apostle Peter tells us (2 Pet. 2:9) "the Lord knoweth how to deliver the godly out of temptation;" and in Psa. 91:3 we read:—"Surely He shall deliver thee from the snare of the fowler, and front the noisome pestilence."

'Verse 13. Surely it is our faith in God that sustains us and keeps us from fainting. We have faith in the promises of God and in the outworking of His gracious Plan of the Ages; and we have confidence that His goodness will soon be shown to all men. It is faith that enables us to hold fast to the promises, and to know that, "All things work together for good to those who love God." Faith Will enable us to overcome the world.

The Psalm closes with the exhortation:—"Wait on the Lord, be of good courage and He shall strengthen thine heart; wait, I say, on the Lord." In Isaiah, 40:31 we read:—"They that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary; and they shall walk and not faint." Our great strength surely lies in trusting in the Lord; in waiting upon the Lord.

If we should attempt to undertake things in our own strength, we would not accomplish very much. We need the Lord's help and grace for each step of the way Without Him, we can do nothing; and we must guard against any tendency to run ahead of. the Lord. How we need to hearken to the Lord's voice, and seek to understand His will for us through His Word. In Psalm 37:4-7, we read: "Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord, trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord and wait patiently for Him."

Do we sometimes feel that the mark for the prize of the high calling is something that we dare not hope to attain unto? Are we tempted to think that while the heavenly reward of the Divine Nature may be gained by others, yet do we hesitate to entertain the hope of sharing in the reward of the more than conquerors? Let us not permit the spirit of fear and distrust to weaken our hearts and take away our hope. Let us rather “wait on the Lord” and call to mind His assurance.—“My grace is sufficient for thee; My strength is made perfect in weakness.” The Apostle Paul has said, “If God be for us, who can be against us?” and again “Our sufficiency is of God.” We do not feel sufficient of ourselves to run the heavenly race; but God will help us over each step of the way. “He that hath begun a good work in us, will finish it until the day of - Jesus. Christ” (Phil. 1:6.)

Let us then “be strong in the Lord, and in the power of His might.” “Be strong and of a good courage; fear not, nor be afraid . . . for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee.” Deut. 31:6. In Phil. 4:13 the Apostle says—“I can do all things through Christ which strengtheneth me.” Also, Eph. 3:14-19.

If our hearts be truly emptied of self-will and we be filled with the spirit—filled with all the fulness of God, then we cannot doubt that He will WO will go from strength to strength. If we truly learn bring us off more than conquerors. Under His leading to wait upon the Lord we will find strength to mount up with wings as the eagles; things that otherwise would be quite beyond our attainment will be possible to us by the Lord’s grace, as represented by David’s victory over the lion, the bear, and the giant.

Let us then take to ourselves the important lessons from the life of David, as pictured in this Psalm. We have the lesson of reverence for God shown in the way David waited for the Lord’s time and way of giving ‘him the Kingdom. Then we have the lesson of faith in the Lord that will enable us to realize continually that the Lord is our Light and our Salvation and the Strength of our life. Also, we have the lesson of courage which is the outgrowth of faith, and lastly, the lesson of patient endurance—another of the fruits of faith.

When clouds hang heavy o’er thy way,
And darker grows the weary day,
And thou, oppressed by anxious care,
Art almost tempted to despair,

Still wait upon the Lord.
When friends betray thy loving trust,
And thou art humbled in the dust,
When dearest joys from thee have fled,

And Hope within thy heart lies dead,
Still wait’ upon the Lord.
When death’ comes knocking at thy door,
And in thy home are sorrows sore,

Though age comes on and eyes grow dim,
Still look to Christ, still trust in Him,
And wait upon the Lord.
Whate’er thy care, believe His word;

In joy or grief, trust in the Lord.
Good courage He will give to thee,
And strong indeed thy heart shall be,
By waiting on the Lord.

WAITING ON GOD THROUGH TRIAL.

There is indeed strength given us in being quiet before God. Man is so prone to do and say, and attend to things himself rather than to allow God to work out things for him, while he patiently and humbly waits before Him. It is one thing to talk about this, and quite another to actually wait before God. It is never right to speak or act hastily. We can always afford to wait until we know or understand the mind of the Lord.

Sometimes, when we are throwing a line to others, the tide turns in our favour, and we find ourselves drifting to our own desired haven.—Ethel M. Dell.

The Grace of Humility

“In lowliness of mind let each esteem other better. than themselves.”—Phil.,2:3.

THOSE who naturally have a humble mind have no particular difficulty in esteeming others better than themselves. But there are some who naturally have another attitude of mind. This is not necessarily their fault, for they may have been born with larger self-conceit than were others. But even if we were born with humbleness of mind, we should need to take care that self-conceit and pride do not come in. Sometimes in their own heart some people feel boastful of the knowledge they possess. They like to shine, even though they know they have no more brilliancy than others; they would like to obscure the shining of others that they might be the more noticed in the darkness.

It would, therefore, be a safe matter for each of us to follow the Apostle’s suggestion to cultivate this humility of mind and never allow it to be lost. “Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time”; “whosoever exalteth himself shall be abased; and he that humbleth himself shall ‘be exalted.” (1 Pet. 5:6; Luke 14:11.) God would do this abasing, not of a. vengeful spirit, but because the one who would vaunt himself must be brought low.

There might, however, be circumstances when some who appear to be vaunting themselves really are not doing so, but circumstances and conditions make it seem so. Therefore, to best fulfil the Apostle’s injunction, we should, as he suggests in this text, cultivate the spirit of humility—not considering our own good qualities so much as those of others. If we have good qualities, we are glad; let us make use of them.

In comparing ourselves with others, let us look at our own blemishes. There are very few in whom we cannot see some good qualities, good traits. If, therefore, we look at our own imperfections and the good qualities of others, we shall find ourselves more and more appreciative of others; and this will be of assistance to us in running the race.

As an illustration of seeing something to admire, even in our enemies, we have the suggestion of the old lady to her nieces. One niece said to the other, “Auntie can say something good about ,everybody. I believe she could say something good even about the Devil.” “That is so,” answered the other. “Let us ask her.” Then she called, “Auntie, is there any good about the Devil?” “My dear,” replied Auntie, “I wish we all had as much perseverance as he has.”

So if we could find something in the Arversary that we could admire and commend, we can certainly find something in all others to admire and commend and to give them credit for. Thus we will cultivate the spirit that will be most helpful to ourselves for our future work.

The consideration of our own imperfections would, as we have suggested, make us very humble of mind and keep us in a. very humble attitude of mind. This might discourage us unless we had the proper relationship with the Lord and His Word. We know, that ‘all things work together for good to those who love God.” (Rom. 8:28.) Through His Word our Lord has provided for such the “Balm of Gilead” for their encouragement, and the anointing oil and the comfort of the Scriptures. The Lord does not cast us off if we are not wilfully wrongdoers, and if we take in the right spirit: the humiliating things. That disposition is what He wants. Those things which would humiliate us in the sight of others, and in the sight of the Lord Himself, will, if we are rightly exercised by them, work together for good to us. Such He will bless and lift up and give an appreciation of His Love. This He purposes to do. We have every evidence that the Lord will give the necessary encouragement, and we have the assurance of the Scriptures that those who obey His Word to the best of their ability shall not be overcome.

For each one to look merely upon his own things, interests, welfare or talents and to ignore those of others would manifest a general selfishness and, consequently, a dearth of the Spirit of Christ, which is a spirit of love and generosity. In proportion as we are filled more and more with the Holy Spirit, Love, we shall find ourselves interested in the welfare of others. This was the mind, disposition, or spirit which was in our dear Redeemer, which He so wonderfully manifested, which we must copy and develop in our characters if we would ultimately be of the “little flock,” who shall be joint-heirs with Christ in His glory, concerning whom God has predestinated that to be accepted with Him to this position they must be “copies of His Son.”—Rom. 8:29.

OUR GREAT EXEMPLAR.

That we may partially discern how our Lord Jesus exemplified this spirit of humility, the Apostle briefly sums up the story of His humiliation and shows how it led to His present exaltation. He points out to us that when our Lord Jesus was a. spirit being, before He stooped to take our nature and to bear the penalty of our sin, He was in “a form of

God”—a spirit form, a high and glorious condition. But instead of being moved selfishly and ambitiously to grasp for higher things than God had conferred upon Him—instead of seeking to set up a rival Empire, as Satan did—He did not meditate a robbery of God to make Himself the Father’s equal (Satan’s course), and say, “I will ascend above the stars (the bright ones, the angelic hosts), I will be as the Most High” (His peer, His equal.) Quite to the contrary of this, our Lord Jesus, “the beginning of the creation of God,” was willing, in harmony with the Father’s plan, to humble Himself, to take a lower nature and to do a work which would involve, not only a great deal of humiliation, but also a great deal of pain and suffering.

The Apostle points out how the ‘Only Begotten’ proved His willingness ‘and humility by complying with this arrangement; and that after He became a man He continued of this same humble spirit willing to carry out the Divine. Plan-to- the very letter by dying as man’s ransom price, and not only so but when it pleased the Father that the death should be a most ignominious one in every respect, perhaps beyond the requirements of the ransom merely - He did not draw back, but said “Thy will not mine be done”.

Here we have the most wonderful demonstration- of humility, meekness and obedience to God that ever was manifested or that could be conceived of. And this’ is the pattern • the Apostle points out that we should seek to copy.

“Let this same (humble) mind be in you which was also in Christ Jesus.”—Phil. 2:5-10.

This humility enabled our Lord to render perfect obedience, on account of the Heavenly Father has so highly honored Him as to raise Him from the dead to the divine nature, to a station far above angels, principalities and powers, and every name that is named. That this is the Apostle’s argument is shown (verse 9) by the word “wherefore,” i.e., on this account ,on account of this humility just described, God’ has highly exalted Him.

Not only did our Lord’s beautiful and perfect humility and obedience demonstrate that He was to the core loyal to the Heavenly Father, but it also demonstrated that in Him the Father’s spirit, Love, dwelt richly, for He shared the Father’s love for the race He redeems. On this account also He is found worthy to be the Divine Agent in the -blessing of all the families of the earth, according to the terms of the Divine Covenant made with Father Abraham.

Thus He has become the “Seed of Abraham” which is to bless the race redeemed; and hence it will be to Him that “every knee shall bow and every tongue confess” when Jehovah’s “due time” shall come for the pouring out of Divine blessings upon the redeemed world —that all may come to a knowledge of the truth and, if they will, into full harmony with God, and to eternal life.

Not only does the Apostle hold up the Lord Jesus as the great Example of a proper humility, self-abnegation and obedience to God in the interest of others, but he would also hold up before us the reward, the high exaltation of our Lord by the Father, the result or reward of His obedience, that we also might be encouraged and realise that, if faithful in following the footsteps of our Redeemer and sacrificing the advantages of the present to serve the Lord and His cause, then in due time we also may expect to be glorified with Him and to share anointed name and throne and work, as members of His anointed Body, His Church, His’ joint-heir.

Beloved, let us apply to ourselves the loving exhortation of the Apostle to the Church at Philippi, contained in the succeeding verses (Phil. 2:12-16), and continue in the way upon which we have entered, making more and more progress in the race-course, working out in ourselves through humility and obedience the character, the disposition of Christ, with fear and trembling, and thus working, out each our own share in the great salvation to- glory, honor and immortality which God hath promised.

WORKING OUT OUR SALVATION.

We cannot work out our own justification, but being ‘justified by the blood, of Christ, and being called with the heavenly calling, we can make our calling and election sure. We can work out our own share in the great salvation to which we have been called in Christ by giving heed to the instructions of the Lord,-by following the pattern which He has set for us; not that we shall attain perfection in the flesh, but merely perfection of will, of intention, Of heart, and if we keep the body under to the extent of our ability, its weaknesses and imperfections will be reckoned as “covered by the merit of our Lord, the Holy One.

It is encouraging also for us to know that this warfare against weakness and sin is not merely one of -Our own, -but that God is for us, has called. us, and is:helping us. He already works in us, by His word of promise, and has led us thus far in the willing and the doing of His will, His good pleasure; and He will continue thus to lead and to help us and to work in us by His Word of Truth, if we will continue to ;Om heed ‘to’ His counsel. “Sanctify them through Thy Truth—Thy Word is Truth.” The Gospel is “the power of God unto salvation” to every one that so accepts it; and no greater

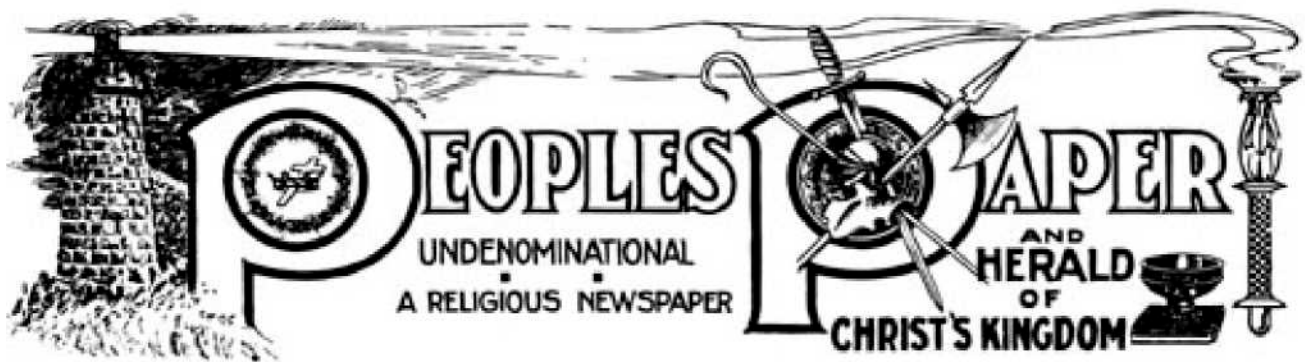
stimulus to true godliness can be found than the “exceeding great and precious promises given unto us; that ‘by these we might partakers of the Divine nature.’”-2 Pet. 1:4.

Moreover, in following in the footsteps of our Lord Jesus, running the race for the great prize set before us in the Gospel, we are not to murmur by the way, finding fault with its difficulties and ‘narrowness; nor are we to dispute respecting it, nor seek to have any other way than that which Divine providence marks’ out for us, realising that the Lord ‘knows exactly what experiences are necessary to our development in the school of ‘Christ; and realising also that, if obedience were possible, while our mouths are full of complaints and dissatisfaction with the Lord-and our lot which He has permitted, it would indicate that we are at ‘least out of sympathy with the spirit of His arrangement; and such an obedience, if it were possible (but it would not be possible), would not meet the Divine approval, nor gain us the “prize.” Hence, as the Apostle exhorts, we should “Do all things without murmuring and disputings, that ye may be blameless and harmless, the sons of God without rebuke, . . . holding forth the Word of life in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.”— Verses 14-16.

Speak only when you have anything to say which it is desirable to communicate. You do not know what a great gift of God it is not to be obliged to speak, and to know when to hold your tongue.—St. Gregory.

The cross is no longer a cross when there is no self to suffer under .it.—Henelon.

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“Let the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and My Redeemer.”—Psa. 19:14.

How beautiful in the sight of right-thinking men is a well-balanced, self-possessed and disciplined character ! And in contrast with such, how unlovely are the undisciplined and ungoverned—the selfish, the unjust, the unkind, and the violent-tempered ! Naturally, the one awakens in us emotions of pleasure and admiration, and the other, of pain. And if such is the appreciation of virtue and the abhorrence of the lack of it among men who have lost much of the original image of God, with what a keen appreciation must they be observed by a pure and holy God !

Men of the world who have no personal acquaintance with God have no special thought as to how they appear in His sight, but with what carefulness should those who love Him and who value His approval study to conform their conduct to His pure and holy mind ! True, all who are “begotten again,” notwithstanding their imperfections and shortcomings through inherited weaknesses, are acceptable to God through Christ, whose robe of righteousness amply covers them; hut the measure of their acceptableness to God, even through Christ, is only to the extent that, while availing themselves of His imputed righteousness, they are earnestly striving to attain actually to the standard of perfection. By so doing they manifest their real appreciation of the Divine favour.

With what confusion and chagrin would one be covered who, in the midst of a fit of violent temper or an unjust or mean transaction, unworthy of his dignity or his profession, should be suddenly surprised by the appearance of a beloved friend of high and noble character ! And yet, the eye of such a One is ever upon us. And only to the extent that we dismiss this thought from our minds, or else that we undervalue the Lord’s opinion and approval, can we allow the evil propensities of the fallen nature to run- riot,

“WHEREWITHAL SHALL A YOUNG MAN CLEANSE HIS WAY?”

Realising the downward tendency of the old nature, how constantly should the above prayer of the Psalmist be in the minds of God’s consecrated children ! Hut how, one inquires, may the difficult task of subduing the inherent depravity be accomplished? It is hard .for one, particularly under exasperating circumstances, to control a hasty or violent temper, for another to bridle a gossiping tongue; and especially if the trials of life to Some extent put their coloured glasses on the eyes. And then what a host of inherent weaknesses there are, which every one of God’s true children realises and knows that he must strive against, if he would be acceptable with God ! .The thoughts of our hearts are not manifest to fellow-men until -we express them in words or actions; but even the very thoughts and intents ‘of the heart-are all open and manifest to God. What a comfort to the honest-hearted !

The Psalmist repeats this inquiry, saying, “Wherewithal shall a young man cleanse his way?” and then replies, “By taking heed thereto, according to Thy Word.” Then he frames for us this resolution: “I will meditate on Thy precepts and have respect unto Thy ways; I will delight myself in Thy statutes; I will not forget Thy Word.” (Psa. 119:9, 15,

16.) Here is the secret of a pure and noble life, acceptable to God. It is to be attained, not merely by prayers and righteous resolutions, hut, in addition to these, by careful, painstaking heed, by systematic and diligent effort at self-cultivation, by care and perseverance in weeding out evil thought, and by diligent and constant cultivation of pure, benevolent and noble thoughts, and by nipping in the bud the weeds of perversity before they bring forth their hasty harvest of sinful Words and deeds.

But observe, further, that this heed or care, is to be taken,, but according to the imperfect standard of our own; judgment, but according, to God's Word. The standard by which we test our lives makes, a, vast difference in our conclusions., .

The, psalmist further commends this standard to us, saying:,"The Law of, the Lord is perfect, converting the soul., (That is,if we take heed to our ways according to God's Law, it will turn us completely from the path. of sin to the path of righteousness.) The testimony (the instruction) of the Lord is sure, making wise the simple (the meek, teachable ones—clearly pointing 'out to them the ways of righteousness). The statutes (the decrees, ordinances and precepts) of the Lord are right (the infallible rules of righteousness), rejoicing the heart (of the obedient). The commandment of the

Lord is pure, enlightening the eyes. The fear of the Lord is clean (not a mental, servile fear, but a noble fear, 'begotten of love—a fear of falling short of His righteous approval), enduring forever. More to be desired are they (the Law and the 'testimony of the Lord)' than gold; yea, than much fine gold; sweeter also than honey and the honeycomb."

"KEEP BACK THY SERVANT FROM PRESUMPTUOUS SINS."

"Moreover, by them is thy servant warned (concerning the dangers of the way and the snares of the Adversary, and concerning everything which is calculated to discourage, or to hinder his growth in grace), and in keeping of them there is great' reward. Who (in the use merely of his own fallible judgment and without the standard of God's Law) can understand his errors (can rightly judge himself) ?"

But when, as we measure ourselves by this standard, we detect and deplore our shortcomings, let us remember the Psalmist's prayer: "Cleanse Thou me from secret faults"—thus supplementing our efforts by our prayers. —Psa. 19:7-12.

But there is still another part of this prayer which the Lord thus puts into our mouths. It reads: "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression." Let us consider what kind of sins would be presumptuous sins. To presume signifies to take for granted without authority or proof. A presumptuous sin would, therefore, be taking for granted and asserting as truth something which God has not revealed, or the perversion of what He has revealed. To claim and hold tenaciously as a part of God's Plan any doctrine, merely on the ground of fallible human reason and without Divine authority, would therefore be a presumptuous sin.

Of this nature is the sin of those who malign the Divine character by boldly teaching the 'blasphemous doctrine of eternal torment without warrant from the Scriptures, and in direct contradiction of them. And there are many other sins of greater and less degree which partake of the same character. But the words here seem to refer directly to some particular error into which there is danger of drifting—"When shall I be innocent from the great transgression"—evidently, the sin unto death referred to by the Apostles also. (1 John 5:16; Heb. 6:4-6; 10:26-31.) Such a sin: would be that of presuming upon the love of God to bring us salvation, even though we should, wilfully refuse it through the channel, which He appointed —the precious of Christ, shed for our redemption.

'BLESSED IS THE MAN WHOSE DELIGHT: IS IN THE LAW OF THE LORD

Well, indeed, may we pray and strive to be kept back from presumptuous sins—sins of pride or of arrogant selfwill, which does not meekly submit to the will of God! Let us, beloved, beware of the slightest tendency toward pride and self-will, or the disposition to be wise above what is written, or to take for granted what God does not clearly promise. Then, indeed, if we watch and strive against the very beginning of that proud and haughty spirit which surely presages a fall, we shall be "innocent from the great transgression."

"Blessed is the man whose delight is in the Law of the Lord, and who doth meditate therein day and night. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." (Psa. 1:1-3.) If we make the Word of God the theme of our constant meditation, its principles will soon be assimilated and become part of our mental makeup, making our characters more beautiful and commendable both to God and to our fellowmen; and in harmony with this habit of the mind the acts of life will speak.

The purified fountain will send forth sweeter waters than formerly, bearing refreshment and good cheer to all who come in contact with it. It will make happier homes—better husbands, better wives and better children. It will sweeten the temper, soften the voice, dignify the language, cultivate the manners, ennoble the sentiments and lend its charming grace to every simple duty. It will bring in the principle of love and cast out the discordant elements of selfishness. Thus it will make the home the very garden-spot of earth, where every virtue and every grace will have ample room to

expand and grow.

It will not only thus favourably affect the individual and the home-life, but it will go out into the avenues of trade, and truth and fair-dealing will characterise all the business relations; and thus will God be honoured by those who bear His name and wear the impress of His blessed Spirit.

While the heights of perfection cannot be reached so long as we still have these imperfect bodies, there should be in every child of God very perceptible and continuous growth. in grace, and each step gained should be considered hut the stepping-stone-to higher attainments. If there is no perceptible growth into the likeness of God, or if there is a backward tendency, or, a listless standstill, there is cause for alarm.

Let us constantly keep before our eyes the model which the Lord Jesus set for our example—that model of the complete fulfilment of the will of God, in which the whole Law was kept blamelessly. Let us follow His steps of righteousness and self-sacrifice as nearly as a full measure of loving zeal and faithfulness and loyalty to God will enable us to do, and we shall have a blessed sense of the Divine approval now, and the glorious reward of Divine favour in due time.

PEOPLES PAPER.

Published by the Berean Biblical. Institute,

Found Wanting

IF such a stage of unemployment is recurrent and inevitable, then I say that the whole social order under which we live not only will go but ought to go.” (Rabbi Stephen S. Wise.)

How evident it is that man is unable to devise means even of preserving the present inequitable social order.

“Men’s hearts are failing them for fear of what is coming on the earth.” They acknowledge that conditions are beyond recovery to even such a state as preceded the great war .and that was far from being what could be desired. ‘They acknowledge that under the present order of things there is no hope of ever being able to find work for’ the unemployed, and there is no one with a theory that can work out a new social order that will bring world-wide satisfaction, peace, joy and goodwill toward all.

The following from the Melbourne “Sun” of July 17 describes the same conditions:-

“Only 55 per cent. of the people who had been required to produce the quantity of commodities turned out in American works in 1929 would be employed if production were to reach that volume again, said Mr. Fenton, M.H.R., yesterday afternoon at Northcote.

“This was because of the increase of efficiency in machinery in the past three or four years. It meant that of the 13,000,000 unemployed in the United State:: at least 4,500;000 could never be re-employed because they had been displaced by machinery. The same position ruled in Australia.

“It was no’ use relying on conferences of nations, said Mr. Fenton. The people would have to do as King Hezekiah had .done—pray humbly to God, Who would lead them out of the shadows and grant them the light of intelligence in His own good time.”

Surely, as Mr. Fenton says, the only hope for mankind is to look to God, and yet how few professed Christians of today have studied their Bibles sufficiently and sought the Lord’s guidance to know of .the wondrous provision He has made for the redemption of themselves and all mankind through the sacrifice of His dear Son.

Only the Bible offers the solution of present distress, and that is a new social order, or as the Bible states it, “a new heavens and a new earth.” The present social order will break down and there Will be-the great time of trouble such as never Was- since” there was nation—Dan. 12:1. ‘ The’ earth ‘ (social order. Will ‘be’ destroyed in ‘a fiery. time ‘of trouble ‘(‘2 ‘Pet.” 3’); there will then be a new earth and new heavens. The’ heavens or spiritual controlling ‘powers ‘Will -also’. pass away—that is, Satan will be bound.’ He’ has been ‘;the prince of the power of the air=the prince of ‘this_ world —and when restrained along With his hosts,’ all ‘false religions will pass away. Then the new heavens— Christ and the Church glorified—(unseen by men) will control earth’s affairs. The new earth will’ have its capital at Jerusalem. Israel is being restored to the ancient home in preparation and then “the Law shall go forth out of Zion (Christ and the Church) and the Word of the Lord (the enforcing of it)’, will go forth from Jerusalem.”Zeph. 3:8, 9; Mic. 4:1-4.

WHERE THE BIBLE AND JESUS ARE SILENT.

“Perhaps you wonder sometimes why the Bible and the sayings of Jesus are so often silent on so man? questions which perplex you,” writes Adolf von Harnack in “A Scholar’s Testament.” “Why is it, you wonder, that so many things you would have liked to see stated in black and white are simply not mentioned at all? Perhaps you discover that for the special doubt of your soul there is no direct word, and you can find no completely satisfying answer to the special needs of your life. But would it have been possible to’ have given detailed and minute instructions and advice so far ahead that it would have covered all the variety of individual need, and all stages of human development? And even if this had been possible, would it have been salutary? Would it have been good for us to live by a huge book of spiritual recipes, or by a great code of ethics, which would supply chapter and verse for every emergency? How many of us could stand that, and where would be our spiritual freedom?”

“Think of what you possess as a child of God; think of what you see in your hours of vision, even if you cannot always express it articulately, think of that which gives you shelter in the assaults and storms of life, and light in the’ doubts of your soul! It is not this or that particular word or saying, it is not any special command, but it is the deliberate turning of your spirit towards God: the sense of truth, the spirit of reverence for all that is holy, and an ever renewed apiration—even though it may often be hindered—of desire after a life whose power is not of this world. This is the Spirit of God, which you have received, and it will lead you far more clearly into the truth, that is, into the reality of a higher life, than a single word or command could ever do, because as the brook issues from the mountain spring; so the Spirit issues from God. From this Spirit, in increasing measure, you yourself will be able to decide what is true for you,

and what you ought to do in your necessities and ‘difficulties and doubts. And it is precisely this feeling of freedom which will give you strength.’—”Christian World.”

Christian Obligations

(Rom. 13:7, 8, 10-14.)

WE might consider it a remarkable thing that every feature of Christian life, duty and character is set forth somewhere in the Apostolic writings, did we not remember- that the Apostles, as the stars or bright ones of the Church, were specially held in the hand of the Lord; specially guided in their utterances, enabling them to set forth the whole counsel of God, that the man of God may be thoroughly furnished unto every good word and work.

There is a vast difference between the governmental conditions of the present time and those which prevailed at about the time of the writing of this epistle to the Roman Christians. Monarchs now are no longer absolute, and it is difficult for us to conceive of the condition of things in those early days when an emperor had authority not only to set apart culprits as victims for death in public, but to instruct his servants to select further victims from amongst- the audience. It is when we get before our minds this view of atrocious governments which prevailed in the Apostle’s day, that we get the full grip of his injunction—”Let every soul be subject to the higher powers, for the powers that be are ordained of God.”

It is comparatively easy to be subject to the higher powers in civilised lands to-day, for although justice may not be meted out in every instance, there is at least an endeavour to render a show of justice. We should be very thankful that our lot has been favourably cast in this respect. In declaring that “the powers that be are ordained of God,” we are not to understand the Apostle to mean that they are endorsed by God; nor that their decisions, rules, etc., are approved by Him, or are in harmony with His rules and laws. The Apostle’s intimation means simply that in Divine providence things are as they are, and God, who knows all the circumstances and conditions, permits them to be so, though He could overthrow them and substitute His own kingdom of righteousness. Nevertheless this is not His plan just yet; for the time being He permits the kingdoms of this world (whose rulers are largely blinded by the deceptions of the prince of this world) to run their course subject to certain limitations. God hinders Satan and his misguided dupes from doing unprofitable injury to the interests of His people, and the Divine Plan as a whole. . God’s power overrules the wrath of man and makes it to praise Him, and that which will not accomplish any good He restrains.

We are to render to all men as well as rulers their dues. This does not mean to become entangled with the affairs of this life. A big mistake is no doubt being made by professed Christians along this line. Some think that Christian citizenship implies engaging in political affairs, endeavouring to determine who shall be rulers, and striving to better the laws and have them obeyed. It will be noticed that the Apostle gives no such advice. He tells us, in Phil. 3:20 (R.V.): “Your citizenship is in heaven.” We are strangers and pilgrims in the kingdoms of this world. It is our business to render obedience to the laws, customs, usages of this world in so far as they do not infringe upon our conscientious obligations to the Lord and the truth; but this does not mean that ‘a Christian should engage in political strifes and contentions among men. Let the world elect its own rulers in whatever way it thinks best; we should put up with whatever it provides with gratitude to God, realising that He will guide and care for us under all circumstances and that in a way to conserve our highest interests.

“The Apostle says, “Render fear to whom fear is due.” Fear or reverence is differentiated from honour and respect. The fear that is to be rendered is in the sense of obedience, as we read elsewhere, “Fear the judge.” The commands of the judge or court are to be obeyed, whatever others may- be disposed to do. Christians are never to be found in contempt of court, but are to obey its rules to the very letter whether they consider them, just or unjust, because the judge is the representative of the law and God permits the law and the judge to have control for the present. If, therefore, as our Lord explained, someone shall sue us at the law and take away our coat, or if it include our cloak also, we are not to resist; we need to be obedient to the powers that be. This would not mean that we -shall willingly Submit to our articles being taken from us illegally or unjustly without process of law.

Having thus seen the Christian’s obligations to the government of a country, we next pass to the consideration of his obligations to his neighbour. The Apostle says, “Owe no man anything.” This would not actually mean that a Christian should not under any circumstances borrow, but that if he borrows with a specific understanding respecting the time of re-turn, he shall be prompt to meet the obligation. If one is not very sure of -his ability to meet the obligation or do something that would be satisfactory between the two, it would be advisable and more to the mark not to borrow. There-is, then, the standing advice of the Word of God that the children of the -great King should-be lenders and not borrowers. “Do good and^ lend.” As one has said—”We believe it would be to the advantage of every child of God, if he would put into practice the Apostle’s words on, this matter in the most absolute sense, and never borrow anything; never owe anything, paying for what he needs at the time of purchase or waiting for it until able.

The Lord knows what is for the best and will provide what is necessary if we since-rely co-operate with Him and work to that end. We realise this in both temporal and spiritual things. It brings to mind the old saying, "Where there is a will there is a way."

There is one thing in particular the Apostle implies we are continually owing to our fellow creatures, not only to the brethren; the members of, our own families and our own neighbourhood, but to all men, and that is love. We, owe them this under the Divine law, and it is part of a Christian's duty to discharge this. obligation daily. Each should strive to see to it that his influence in his neighbourhood, amongst his friends and acquaintances, shall be for good and • not for evil, for peace and not for strife. The Apostle calls attention to the comprehensive statement of the Law set forth by our Lord, that love is the fulfilling of the law. Therefore love for those with whom we come in contact signifies that the law of God is fulfilled toward our neighbour hour. It will be remembered that the law of love is divided into two parts; first, love to God; second, love to our fellows, and so the loving of our neighbour would therefore be only a part of the fulfilling of the entire love to God.

Having considered these two points—duty to rulers, and duty to neighbours—the Apostle next takes up the Christian's duty toward himself, as he declares, "Knowing the time, that now it is high time to awake out of sleep."

The Christian is to realise that he and the whole world in general has been asleep, in a sort of stupor in respect of the highest, the best and the noblest things. Now, having gotten the eyes of his understanding opened, and being awake to righteousness, he begins to weigh and measure matters quite differently from his previous course. He begins to estimate rightly the things of this present life as not worthy to be compared with the glorious things which belong to the eternal life. As he realises this, he should feel disposed to arise still more and shake himself thoroughly from the dust of superstition, blindness and sordidness, and to live in harmony with the glorious hopes he now entertains— living for the new dispensation, which he sees is approaching, realising that day by day since he first believed his salvation is drawing nearer. Instructed by the Word of God, he will not expect his salvation except in connection with the second presence of our Lord Jesus and the establishment of His Kingdom, as the Apostle Peter declares: "The grace that is to be brought" unto you at the revelation of our Lord and Saviour Jesus Christ."

The thought of the second coming of the Lord was continually before the Apostles, and our Lord evidently designed that it should be constantly an incentive to all the members of His Church throughout the age. This no doubt was the reason why He did not particularly explain the length of time that would intervene. It would be a short time from ,God's standpoint, and even iron, the human viewpoint it would be a short time to each individual who would have only the few remaining years of life wherein to make ready for the glorious things of the future, "for in death there is no remembrance of Thee: in the grave who can give Thee thanks." Psa. 6:5. Looking back and perceiving that over 4000 years had, already passed with sin and gross darkness Upon the world, the Apostle realised that "the night" was surely far spent - and "the day" not far distant. What is the force of the Apostle's. argument to those who see as he did the approaching kingdom of light that shall banish all the darkness of sin, ignorance and superstition? It is expressed. in his words: "Let us therefore cast off the works of darkness and let us put on the armour of light." As expressed in one of the "Manna" comments: "The works of darkness would be any works whatsoever that would not stand the fullest investigation; that would not stand approval; in the light of the new dispensation if it were already ushered in. Let us remember that we belong to the new 'dispensation and not to the old, and should, therefore, live in accordance with our citizenship and our responsibility toward the Prince of Light and in opposition to the prince of darkness, his works and his ways."

We have been admonished to put on the armour of light, and the necessity for such is because the particular period of time in which the change from the dominion of the prince of this world to the kingdom of the Son of God will be a specially evil day, a period in which all the children of light will be crucially tested; such a day as will try every man's work and faith, what they are; a day of fiery trial through which only the gold, silver and precious stones will pass unscathed, and in which all the hay, wood and stubble of error and sin, human traditions and falsehood will be entirely destroyed. No wonder, then, that the Apostle repeatedly urges the Lord's people to put on the armour of light for the trials of this particular time which we perceive is gradually drawing on. We are already in the time when the wood, hay and stubble is being consumed, when Higher Criticism, Evolution, Christian Science, etc., are devouring as a flame all that are not fully devoted to the Lord and are therefore not specially kept by His power through His Word and providence.

Let us walk honestly as in the day. We are not yet fully in the day, but we belong to the new era, and are therefore to live as nearly as possible up to the perfect standard of the future. To live so will signify self-denial; we will be misunderstood by the world and thought foolish. Further, we will be considered enemies, not only by those who are in gross darkness, but particularly by those who profess to; be the Lord's people but who really prefer darkness and error rather than light and truth.

We would be inclined to lay special stress on this word “honestly” and to believe that the Apostle used it advisedly and in a particular sense. As we look all about us we find dishonesty is very prevalent, not merely in the world where we expect a certain amount of duplicity and misrepresentation and deception by people passing for what they are not, but we find this kind of dishonesty very prevalent amongst professing Christians. One writer says that some preachers have been known to boast of their dishonesty, declaring that they never did believe the creeds which they had professed to believe and vowed they would teach to others. Intelligently supposed teachers are to-day preaching in denominations what they do not believe, standing: for creeds and theories which misrepresent their true sentiments. This is acting dishonestly, and many are thus searing their conscience, and putting themselves into a condition where they cannot make progress in the light of the truth. God will certainly not have dishonest people in His elect Church, and so unless such become honest they will have their portion with the hypocrites.. Every true Christian must surely walk honestly; as We have it expressed again: “Everyone should ‘see to it that, he is honest, not only in financial matters, ‘but -honest in his’ treatment of his neighbour, it his treatment of the brethren in the Church, and, above all, honest in his confessions respecting his God and his faith.” One of our tests is along this line, and those who love the favour of men more than the favour of God, and who dishonestly are willing to confess and profess a lie, will be given up to their lie, will be permitted to blight their eternal interests, and thus prove themselves unfit for the kingdom. This is the very essence of the Apostle’s declaration in his letter to the Thessalonians, when speaking of this evil day and the great trial that would come upon the Church. He declares, “God will send them strong delusions that they might believe a lie,” because they were not honest, obeyed not the truth in the love of it. (2 Thess. 2:11, 12.)

Again in this chapter the Apostle admonishes the saints that they should not engage in worldly revelries and timekilling pleasures, harmless though they may be, as such a desire would indicate intoxication with the spirit of the world. The Lord’s people who have had their understanding opened and are awake should be absorbed in the things pertaining to godliness, and treat all else as secondary affairs. We must not set our hearts on wrong things, but those which will help us to make straight paths for our feet and assist one another to be more pleasing to the Lord. The saints must seek more and -more to put on the Lord Jesus Christ, taking to themselves His characteristics of meekness, patience, gentleness, forbearance and love, and- recognising His willingness to be servant of all in His complete devotion to the Father at all times.

The Apostle advises the saints (Rom. 12:17) “to provide things honest in the sight of all men,” but he says, “make no provision for the flesh to fulfil the lusts thereof.” The flesh will be continually pressing itself forward and the Lord’s people are to ignore it to the necessary extent and not to excuse it. We are to do this so thoroughly that we will provide for the doing of the Lord’s will in all things, whether that will is pleasant or unpleasant, agreeable or disagreeable to the flesh. Therefore the greater measure of the spirit we possess, the greater will be- our ability to discern how we may be most pleasing unto God. Let us therefore examine ourselves and take heed to do all things to the honour and glory, of His cause and His name.

What is the Cross.

What is the Cross? I questioned.

‘Tis bearing every day
The trials which the Father
Permits along the way;

‘Tis sharing the reproaches
Your Master meekly bore
While those who claim to love Him
Revile you more and more.,

Correspondence,

New South Wales, 14th July, 1933.- Dear Brother,—

My subscription is due, so I will enclose postal note for same with a little added for Tract Fund. I have pleasure in assisting a little in this way to 'bring the truth to those who desire it.

God has given increased light suitable for our day, and those who walk in it are out of step with the world. Sometimes it is said: "Poor fellow, too narrow, he does not know what he is missing," but the Bible says: "They shall be mine saith the Lord in that day when I make up My jewels." It is nice to know that there are some whose light is- a reproof in that they will not link up with the world. I rejoice that it is possible for each to endure to the end. Yours in the faith of •Christ, T.C.

Dear Brother,— 16th July, 1933. Your ever welcome letter of the 10th to hand, and contents noted and

appreciated. Always pleased to receive word and encouragement from those of like precious faith who are striving to make their calling and election sure.

It is sustaining to our faith and encouraging to our confidence to find others who are evincing an interest in spiritual things in these times of materialism, when almost all people are neglecting the things that pertain to their everlasting welfare. We are reminded by these happenings of Bunyan's man with the muck rake seeking the straws and not observing the crown above him.

How thankful we are to our God for opening our eyes that we may behold wondrous things out of His Law. I was very much impressed the other morning when reading the last few verses of Psa. 119, where the Psalmist in closing his wonderful thanksgiving and petition says: "Give me understanding according to Thy Word," "Let my lips utter praise," "Let my tongue sing of Thy Word," and then finishes with the acknowledgment that, "I have gone astray like a lost sheep; seek thy servant; for I have not forgotten Thy commandments." How the above very often fits our experiences; we do not make the sanctified use of all the understanding our heavenly Father has given us and neglect to "let our lips utter praise," forgetting that "who so offereth praise glorifieth God." With the understanding •God has given us through His servants of His Divine Plan we should be ever praising such boundless love, and as this Psalm puts it:

"Let our tongue ever sing of Thy Word."

I am glad that you sent the books along to —, and pray that God's rich blessing of understanding and strength may be hers to her own enlightenment. If you have another set of volumes the same, please send them to the address enclosed. Now with all Christian love to all those who love our Lord Jesus,

Yours in Him, M.J.

P.S.—Herewith please find payment for 6 vols. "Scripture Studies."

New- South Wales,

10th July, 1933. Dear Brother,

Thank you for your kind letter of explanation of the 22nd June; also the book "Desolations of the Sanctuary," for, the loan of which I am very pleased. I can see the error I could have fallen into had I continued reading those books.. Next time they call I will explain as far as I have the ability to do so with the Lord's, help the error they have fallen into.

I would like a book of "Desolations of the Sanctuary" for myself, if you have one to spare, and please tell me the price. I have not finished reading it yet. Hope you had a good time with the friends in Tasmania.

With kind regards,

Your Sister in Christ, E.A.B.

Greatest in the Kingdom

“In Heaven, their angels do always behold the face of My Father.”—Matt. 18:10.

PERHAPS, it was the fact that Peter, James and John had been favoured more than the others on several occasions that led to the query connected with our text: “Who, then, is the greatest in the Kingdom of Heaven?” They knew, of course, as St. Paul declares, that the Heavenly Father is above all, and that next to Him is our Lord Jesus Christ. “To us 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.” What the disciples wished to know was, which of them would be greatest, most influential, in

Messiah’s Kingdom, next to Himself. •

Jesus, calling to Him a little child, set him in the midst of them and said, “Verily I say unto you, except ye turn (from, this spirit of self-seeking which your question implies) and become as little children, ye shall in no wise enter into the Kingdom of Heaven”—you will have no part in it, you will not be fit. Whoever would be greatest in the Kingdom of Heaven should therefore become as humble as this little child.

A little child, unsophisticated, is- ready to acknowledge its lack of wisdom. It asks questions, a thousand a day, perhaps as many as that in an hour; it seeks instruction; it does not profess and boast wisdom: or knowledge—it is candid, it is truthful. It is in later years that it learns from its parents and others, untruthfulness, pride, bombast and various qualities which it did not possess at first. It may have possessed the disposition to pride and arrogance and haughtiness, etc., by heredity, but at first it was guileless, and “as a little child.”

The Master’s lesson is that whoever would become a child of -God and be taught of God, and be eventually developed as a child of ‘God, for the glorious position in the Kingdom to which we were called, must become childlike—must turn away from all pride, from selfish ambitions and hypocrisies and pretensions. They must confess- their littleness and ignorance, and go humbly to the Lord for the necessary instruction.

Any who refuse to adopt this proper, childlike spirit will thus be refused the opportunities of the Kingdom, for God will have none others—none others can be taught of God, they will not learn the lessons necessary, under the arrangements of this present time. Here then is the standard of simplicity and artlessness which the Lord’s people should adopt and should continue to allow to control them, regardless of their years and experiences. “Now we know in part”; we are dependent upon our Father and His instructions. We have entered the School of Christ, our Elder Brother; He is our Instructor; we must learn of Him, and to learn we must be in this proper, childlike attitude of mind.

“ONE SUCH LITTLE CHILD.”

We are not to understand that little children, however guileless, are members of Christ’s Kingdom class, nor that the dear little ones dying in infancy will be members thereof. “The hard. is seeking for mature men and women, who have a childlikeness, of mind, readiness to receive the Heavenly Father’s Message,”

If some one were thus drowned in the sea, it would indeed terminate his; present life, but it would not at all endanger or influence his future life. A future life, by a Restitution awakening, is assured to Adam and every member of his race. Neither drowning nor any other form of death could possibly interfere with it. But he who would injure one of the Lord’s little ones would thereby come under such a measure of Divine displeasure that it would affect his future interests beyond the grave, beyond his awakening. He would be held responsible for his deeds, even in the next life, in proportion as he realised what he was doing when he injured the Lord’s saints.

The Lord declares that His faithful ones are as precious to Him as the apple of His eye, and that all their interests are subject to Divine supervision. He will allow nothing to happen to these; troubles permitted to come upon them will be only such as the Lord has foreseen and is able to make work out some blessing in connection with their preparation for the Kingdom.. But even this fact will not excuse wilfulness on the part of those who do evil to the members of the Body of Jesus.

We remember the persecution of the saints by Saul of Tarsus. We remember Jesus said to him, “Saul, Saul, why persecutest thou Me?” He answered, “Who art Thou, Lord?” And Jesus replied, “I am Jesus, whom thou persecutest.” In persecuting the saints Saul of Tarsus had been persecuting Jesus, but because he did it ignorantly, God had mercy upon him. Doubtless many saints from Jesus’ day down have been persecuted ignorantly, and the Lord will have mercy upon those persecutors; but some of the persecutors have had such light, such knowledge, as to make them responsible; and it is of this class that our lesson speaks. Our Lord added a warning: “Woe unto the world because of offences! It must needs -be that offences come; but woe to that man by whom- the offence cometh.”

CUT OFF HAND OR FOOT.

Here- the Master brought in a saying which has perplexed many. "If thy foot cause thee to stumble, eat it off, and cast it from thee; it is better to enter life maimed, or halt, than having two hands or two feet to be cast into everlasting fire. If thine eye offend thee, pluck it out, and cast it from thee; it is better to enter into life with one eye, than that having two eyes thou be cast into Gehenna fire."

Those who fail to remember that Jesus spake to the people in parables, and never without a parable,. will be liable to stumble over these words of His. His teaching is this: If you have anything in your make-up dear to you as a right hand or a foot or an eye, that is likely to cause you to stumble and fail to enter the Kingdom, you would better cut off that tendency, no matter what it costs, no matter how precious, no matter how great a hold it may have upon the very tendrils of your life. Would it not. be better to enter into life- than to go into- Gehenna fire, that -is, destruction, the Second Death? Surely this is true. Having put our hands to the plough, having even become followers of Jesus, we must either go on and be accepted as conquerors, or must perish.

There will, of course, be none in the Kingdom with but one eye, but the illustration is the same. If it should cost us the cutting off of some of our members, it would surely pay us to gain the eternal life in glory, even thus maimed, rather than to take the consequences of the Second Death, utter extinction. The lesson is that having begun as followers of Christ, and entered upon the contract and received, a part of the reward, the Holy Spirit, the Divine favour, we cannot back out of the contract; we must. go on to everlasting life or to everlasting death.

How careful the Lord's people should tie not to stumble one another, even one of the least of the little ones who has accepted of Jesus and become His follower ! --is the lesson. To illustrate it,. Jesus suggested that any shepherd losing one of his sheep would leave all the others to go and seek that one; and he rejoices specially at its recovery. So- we, the followers of Jesus, should be careful not to stumble each other, but rather to remember that we are all sheep- under the great Shepherd, our Heavenly Father, and the great Under Shepherd, our Heavenly Lord, and that 'He has the spirit of loving interest and care which would go after the straying sheep, and that we should have this same spirit; and possessing this spirit, we would be very careful indeed not to stumble or hinder even the least of the Lord's followers.

All the Lord's true followers are God's "little ones," and are subject to special Divine supervision, represented in our text as angel care. The messengers who have guarded over the lives of God's saintly few always have access to the Heavenly Father's presence, to make known the necessities of those whom they represent, for Divine Power is ever on the alert for the protection of these. Oh, how blessed the privilege of being children of God. Oh, how wise to continue so little, so humble, so childlike, as to abide in His love, -and to be enabled to learn the necessary lessons, and be ultimately received with Messiah in His Kingdom, honour and glory!

PALESTINE IN CONVALESCENCE.

The following is cut from an address by Mr. Hugh Martin, telling of his visit to the Holy Land to celebrate with others the achievement of Methodist Unity in Great Britain must not be tempted to write of -Galilee, or the Dead Sea, or Capernaum, or many other fascinating spots. But one other impression must be recorded. .

Palestine is not only a land with a past. It has a future. It strikes one as being like a convalescent after a long illness. The traces of the ravages of the past are still visible, but even more noticeable are the signs of returning health. We have no right to pass a final -verdict on Zionism; perhaps no man can yet do that: But I was much impressed by the vitality of the numerous Jewish settlements,. and the vigour of their attack on the land in modern farming and afforestation and the like."

DIVIDENDS OF DEPRESSION.

"The depression," says "The Baptist" (Chicago) "has declared some dividends for which we cannot be too grateful. The uses of adversity arc not all sour. Some things the depression has produced, and some it has revealed, that will permanently contribute to the wealth of . the world's experience. It has caused multitudes to pause for thought. They had been so busy and so well satisfied that they had little time or occasion for thinking things. over."

"Many arc achieving a simpler, more wholesome way of life. To the surprise of the experts, who supposed that unemployment and reduced incomes must have resulted in a marked increase in the mortality rates, it is revealed that public health has improved during the depression and that, in particular, deaths from tuberculosis have decreased eight per cent. There have been moral gains, also. Now they have come to themselves. again they are discovering that some of the things they wanted so much a few years ago. are not really necessary to their happiness."

Aside with Jesus! Is it hard to be,
O Blessed Master, thus alone with Thee ?
Aside with Jesus! basking in His smile;
Brought to the “desert place” to rest awhile.

—C A B.

When the soul finds that all its obedience and endeavour to keep the commands of Jesus, Christ do flow from love,
then it is true and sincere.

—Leighton.

The presence of God calms the soul, and gives, it quiet and repose even during the day, and in the midst of
occupation—but we must be given up to God without reserve. -- Fenelon.

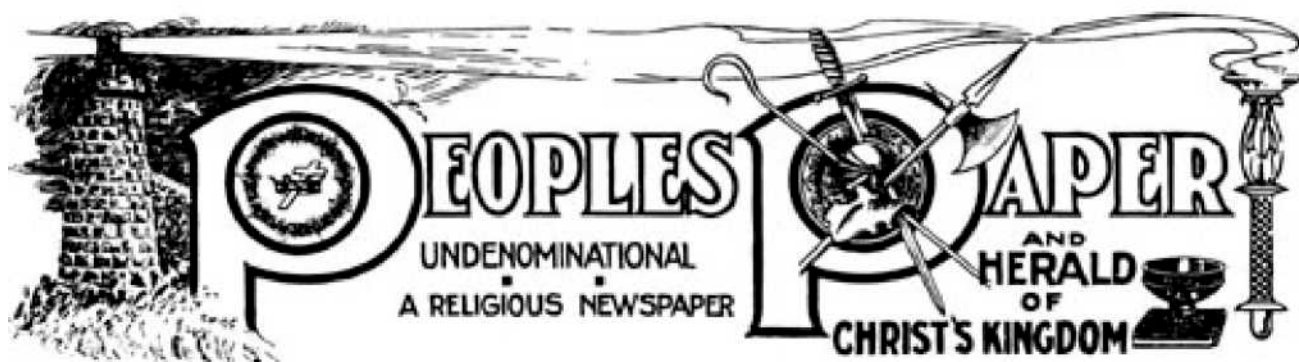
“My sheep hear My voice and I know them and they follow Me.”

O tenderness divine!
O glorious love of Thine!
That bids us come to Thee!
Thy sheep.

Those wondrous tones we hear—
And banished is our fear,
Our Guide will never leave His sheep.
Each one Thou call'st by name,

And each Thou lov'st the same;;
Thou gav'st Thy life for all Thy sheep.
Can earthly power withstand The might of His strong hand!
Nay! we are safe for aye!
His sheep.

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CHRISTIAN PRIVILEGES

(Convention Address.)

THE Standard Dictionary defines a “privilege” as “a particular benefit enjoyed by a. person, company, or society.” All classes of people have privileges of one, kind or another; but, in order to enjoy our privileges, we need to clearly understand them—to know very definitely of what they consist. What are our privileges as Christians?

In His dealings with typical Israel the Lord has given us certain lessons and pictures which help us to appreciate Our privileges in Christ. We know how the people of Israel, encamped around the Tabernacle, represented the world of mankind needing atonement to be made for their sins. Then the tribe of the Levites, specially set apart to do a Service in connection with the Tabernacle, would represent those who are members of the household of faith—all believers in Jesus and His ransom. The Levites had certain privileges which none of the other tribes enjoyed. They were to encamp in the immediate vicinity of the Tabernacle on either side, and they had the privilege of access to the Court—hence they represent a class justified by faith in the blood of

Christ. Aaron and his sons were consecrated to the service of the priesthood, and they had certain privileges which none others of the Israelites enjoyed. Only the priestly class had access to the ‘Holy and Most Holy of the Tabernacle.

The arrangements of the Tabernacle and its services were intended to typify God’s dealings with the Church of this Gospel Age; and the Apostle tells us that the things which were written aforetime were written for our learning. The lessons to be learned from a careful study of the Tabernacle Shadows will be of much assistance to us in our endeavour to appreciate and enjoy our privileges in Christ.

Those who are familiar with the meaning of the typical Tabernacle are aware that the Shekinah light of the Most Holy apartment represented the presence of Jehovah. This is seen by reference to Psalm 80:1”0 Thou who dwellest -between the cherubim, .shine forth.” God is represented as dwelling there, but the question that confronts the searcher after God and holiness is: How can we, who by nature are sinners, and alienated from God by wicked works, be brought near to God and receive His favour and blessing? One thing, is certain—man in his fallen state would never be able, to find the way back to God’s favour unaided; for “when. He hideth His face, who can behold Him whether it he done against a nation or against a man only.” (Job 34:29.) As a result of the disobedience of father Adam, the whole human family has been plunged into. sin, and the sentence of God’s justice has gone into effect, “Dying, thou shalt die.”

Is that all there is to it, then? Will sin and death be forever permitted to exercise their baneful influence upon the human race? No! thank God that while His justice must condemn the guilty sinner, yet His love and wisdom has made provision for man’s recovery from the curse of sin and sentence of death. In harmony with this we read in Job 33:24: “Deliver him from going down to the pit; I have found a ransom.” How glad we are that God in His great love has given His well-beloved and only begotten Son to be our Saviour. The Apostle Paul tells us that “Jesus Christ by the grace of God has tasted death for every man.” (Heb. 2:9.) The sacrificial death of Christ is the means whereby we who were sinners by nature and enemies of God through wicked works are brought near to God—reconciled to Him as the Scriptures speak of the matter—Rom. 3:21- 26; 5:8-11; 2 Cor. 5:18.

Those who have heard and understood the message of God’s love in Christ will scarcely need to be reminded that they have been richly blessed. They have been highly favoured of God. The Master’s gracious invitation, “Come unto Me all ye that labour and are heavy laden, and I- will give you rest,” means so much to the heart that is hungering and thirsting after righteousness. Those who come to Christ with humble spirit and contrite hearts, acknowledging past sins

and pleading for the sense of His favour, may be assured that He will not send them away empty. “Him that cometh unto Me I will in no wise cast out.”

It does us good sometimes to look back to the time when the light of truth began to shine into our hearts. Many of us were associated with one or other of the sectarian systems, but how little we knew of the true God. The theory of the eternal torture of all but a small handful of the human race—which had been instilled into us—could only have the effect of inspiring us with a dread of God. How could we be happy to be one of the saved ones while we believed that multitudes of others would be forever in an agony of torment? But how different was our outlook when we began to study God’s Word in the light of present truth. We began to see that God had arranged for the salvation and restoration of mankind along the lines of a systematic and orderly Plan. What a blessing was ours when the Divine Plan of the Ages began to unfold to us. We were filled with love and gratitude to God when we came to understand that the ancient promise to father Abraham would have so grand a fulfilment, and all the families of the earth would be blessed. This blessing of the whole world, we understood, was to take place in the future—during the 1000-year reign of Christ.

The knowledge of these truths and the realisation of God’s favour to us caused us to desire to know more of God’s ways. Gradually we were drawn from the world and its ways, and we began to approach the Court condition. What a blessing—what a privilege it was to understand the doctrine of the ransom—to see how God could be just and yet be the justifier of those who believe in Jesus. Our acceptance of Christ as our Saviour is represented in the type by our entering the gate into the Court. The first thing we see is the Brazen Altar, which reminds us of the ransom-sacrifice of Jesus Christ—the only ground of our acceptance with God. We have turned from sin—we have renounced the world and its evil ways, and “being justified by faith we have peace with God through our Lord Jesus Christ.” In taking this step we pledge ourselves to the service of righteousnesses. We enjoy a measure of God’s favour in the Court condition of Justification, and yet the Scriptures clearly show that there is a further step for us to take if we would enjoy all the privileges of a Christian. In Romans, 12th chapter verse 1, the Apostle shows us that after being justified the appropriate thing for us is to “present our bodies a living sacrifice, holy, acceptable, unto God, . . . your reasonable service.” What does the Apostle mean in this verse? He means that we should consecrate to God’s service every power and talent we possess. Remembering that we are not our own, but have been bought with a price, even the precious blood of Christ, it is surely as the Apostle says, “our reasonable service” to present our little all to God. Those who get the right viewpoint of this matter esteem it a privilege to be invited to offer themselves to God in this “acceptable time”—this antitypical Atonement Day—the Gospel Age. The verses of the hymn express the thought of our hearts as we come in the attitude of consecration

“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.

When we accept the heavenly invitation to follow in the steps of Jesus through the narrow way that leads to life, our Lord; our High Priest, accepts our offering and the merit of His righteousness is imputed to us to make us acceptable to God. The Heavenly Father acknowledges His acceptance of our offering by imparting to us of His Holy Spirit (see Eph. 1:12-14; 2 Cor. 1:21-22). As our entrance through the gate into the Court condition brings us into the enjoyment of a measure of God’s favour, so this further step of full consecration brings us into a place where we can begin to understand spiritual things. In the type the Levites in the Court represented the justified believers, while the consecrated spirit-begotten ones are represented by Aaron’s sons—the underpriests. The Levites were forbidden to enter the Holy or Most Holy. They must not even look therein; this represents how the natural man is unable to see or understand the things of the spirit. (1 Cor. 2:9, 10, 14.) Only the priestly class had access to the Holy and Most Holy of the Tabernacle. This shows how the privileges represented by the Holy are reserved for those who make a covenant with the Lord by sacrifice.. (Psa. 50:5.) The light of the Golden Candlestick can only be appreciated by the priestly class—by those who have taken up their cross to follow in the steps of Jesus Christ. Many valuable lessons can be learned from a careful study of the Tabernacle Shadows. In the 25th chapter of Exodus we have the instructions given by the Lord to Moses for the construction of the Candlestick. It was made entirely of pure gold, beaten or hammered to such an extent that the metal becomes pliable in the hands of the fashioner. Although it was really one Candlestick, yet it was composed of seven branches, each of which held a lamp, making seven lamps in all—a perfect number.

This represented the entire Church, from the Head, our Lord Jesus, right down to the last member of the Body which He is selecting from amongst mankind to be, partakers of the Divine nature. The seven churches of Revelation would

represent the seven stages of the one true Church, just as the seven branches convey the thought of perfection. In Leviticus, 24th chapter, we find that Aaron was instructed to keep the lamps supplied with oil, and to keep them burning continually. This was necessary because the Candlestick was the only light in the Holy. While the Candlestick represented the true Church, the oil very fittingly represented the Holy Spirit which dwells in each and every member of the Body of Christ, and beautifies their lives with kind thought and loving service one for the other. The flowers and fruit of the almond, which ornamented the branches of the Candlestick, shows that the true Church is beautiful as well as fruitful from first to last. Our Lord said: "Herein is my Father glorified that ye bear much fruit," and so we want to be on guard against anything that would tend to hinder our growth and fruitfulness. We must take time to be holy. We have before us the example and instructions of our Lord and we will need to consider these very carefully in order to let the light of His life shine out through your lives. "Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven." The Apostle James urges that we "be doers of the Word, not hearers only." The treasure of the New Mind still dwells in a frail earthen vessel, and how we need to watch and pray and keep our hearts with all diligence, and make straight paths for our feet.

Another piece of furniture in the Holy to which only the priestly class had access was the Golden Table which bore the shew-bread. This bread, which was proper for only the priests to eat (Lev. 24:5-9), represented the spiritual food which God provides for His people in His Word. Just as a human body needs nourishment to sustain the physical strength, so the New Creature needs nourishment of a spiritual kind. The Apostle Peter tells us that God by His Divine power has given unto us "all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." (2 Peter 1:3.) We must feed upon God's Word if we would grow in spiritual grace and strength of character. We must take time to study the Word and meditate upon its instructions. Peter tells us to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18), and this will only be possible to those who make God's Word their daily meditation and study. While, then, in the type the shew-bread represents the pure message of truth; the Golden Table very fittingly represents the true Church as a whole, including our Lord Jesus and the Apostles—all the sanctified in Christ Jesus. In Phil. 2:16 the Apostle speaks of the true Church "holding forth the word of life." The most important work of the true Church during this Age has been to feed, strengthen and enlighten all who enter the condition of full consecration. The Bride of Christ is to make herself ready (Rev. 19:7) and it is our privilege to assist one another. The Apostle Paul tells us in Eph. 4:16 that "the Body is fitly joined together and compacted by that which every joint supplieth." It is our privilege to help to make our meetings profitable. We can do this by carefully looking up the lessons before we come to Bible Class, and by encouraging and exhorting one another. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (1 Pet. 4:10.)

Another privilege which the consecrated priestly class enjoy is represented in the Altar of Incense. When Aaron the high-priest had killed the bullock of the sin-offering on the Day of Atonement, he was instructed to take his censer full of burning coals from off the Brazen Altar. The censer was to be placed on the top of the Incense Altar in the Holy, and Aaron must get his hands full of sweet incense and bring it in and crumble it upon the red hot coals. The result was that a cloud from the burning incense arose and filled the Holy and gradually penetrated beyond the second Veil into the Most Holy. Aaron must be very careful to carry out the Lord's instructions in this matter. If he had failed to offer the incense before going into the Most Holy he would have perished as he went under the veil. But having offered the incense in the proper manner, he must then bring the blood of the bullock and sprinkle it upon and before the mercy-seat seven times. The Lord's goat was then slain and its blood brought in and sprinkled on the mercy-seat in the same manner as the blood of the bullock. What did this signify? What was represented in the cloud of incense which preceded the high priest into the Most Holy? It is full of deep significance to us when we keep in mind that the Most Holy apartment of the Tabernacle represents heaven itself—the place where God dwells. As Aaron, the high priest, represented our Lord Jesus Christ, the High Priest of our profession, so the two hands full of incense would represent the perfection of our Lord Jesus. Just as the incense coming in contact with the fire of the Altar yielded up a fragrant perfume, so the manner in which our Lord carried out His consecration vow was as a sweet-smelling savour

unto God. In Eph. 5:2 we find this thought—"Walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice unto God for a sweet-smelling savour." In the type there was no mention of a special burning of incense immediately preceding the sprinkling of the blood of the goat. That is to say, although there were two sacrifices on the Atonement Day—a bullock (representing our Lord Jesus the Head) and a goat (representing the Church, His body)—the incense was offered but once, preceding the presentation of the blood of the bullock.

This shows that the incense was clearly intended to picture the perfection of our Lord's obedience to God. Our Lord, being holy and pure and perfect, could offer up Himself without spot to God; we, His Body-members, are accepted of God, not because of any goodness or merit of our own, but because of the righteousness of Christ our Head; "we are made acceptable in the Beloved."—Eph. 1:6. We find the same thought in Rev. 8:3-4. The Angel with the Golden Censer had much incense given him that he should offer it "for the prayers of all the saints on that Golden Altar" (see Diaglott rendering). We see, then, that it is the righteousness, the purity, the perfection of our Lord Jesus Christ that is

represented by the incense. All the priestly class, however, i.e., all the consecrated Church, have access to the Golden Altar; each member of the Body of Christ—the Royal Priesthood—is privileged to offer up sacrifices acceptable to God by Jesus Christ. (1 Pet. 2:5.)

The life of a faithful Christian is a life of sacrifice. Our Lord said: “If any man will come after Me, let him deny himself, take up his cross daily and follow Me.” It is our obedience to our Lord’s invitation that brings us into the privilege of fellowship with Christ. We have fellowship in His sufferings at the present time, and if we are faithful unto death we shall also share the joys and blessings of His Kingdom, .

It is the privilege of the follower of Christ to rejoice even in the present time in connection with the sacrificing of earthly rights and privileges. (See Col. 1:24.) Any sacrifice of time or strength given in the Lord’s service will surely bring us a blessing and will increase our joy in the Lord. In 1 Cor. 10:31 the Apostle says: “Whatsoever ye do, do all to the glory of God”; and in Heb. 13:15, “By Him therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.” Truly the Lord’s people are a privileged people. It is a great privilege to have a clear understanding of God’s Plan of salvation; the opportunity of serving the truth and the brethren is also a privilege; then we have the privilege of prayer and of fellowship with the Lord and the brethren. What a great privilege it is to know and understand something of God’s great love, and of being adopted as children into His family, as Paul speaks of it so beautifully in the first chapter of his letter to the Ephesians. It becomes then a matter of importance -as to- how We may maintain the enjoyment of our privileges in Christ. Our Lord said on one occasion: “If ye .continue in My word, then are ye My disciples indeed, and ye shall know the truth and the truth shall wake you free.” The Master also said that, “when the Comforter, the Holy Spirit, came it would teach us and lead us into all truth, and show us things to come.” The Apostle Paul said, “As many as are led of the spirit of God, they are the sons of God.”

In order to have a proper enjoyment of our Christian privileges, we will need to be attentive to the Word of God. It would seem that some have gone astray because they did not walk with sufficient carefulness. The Apostle urges that we “walk circumspectly.” We must not allow ourselves to become overcharged with worldly things (see Luke 21:34-36). We must watch and pray, and guard against the entrance of pride and headiness. We must not allow ourselves to get into the luke-warm condition. Then we must also defend the principles of the truth. The Apostle urges Timothy to ‘continue in the things he had learned and had been assured of.’-2 Tim. 3:14. How frequently the Apostle would warn Timothy along these lines, as 1 Tim. 4:16; 6:20, 21; 2 Tim. 1:13, 14; also 2- Tim. 4:1-8. How clear it is that we must guard the truth if we would maintain our liberty in Christ. “Buy the truth and sell it not.” “Hold fast that which thou hast that no man take thy crown.” “Prove all things, hold fast that which is good.” The truth alone can sanctify. We need to know what we believe and why we believe it; then we should be bold and uncompromising in declaring it; for if the trumpet give an uncertain sound, who shall prepare himself to the battle?

To bear another’s weakness,
To soothe another’s pain;
To cheer the heart repentant,
And to forgive again
This is my work to-day.

—Thomas a Kempis

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ST. PAUL AND THE RESURRECTION.

Question Answered by Rev. John Bevan, M.A.

“Old Presbyterian,” Dublin, writes;—”. . . Just a year ago I lost my dear wife, whose comradeship for over sixty years has been God’s greatest gift to me., When I pressed my lips to her cold forehead as she breathed her last, my heart said, ‘She is not here; she is risen—absent from the body here, present with the Lord,’ and I have loved to cherish that thought learned from Paul in 2 Cor. 5. But in reading the second part of 1 Thess. 4 I am puzzled. Here he speaks as if there were no meeting with the Lord by those who have died until some remote uncertain date when He is to come again in visible form to the world. Isn’t there some inconsistency between those two passages? . . . To me it is incredible that resurrection should mean the gathering together of the scattered elements of the former physical frame, and that we do not meet our Lord till that remote miracle takes place. Am I wrong in believing that my dear wife and her daughter who preceded her are even now in the Father’s house? . . .”

If I were you I should ignore the Thessalonians -passage, which shows Paul’s first notion of the end. Five years after (1. Cor.) he had considerably altered his idea, and five years later than that we find that further thought on the matter had radically changed. Paul’s view. Hold on to what he said in 2 Corinthians. That is what I do,- and if I were you I certainly would go on believing that your beloved wife and daughter are now “with the Lord.” There is no gap, no hopelessly drearily drawn-out waiting until the general resurrection. How can there be, for there is no Last Day resurrection. Pay no heed to those who would have you believe that your beloved must await the Last Day ere they reach the Divine presence. A friend of mine, who is a Church of England rector of a church that stands on the site of a Saxon church, said to me one day as we were passing through the churchyard, “It is wonderful to think that at the Resurrection morning there will be people rising from these graves who will speak Anglo-Saxon and not English.”

It only shows what absurd beliefs people do hold. Trust your own spiritual conviction, based as it is on a long and mature religious experience and on sixty years’ blessed companionship with a lovely Christian soul. Don’t be puzzled. Be at peace. God bless you.

“Christian World.” -

What a sad condition prevails to-day among those professing to be preachers of the Gospel. The answers to questions given in the “Christian World,” London, so often display such unbelief in God’s Word, such ignorance of Bible truths. The influence of “Higher Criticism” or the “Liberal” School has produced agnostics in the pulpits. Those who have come to understand the Divine Plan of the Ages, and to see the harmony and beauty of the Bible, must feel happy to be free from the darkness and ignorance of such teachings as, for example, the above reply of Dr. Bevan’s respecting the resurrection. There is no discord in Paul’s writings in 1 Thess. 4; 1 Cor. 15; and 2 Cor. 5. The difficulty lies with those who cling to the errors which were incorporated into Church teachings from Paganism during the Dark Ages.

If the doctrine of the inherent immortality of the human soul was true, then there would be no room for the Scriptural doctrine of the resurrection. If Christians all down the age had at death been translated to heaven, then Paul’s statement about the dead in Christ rising first at the second presence of our Lord would surely be a mistake, for there would be no “dead” in Christ to rise. But at the close of his life, when ready to be offered (2 Tim. 4:6),

Paul stated that his hope was to receive the crown of life which the Lord would give him, and not to him only, but to all those who love His appearing “at that day”—the second presence of Christ. So, then, Paul had not changed his thoughts as Dr. Bevan states; he had the same thought at the close of his life as he had expressed in his early epistle, 1 Thess. 4:16.

The 2 Cor. 5 is quite generally misunderstood. It does not intimate that any were immediately translated into the Lord’s presence at the moment of death. We know that though this earthly house, this human body die, we shall in due time receive a heavenly body. That is our hope as Christians. Still we go along in this poor earthen vessel, with its conditions of weakness, pain, weariness and sorrow, learning our lessons of faith and obedience and striving to develop characters and dispositions like Christ our Saviour. Yet in our minds we are so often very present with the Lord, in prayer and hymns and fellowship with those of like precious faith. On the other hand, various responsibilities require our attention in home and in business, and thus we are necessarily absent from this fellowship and the more immediate presence of the Lord. However, whether absent or present, our heart’s desire is to be true to the Lord and so to act and speak, or so to walk, that “whether present or absent we may be accepted of Him, for we walk by faith and not by sight.”

It is indeed a sorry thing to see one professing to be a minister of the New Testament casting such doubt on the words of the Apostle, at whose hand the great portion of the New Testament has been given to us. Surely it would be the Divine intention that the Church throughout the Gospel Age should be informed concerning the words, deeds and

teachings of our Saviour. This information we have in the Gospels and the Epistles, and the Lord made no mistake in selecting Paul as the principal minister to convey to the Church the things necessary for the completion of all its members (Ephes. 4:11-16). The Lord's own words respecting . Paul are beautiful; (Acts 9:15): "He is a chosen vessel- unto Me to hear My name before the Gentiles and kings and the children of Israel."

QUESTION BOX.

Question.—Please explain Mark 7:11. I have never quite understood it.

Answer.—It will be noted that in the preceding verses of the chapter and to verse 15 particularly, the complaining spirit of the Scribes and Pharisees is in evidence. They were superstitious over the traditions of their ancestors, and regarded outward purity, such as the washing of hands., etc., of much more importance than purity of heart (verses 6-9). • Then our Lord goes on to show that, '-while they were zealous- over little things of small value, they rejected their own laws of Moses: "Honour thy father and thy mother."

The thought behind the word "cortban" is a gift, a present made to God or to His temple, and it seems that the

Pharisees would neglect their responsibilities to parents under the pretence of devoting their means to God. What a false position this was, and our Lord reproached them for this treatment of their parents in making a corban of what should have been appropriated to their use. They thought to make themselves free in a hypocritical way by outward service to the temple, etc. It is stated that the Pharisees further permitted debtors to defraud their creditors by consecrating their debt to God,, as if the property was their own and not rather the right of their creditors. How significant are the words of our Lord in Matt. 5:23, 24, respecting offerings to God; also of the Apostle Paul, 1 Tim. 5:8.

Question.—What is the Apostle's 'thought in 1 Thess. 5:23?

Answer.-To quote from the writings of one:—The terms body, soul .and spirit are. figuratively used of the Church collectively. The Apostle says, "I pray God (that) your whole spirit, soul and body be preserved blameless unto the - coming of our Lord Jesus Christ." This prayer must be understood to apply to the, Church as a whole—the elect Church whose names are written in heaven. The true spirit has been preserved in the little flock. Its 'body is discernible to-day also, notwithstanding the multitude of tares that would hide as well as choke it. And its soul, its activity, its sentient being is in evidence everywhere, lifting up the standard for the people, of the cross, the ransom.

In no other way could we apply the Apostle's words; for, however much people may differ respecting the preservation of the individual spirits and souls of the people addressed, all will agree that their bodies have not been preserved, but have returned to dust like those of others. Besides, the words body, soul and spirit are in the singular, not in the plural.

Question:.—What is signified by the words of the Apostle that our Lord was ordained to offer both gifts and sacrifices for sin?

Answer.—From the Scriptures it is evident that during the Millennial Age the world of mankind will be privileged to offer themselves to God as gifts, but not as sacrifices. Hence, during the Millennial Age, part of the work of the great High Priest will be to accept these gifts and to make them acceptable to God through His own merit and. rights, as the Melchizedek Priest. We can, however, apply this text very properly to the present time. The Apostle puts the word gifts first. - We may, therefore, look. to see whether there is not some way in which the High Priest. offers gifts now. Surely our Lord's consecration of His own life was a gift on His part. The Father accepted that gift and ultimately permitted our Lord's gift to constitute a Sin-Offering for others. Likewise, throughout this Gospel Age, the "brethren" are invited to present their bodies living sacrifices—to give themselves to God.—Rom. 12:1, 2.

When we thus make a present of ourselves to God, we are not making a Sin-Offering to God; for this we could not do. But the Divine arrangement for accepting our gift is that each gift will be acceptable through the merit of Christ t and that then, later on, these gifts will, according to the same Divine arrangement, constitute the great Sin-Offering which the High Priest gives for the world. Thus the High Priest is ordained to make the ultimate offering of that gift as the Sin-Offering for the world.

Amongst those who served in the office of typical high priest, says the Apostle, the uniform custom was that they should offer both gifts and sacrifices to God. Hence, he proceeds to point out that Jesus, as the Anti-type of those priests, must have something to offer. He must also offer both gifts and sacrifices, in order to fulfil His priesthood.

He presented Himself without spot unto God; and, by virtue of that presentation, He is a Sin-Offering unto God; and, through His merit, He makes the same true of His Church, who voluntarily give themselves to God.

IN THEE I TRUST.

Only for thee, Lord, would I live, while here below;
It is my great delight, thy love to show;
Use me, then, first as thou seest best
Not mine to choose, but mine to trust and rest.

Only to thee would I resign my will, 'tis all I have to give, and
Lord, it seems so small A thing to offer unto thee,
Who didst lay down thy life for me.
Only to thee, my Lord, I'd come when trials press,

Assured that thou alone canst comfort best;
My deepest griefs, I need not to thee tell,
Thou understandest all, dear Lord, so well!
'Tis only thou canst send the peace which soothes my pain,

That bids my weeping cease, and sunshine follow rain,
My every fear remove and doubt dispel,—
I rest on thee, and know that all is well.

—Jennie G. Sharp.

GOD'S HUSBANDRY

1 Cor. 3:9.

WHAT a noble example was Paul, both as runner in the race and as worker. No one has been more used and no one more willing to suffer. Surely he had much forgiven and was a noble example of loving much. The beauty of Paul's character is seen in the above chapter. The sectarian spirit was in the Church in those days, and neither Paul nor Apollos nor Cephas, as faithful servants, would encourage it. The fault lay with the Church at Corinth; again we see the same condition pictured in Colossians, and it seems always to have been the chief difficulty in the Church.

So often the elders get puffed up, and instead of reproving receive homage. It would be a good thing in any church to often read this chapter, as in a general way it is good to have all admonitions before us.

Reproof by 'Paul was always given gently, humbly and lovingly. None could claim the members of Christ but Christ Himself, and none could make a member in Christ but God. One may plant, another water, but God giveth the increase. How foolish for any to seek to be anything in a church and draw away disciples after himself, and yet this is the very thing that has made trouble all down the age and even got to work in our Lord's day. "Who shall be greatest?" How He gave them the lesson. "One is your Master, even Christ," and He girded Himself and served them. The Lord knows each of us and our hearts even better than we know ourselves, but it is certainly good for us to examine ourselves often and see that any little service we do is done from love and a desire to serve. Better by far, if there is any difficulty, to seek a humbler position in the Church; and, after all, any service rendered is acceptable only because of the accompanying sweet incense of our great High Priest. How much depends on each and all and especially on the elders, that we keep in the happy condition pictured in Psalm 133.

We are God's husbandry and He is bearing patiently with us as He sees the work go on. Yes, we are God's husbandry, and all in Christ can witness, as the Apostle James expresses, to the long-suffering of the great Husbandman. He careth for His garden, never fails us, never slumbers or sleeps. How much we have for which to be thankful and how we should appreciate the long-suffering of the Husbandman. Nothing can come but will work out for our good. He is too wise to withhold the pruning knife; all need prunings, chastenings, etc. All have similar experiences and trials, and all these have the same effect and bear the same fruit, and so these similar experiences bind us together. Talents and temperaments differ so much, and so the Apostle likens the 'Church to a body of many members, and sometimes it just seems as if the hand does not love the foot, etc. But there is something wrong; each should be able to see in the other the good, the something that God sees.. He never would have called any if He had not seen some good there, and so we should not know each other after the flesh. We should be more concerned with ourselves and what we are doing than seeing the faults in others. Some are more crusted with The outer covering, but the good is there, so let us each humbly recognise that good.

The Husbandman is not looking for great works, but the fruitage of Divine love. The words of our Lord to the workers who trusted in their works were: "I know you not." God's will for us is our own sanctification. He plants the seed and looks for the fruitage, more joy, peace, long-suffering toward all and especially toward the professed followers of Christ. Some may say God is doing the work, He will produce the fruit; but, no. He tills the soil, assists us to remove the weeds, prunes the limbs, and then we must do our part and produce fruit. Are we willing to learn from sources God uses.; circumstances and conditions all have a use. God does His part; are we looking for the lessons He would teach? Are we more gentle toward all, and kind even to those who may seem to be turning from the straight way? There is no reason why we should not produce fruit. Let us drink of the .brook by the way and lift up our heads.

It is not for us to judge one another; we may make mistakes however sure we may be. We may injure one of Christ's little ones by some expression. Let us remember that he who injures one of His members injures Christ. Responsibility is on all, but especially on the elders; let the weight rest on the Lord, He makes no mistakes. The Shepherd of Israel neither slumbers nor sleeps. The tie that binds us in Christ will lead to great tenderness. In differences of opinion let us be liberal-minded. What would we think of an earthly family always quarreling and wishing to separate because of difference of opinion; what, then, would we think of a church thus minded? We must be ready for calm, quiet reasoning on all Scripture, etc., and then each has a right to his own opinion. The responsibility then is not Sours, but let us do all we can to water and nourish and assist any to right conclusions.

"YE ARE GOD'S HUSBANDRY."

It is often well to remind ourselves how we came into the Lord's Garden. It was not by any worthiness we possessed, not by works that we had done, but simply because we realised our need. We felt somehow that we were not right, not at peace with God, and we had that desire to get right. We realise it was then all of grace that God drew us and we followed on. He showed us the way by faith in the sacrifice of our Lord and we gladly came and our longings were satisfied. The debt was paid, and more, His merit He, applied so that we might approach God, not in our own

righteousness but as covered with a robe of righteousness, so that our poverty was met by His riches of grace.

“Thou, O Christ, art all I want,
All I need in Thee. I find,
Thou didst strengthen me when faint,
Now my eyes no more are blind.

Thou of life the fountain art,
Rich supplies I find in Thee,
Springing up within my heart,
Rising to eternity.”

The way is so beautifully shown in the Tabernacle in the Wilderness. In this picture the camp of Israel would illustrate the world in unbelief. Any who would come nigh to God must enter the Tabernacle by coming first into the Court. The only entrance is by the Gate by which stood the Altar of Sacrifice, well typifying Christ, who said: “I am the way,” or “I am the door.” So we came into the Court and found a sheltering wall of white curtain, representing the wall of faith. ‘Thus we were justified and at peace with God. But “here (says the Apostle) we have no abiding city”; no, we heard a further call to present ourselves as a living sacrifice in entire consecration to do God’s will (Rom. 5:1, 2; Rom. 12:1, 2), and taking this step we realised the peace of God in our hearts and received the Holy Spirit as illustrated in the first apartment of the Tabernacle. We had the light of the golden candlestick and the nourishment of the unleavened bread, which only priests were allowed to eat; we further received the privilege of offering our prayers to God, acceptable through the incense, kept burning by the coals from the altar—on the golden Incense Altar. This is how we came into such close fellowship with God. In other words, we came into His garden, we became branches in His Vine and so received His kind care and seek to bear fruit to His glory.

Then, again, it is good to think of the object of the Great Husbandman in dealing with so few of earth’s millions instead of ploughing up the whole field and making at once the whole world as “the garden of the Lord.”

When we realise the purpose, we rejoice, the more in the wonderful “high-calling,” for we see that those now drawn of God are being prepared to act under the direction of Christ to lift up mankind and fill the whole earth with the glory of God—“Paradise restored.” we notice that everything was vested in Christ, who purchased the world from condemnation to death by His own precious blood. He laid down the price of sin and first applied it for the Church, that its members might follow His steps—“follow the Lamb whithersoever He may go,” and as He went to death, so says the Apostle (Rom. 8:36), “We are killed all the day (Gospel Age) long, we are led as sheep to the slaughter.” So Christ’s death was applied for our justification so that we could lay it down and be acceptable as a sacrifice, so that the merit could then—the Church being complete—be applied for the whole world.

The Master Himself gives the thought along the lines of husbandry too, in John 12:24-26. He had the life of the human race in Himself. He was planted so as to produce the Church—to be joint-sacrificers and then joint-heirs with Him. (Rom. 8:17, etc.) He, the “corn of wheat,” fell into the ground and died for the life of the Church, and then He invites those receiving life from Him to do as He did. Then there will be a second crop (Psalm 72:16). If we should seek to save our life, being unwilling to be dead with Christ, we should lose it; but if we yield our lives in willing sacrifice, sharing in His death, we shall also share His resurrection, and be members in that “Abrahamic seed” which is to bless all the families of the earth (Gal. 3:16, 27, 29) and make the “whole earth as the garden of Eden.” Then Christ will hand over the Kingdom to God and all mankind will then be “God’s husbandry,” everything working perfectly, no more pests and weeds, but the fruits of love and of goodwill shall abound everywhere—“There shall be no more curse.” How beautiful it would be if all the world were just as full of good fruitage as the happy classes of God’s true people. Our prayer is that this happy, helpful condition may continue and that all may increase and abound in love and happy service one toward another, until the Church’s deliverance is complete.

The Victorious Spirit.

“Personally,” says Helen Keller, blind, deaf and dumb, “I find it a great help to believe that my misfortunes were sent for a purpose, even if the purpose were only to discipline an impatient, wilful nature. To conceive of them as punishments or accidents is intolerable.”

“It is true I am shut out from the world of the eye and ear. Yet how rich I am in what I know through the sense of touch alone! The seasons come round to me like old friends. The breath of new flowers in spring brings joy and sweetness. As I walk along, the winds caress my cheek and I feel the play of sun and cool shadow upon my brow. Through the sense of touch, too, I feel the force of sea waves, and I can say with Byron, “Roll on, thou deep and dark blue ocean, roll.” —“Christian World.”

The above is surely a wonderful example. Miss Helen Keller being blind, deaf and dumb, has achieved so much, and attained so high a degree of education notwithstanding her terrible handicaps. She is a notable example of accepting misfortune in a noble spirit and making the best out of such circumstances and conditions as may seem to be one's lot. Instead of bemoaning and being discouraged, she has wonderfully overcome the drawbacks. While shut off from the many beautiful things upon which our eyes may rest and to which our ears may listen, and even from speech, yet she can see with her mind the beauties of nature and maintain great joy in the blessings she has. If such an one finds no reason to murmur nor complain, we may well ask, who has?

The best way to bear crosses is to consecrate them all in silence to God.—Fletcher

Endeavour to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for thou thyself also hast many failings which must be borne with by others. —Thomas A. Kempis.

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Face to Face with Trouble.

“You are face to face with trouble,
And the skies are murk and gray;
You hardly know which way to turn,
You are almost dazed, you say.

And at night you wake to wonder
What the next day’s news will bring;
Your pillow is brushed by phantom care
With a grim and ghastly wing.

“You are face to face with trouble;
A child has gone astray;
A ship is wrecked on the bitter sea;
There’s a note you cannot pay;

Your brave right hand is feeble;
Your sight is growing blind;
Perhaps a friend is cold and stern,
Who was ever warm and kind.

“You are face to face with trouble;
No wonder you cannot sleep;
But stay, and think of the promise,
The Lord will safely keep,

And lead you out of the thicket,
And into the pasture land;
You have only to walk straight onward,
Holding the dear Lord’s hand.

“You are face to face with trouble;
And did you forget to look,
As the good old father taught you,
For help to the dear old Book ?

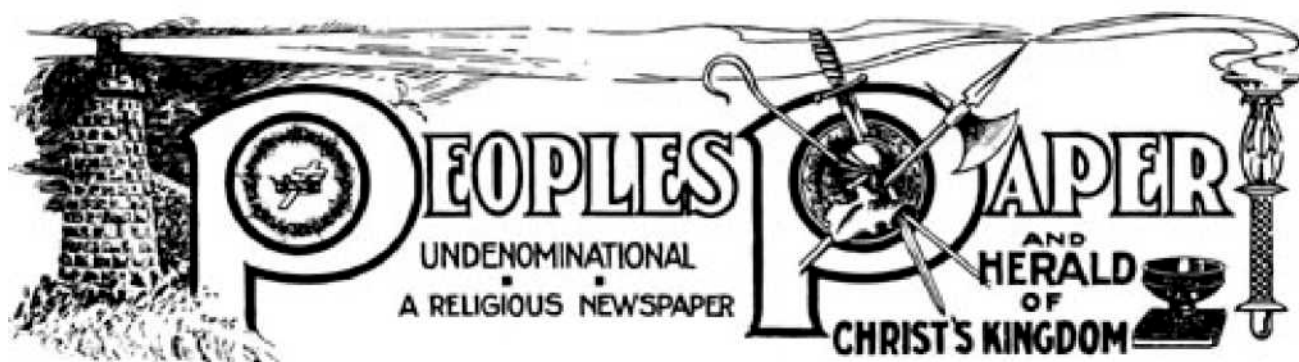
You have heard the Tempter whisper,
And you’ve had no heart to pray,
And God has dropped from your scheme of life,
For--oh, many a weary day!

“Then face to face with trouble;
It is thus He calls you back
From the land of dearth and famine
To the land that has no lack.

You would not hear in the sunshine;
You hear in the midnight gloom.
Behold, His tapers kindle
Like stars in the quiet room.

“Oh, face to face with trouble,
Friend, I have often stood,
To learn that pain has sweetness,
To know that God is good.

Arise and meet the daylight;
Be strong and do your best!
With an honest heart, and a childlike faith
That God will do the rest.”



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Keep The Door of My Lips

“But the tongue can no man tame (of himself): it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.”—James 3:8-10.

THESE words of the inspired Apostle are addressed to the “brethren”—not to the world. Indeed, the entire Epistle is addressed to the church: the fact that in opening it James addresses “the twelve tribes, which are scattered abroad,” is not to the contrary of this. We are to remember that to the twelve tribes of Israel, the natural seed of Abraham, pertained originally the great promise of God made to Abraham. By natural heredity, then, God’s offer or proposition to bless the world belonged to fleshly Israel, as the divine instruments, if they would comply with the divine conditions. But one of the divine conditions was that they should have the faith of Abraham and should not be considered the promised seed of Abraham without that faith, since Abraham was to be the father of the faithful. Our

Lord and the Apostles, in the New Testament, set forth clearly how and why natural Israel, as a nation, was broken off from inheritance under that covenant: the Apostle representing the promise as an olive root, describes all Israelites as branches, growing up out of that root, and tells us that many of the natural branches were broken off; the vast majority, and that only a remnant at the first advent were found possessed of the faith of Abraham, and accepted by our Lord as members of the new house of sons (John 1:12).

The Apostle further explains that the rejection of the unbelieving of natural Israel left the way open to engraft in: the place of the broken-off branches some from amongst the Gentiles, possessed of the faith of Abraham. And this, we see, has been the work of this Gospel Age—grafting into the original root of promise believers from amongst the Gentiles, who were once without God and having no hope in the world, strangers from the Commonwealth of Israel, but are now brought nigh, united with Christ, and through Him united with the Abrahamic root of promise, and inheritors of all its richness and fatness (Eph. 2:12, 13; Rom. II).

Thus we see that “these spiritual Israelites become, the Israelites indeed, from the divine standpoint, the actual inheritors of the Abrahamic promise; although we see also yet to be fulfilled certain gracious earthly promises to the natural seed of Abraham, they nevertheless have missed, have lost, as a nation, as a people, the great prize; as the Apostle declares, “Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded.”—Rom. 11:7.

So, then, the “twelve tribes” of Israel had promises made to them which apply, not merely to themselves, but also and specially to spiritual Israel, whom, they typified; while the original election or predestination of God, respecting the Abrahamic seed, that it should be 144,000, or 12,000 from each tribe, still stands; and consequently that each one accepted from amongst the Gentiles, and engrafted into this root of Abrahamic promise, is counted as taking the place of one of these broken-off branches of the various tribes. By the time the Gospel age shall have finished its work, a spiritual Israel will have been found—“a royal priesthood, a holy nation, a peculiar people”—showing forth the praises of Him who called them out of darkness into His marvellous light—neither one more nor one less than the original, elect, predetermined number—each one from, the Gentiles having been “grafted in,” to take the place of each “natural Israelite “broken-off.” The Church is thus referred to in Rev. 7:3-8; and the sealing is spoken of as being SO many from each of the tribes, with the intimation, that all of these will have been “sealed in their foreheads” before the great time of trouble shall come upon the world.

So, then, the Epistle of James is to be understood as addressed to these true Israelites, engrafted into the root of promise, and taking the place of the natural Israelites. And to this, agree the words of the Apostle Paul, "They are not all Israel which are of Israel." (Rom. 9:6, 7). And again, "He is not a Jew which is a Jew outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is 'that of the heart,'" (Rom. 2:28, 29).

Having thus definitely determined that the holy spirit through the Apostle is addressing the Church, let us consider the astounding statement of our text, and seek to ascertain in what sense it should be understood; resolving that, should we find that in any sense or degree it applies to us individually, we will assuredly quickly respond to the spirit's teaching, and correct so evil a condition.

BLESSING GOD WITH THE TONGUE.

We may readily see how the Apostle means that God's people bless or praise His name with their tongues. They do so in prayer; they do so in their hymns of praise; they do so in declaring His truth, and in witnessing to His providences on their behalf. In a word, we bless God with our tongues by showing forth His praises, who called us out of darkness into His marvellous light.

CHRISTIANS. WHO CURSE MEN WITH THEIR TONGUES.

But in what sense does the Apostle mean that spiritual Israelites curse men with their tongues?—and that so commonly, so generally prevalent as to require public reproof? Surely no 'Christian curses his fellowman by oaths and profane swearing. But, are there no other ways in which our tongues may 'be a curse and an injury to fellow-men? We are to remember that the meaning of our English word "curse" has somewhat altered in common usage within the last century, having very generally lost the sense of injury and assumed wholly the sense of swearing, profanity.

In the Greek language, different words are used when referring to a cursing oath (viz.. anathema and anathematiso, used ten times in the New Testament), and when referring to a spoken condemnation as a blight or curse (viz., hatara and kataraoimai, which signify condemnation—to speak against, to speak evil of, to injure). The latter is the word used 'by the Apostle James; hence his language really is—With the same tongue wherewith we praise and honor God, we do injury to fellow-men, by evil-speaking, slandering, etc. Thus our Lord, using the same word, said, "Bless them that curse (speak evil of) you." The Apostle Paul, using the same word, admonishes God's people to "Bless and curse not"—speak favourably of others, but do not speak injuriously of them. Again, we are told 'that our Lord cursed (the same Greek word) the fig tree, saying, "Let no fruit grow on thee henceforth"—He injured it, He made a declaration unfavourable to its future development. Thus also the Apostle declares that the Jews under the Law were under a curse—not that the Law was evil, but that, because of imperfections of the flesh, the Israelites came under the condemnation (curse) of the Law. He declares also that "Christ hath redeemed us (formerly Jews) from the curse (condemnation) of the Law, being made a curse for us having suffered for us the full condemnation or blight which the Law imposed upon the transgressor. Gal 3:10-13). He illustrated the same thought in connection with the word "curse," when he declares that garden land, which has been overgrown with thorns and briars, is "nigh unto cursing"—not ready for profanity, but for condemnation, as unfit for tillage, until burned over and its weeds exterminated.—Matt. 5:44; Rom. 12-14; Mark 11:21; Heb. 6:8.

Having thus before our minds the real word, and its signification as used by the Apostle, we see that while curse is a proper enough translation of the original, the whole difficulty is that present-day common usage and common education have largely hidden from sight this signification of the word. (Similarly the word evil has lost its original breadth of meaning and is almost invariably considered to signify immorality, badness, wickedness; whereas in its breadth of meaning, it may be used to refer to anything that is undesirable, not good, such as calamities, etc.).

Looking at the Apostle's statement from this standpoint, we see clearly that his charge is applicable, to Christian people of to-day to an alarming extent. How many there are who do injury with their tongues to their fellow-creatures, who use the same tongue in offering praise to God. We know of no evil to which God's consecrated people are more exposed than to this One. With many, it is as natural to gossip as to breathe; they do it unconsciously.

Many are the peculiar subterfuges which the fallen nature will use in its attempt to stifle the voice of conscience and yet maintain the use of this channel of evil—long after it has been driven from evil practices which are less common, less popular, more generally recognised as sinful.

(1) It will say, "I mean no harm to anybody; but I must have something to talk about, and nothing would be so interesting to friends and neighbors as something which has more or less of a gossipy flavor (scandal) connected with

it.” But is evil-speaking, slander, any the more proper on this account for the children of the light? By no means. Hence it is that the Scriptures instruct us, “Let your conversation be such as becometh saints ;” “Let your speech be with grace, seasoned with salt, that ye may know how ye ought to answer every man ;” “Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, —that it may minister grace unto the hearers.”—Phil. 1:27; Col. 4:6; Eph. 4:29.

As for the point that there would be little else to talk about if scandals were thoroughly eliminated from Christian conversation, and were all to abide strictly by the Apostle’s injunction, “Speak evil of no man,” we answer: Is there not a wide scope for conversation amongst Christian people, on the subject of the riches of God’s grace in Christ Jesus, our Lord, expressed in the exceeding great and precious promises of the divine Word? In these things, we have indeed that which not only ministers grace to the hearer, but which adds also to the grace of the speaker. It showers blessing on every hand, so far as the “new creature” is concerned, and assists in deadening the old nature with its evil desires, tastes, appetites.

This is what the Apostle had in mind, evidently, when he said that the Lord’s people should “show forth the praises of Him who called us out of darkness into His marvellous light.” And a heart filled with the spirit of love, the spirit of God, the spirit of the truth and overflowing with the same at the mouth will be sure to overflow that which is within, for, “Out of the abundance of the heart, the mouth speaketh.” An evil mouth, therefore, a mouth which does injury to others, either to fellow-members of the “Body of Christ” or to those that are without, indicates an evil heart—implies that the heart is not pure. “Blessed are the pure- in heart, for they shall see God.”—4 Vet. 2:9; Matt. 12:34; 5:8.

(2) Another excuse for gossip about other men’s matters is offered by others, who say: I can talk about religious matters to those who are religiously inclined, but when I am with worldly people or with professors of religion who take no interest in religious themes, I must be agreeable and accommodating, and must at least.. hear their gossip and news; and if I do not share in such conversation, I would be considered very peculiar, and my company would not be desired. Yes, but this is to be one of the peculiarities of the “saints”; they are not only to be different from the world, but different also from the nominal professors of religion. Their religion is not merely to be on the surface, and on one day of the week, but is to be of the heart, related to all the affairs of life, for every day and every moment. To follow strictly the divine injunction will indeed separate you from some who are now your friends and who love such evil things—bidden us who have become sons of God and who have received of His spirit of sonship, the spirit of love.

And that the Lord understood and meant this is evident from the fact that He foretold to us that the way of discipleship would be a “narrow way.” If, therefore, your failure to be an entertaining visitor, neighbor, friend is ‘because of your fidelity as a “new creature” to the law of Christ, love—which “worketh no ill to his neighbor” either in word or deed, then indeed you have cause for rejoicing, because you are suffering a little, experiencing a loss, for Christ’s sake, for righteousness’ sake. The loss may at first seem heavy, ‘but if you endure it for Christ’s sake, in obedience to His righteous law of love, you will soon be able to say with the Apostle that such losses are “light afflictions,” not worthy to be compared with the offsetting blessings.—Phil. 3:7, 8; 2. Cor.4:17.

Your cause for rejoicing is that you have the Lord’s promise that such suffering shall work out for your good. Companionship with those who are not seeking to walk according to’ the mind of the spirit, but; according to the common “course of this world,” is injurious to the saints, to those who are seeking to walk in harmony with the new mind. They are far better off without such worldly companions and friends, and in proportion as they are separated from these will they find closer fellowship with the Lord Himself and with His Word, and with all who are true members of His Body and under the direction of His spirit. It is in harmony with this. that the Scriptures declare, in so many words, that the friendship of this world ‘signifies enmity against God. (James 4:4.) God has purposely placed’ the matter in such a position that His people must take their choice, and lose either the divine friendship and fellowship, or the worldly friendship and fellowship; because those things which the Lord loves are distasteful to the worldly, and those things which the worldly love, evil deeds and evil thoughts, evil-speaking, are an abomination in the sight of the Lord, and those who love and practise such things lose His fellowship—they are not of His spirit. “If any man have not the spirit of Christ, he is none of His.”—Rom. 8:9.

(3) Another way by which some otherwise good Christian people avoid this question, and justify themselves in this common fault of humanity, is by confining themselves (as they think) to the truth: though how frequently their gossip-loving natures pervert their judgments and lead them to accept as truth things respecting which they have little or no knowledge, they never know.

Such will say—“Oh, I never tell anything for truth until I positively know it to be true—of my own observation, my own personal knowledge. Anything that I do not ‘know of myself to be true, I am always careful to so state, and say, I have heard thus and so, or, I am told thus and so; I do not vouch for the truth of it myself. Thus I am sure that I always avoid speaking evil of anyone.” Perhaps there is no more common delusion on this subject than is thus expressed.

The depraved taste hedges itself behind conscience, and declares that it is always right to speak the truth, and hence God cannot have meant that speaking the truth would be slander, but that in condemning evil-speaking and slander as works of the flesh and the devil, He must have meant the speaking of that which is false, untrue.

This is a great mistake; a slander is equally a slander, whether it is true or whether it is false, and is so regarded, not only in the law of God, but also in the laws of civilised men. True, in human law, if a suit were brought for slander, if it were proven that the charges made by the slanderer had some basis of fact, that would probably be considered by the court and jury as extenuating circumstances, and would probably very much reduce the amount of the verdict for damages. A slander is anything which is uttered with the intention of injury to another, whether true or false, and the laws of men agree with the law of God, that such injury to another is wrong.

But the law of God, the law of Christ, goes much further and deeper into such matters, naturally, than do the laws of men, for it deals not with men, but with the “new creatures in Christ Jesus”—transformed by the renewing of their minds, under a special covenant relationship, and bound by the law of that covenant love—which “worketh no ill to his neighbor,” under any circumstances, under any provocation; which, on the contrary, returns “good for evil”—“blessing for cursing.”

The law of Christ, love, commands silence to all who acknowledge that law and the Law-Giver, saying, “Speak evil of no man” (Tit. 3:2) It goes further than this and declares against evil thoughts, evil suspicions, evil surmisings, against neighbours. It declares that love, filling our hearts, will not only hinder evil conduct and injurious words, but will prevent evil thoughts. “Love thinketh no evil”—can only be convinced of evil by indisputable proofs. Indeed, to impress this subject and its importance in His sight, the Great Teacher declares to the pupils in His school: “With what judgment ye judge others, I will judge you.” (Matt. 7:2.) And again He tells them to pray to the Father: “Forgive us our trespasses, as we forgive those who trespass against us.” (Matt. 6:12) Again He declares, “If at heart ye treasure up resentment against others, the Heavenly Father will not forgive you.” (Matt. 18:35) All! indeed, a Christian after the Lord’s pattern, a graduate of the school of Christ and prepared to teach others, is one who not only outwardly, but inwardly also, is clean, separated, washed by the water of divine instruction, from the meanness, the filthiness of the flesh. He is no longer the slave of sin, controlled by the desires and weaknesses of his fallen flesh and its spirit of the world, hearing fruits unto unrighteousness, anger, malice, hatred, strife, slander, evil-speaking. (Col. 3:8; 1 Pet.

2:1,2.) From his high standpoint of appreciation of the, divine law, the advanced Christian sees that the Lord’s sight hatred is murder, slander is assassination, and the destruction of a neighbour’s good name is robbery and rapine. And any of these things done in the Church, among the professed people of God, is doubly evil—The assassination and robbery of a brother.—Compare 1 John 3:15 and Matt. 5:21, 22.

Those who thus speak, and attempt to justify their misconduct, have either never entered the school of Christ, or are as yet only in the infant class, and do not know that theirs is the spirit of murder, and not the spirit of brotherly love. Oh! that all true Christians might learn the scope of this law of love, in its relationship, not only to God, but also to fellow-men; what a bridling of tongues it would mean, what a carefulness of speech! As David said, “I will take heed to my ways, that I sin not with my tongue.” And he who watches his tongue is putting a detective upon his deceitful heart and can the better know it and master it, for “out of the abundance of the heart, the mouth speaketh.”—Jer. 17:9; Psalms 39:1; Matt. 12:34.

The only exception to this rule, “Speak evil of no man,” would come in where we might know of an absolute necessity for making known an evil—where the relating of the evil would be contrary to our heart’s wishes and only mentioned because of necessity, because of love for others who, if not informed, might be injured. For instance, the law of the land demands that, if we know of murder having been committed, it shall not be considered slander, but on the contrary be considered duty, to make known to the proper officers of the law the facts (not suspicions) which have come under our observation. Likewise, if we knew of some weakness in a brother or sister, and realised that they were about to be placed in a dangerous position, because of some other brother or sister not knowing of that weakness, it might become our duty to make known, either to the individual or congregation liable to be injured, so much of our knowledge of facts (not suspicions) as might be necessary to guard them against injury through the weakness mentioned. And before anything should be said on the subject, we should most positively satisfy our own consciences that our motive in speaking is a good one, and not an evil one, that we are about to use our tongues to bless, and not to injure. And even then, prompted by the spirit of love and kindness toward the weak brother, as well as toward the others, we should avoid mentioning one solitary item that would not be necessary to the object in view.

With these thoughts before our minds, let us all, as brethren in the school of Christ, more earnestly than ever guard against the old nature, and its insidious attempts to gain control over our tongues. Let us, more and more, seek to appreciate, in ourselves and in others, the heavenly wisdom, the operation of which is so forcefully presented by the

Apostle. The more important our members, the more influential, the more earnestly ought we strive to keep them in full 'subjection to the Lord as His servants. Our feet are useful members, consecrated to the Lord; we may use them. in many errands of mercy, to the glory of His Name and to the profit of His people. Our hands are likewise useful thoroughly consecrated to the Lord's service. Our ears- are also useful 'in His service, to hear for Him, to refuse to hear the evil, and to set a good example to others. Our eyes .are a great blessing from. the Lord, and they also are to be kept from evil, from the lust of the eye_ and the pride of life, and are to be instruments .or servants of righteousness, in seeing the good, in appreciating the good, and in assisting the good, and in helping us to know the will of our God.

But of all our members, the most influential is the tongue. The tongue's influence exceeds that of all our other members combined: to control it, therefore, 'in the Lord's service, is the most important work of the Lord's people in respect of their mortal bodies and the service of these rendered to the Lord. A few words of love, kindness, helpfulness—how often have such changed the entire course of a human life !—nay, how much they have had to do with moulding the destiny of nations! And how often have evil words, unkind words, slanderous words, done gross injustice, assassinated' reputations, etc., or, as the Apostle declares, "set on fire the course of nature"—awakening passions, strifes, enmities, at first unthought of. No wonder he declares such. tongues "set on fire of Genenna"—the second death.

The public servants of the church are to some extent specially its "tongues," and what an. influence they yield for good or for evil, in the blessing and upbuilding of the Lord's people, or for their injury—cursing! How necessary that all the tongue-servants of the Lord's Body be such, and such only, as are of His spirit! Their influence not only extends to those who are 'in the church, hut in considerable measure they are mouthpieces heard outside. And the same principle applies to every individual member of the 'Church, in his use of his member, his tongue. He may use it wisely or unwisely, with heavenly wisdom or with earthly wisdom. He may use it for strife, and tearing down the faith and character of the brethren, in overthrowing love and confidence, or he may use it in building up, these graces of the spirit. How few amongst the Lord's people have conquered -the tongue to the extent of 'bringing it into subjection to the will of God, that they may minister good, and only good, to all with whom they come in contact. Let us, dear brethren, be fully resolved that by divine grace (promised to assist us) the days 'ahead shall witness great progress in our control of this most important member of our bodies, bringing the same into full subjection and obedience and service to the Kings of kings and Lord of lords—to Him who bath. called us out of darkness into His marvellous light

PEOPLES PAPER.

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From time to time

FROM time to time voices are raised in Christendom which show that some leaders in religious circles appreciate the sad conditions now prevailing not only in the “earth,” i.e., the social phase of society, but -also in the “heavens,” i.e., the religious portion of the community. (2 Pet. 3.) Dr. Henry Townsend, Principal of the Manchester Baptist College, is credited with the following statement:—

“It seems that present-day civilisation has put the Church into the dock, and the only way in which she can possibly hope to get out of the dock is by some solemn and dramatic act of penitence for the wrongs -done to the human race in the past. Matters have reached such a stage that the Church needs the forgiveness of men -as she does that of God. The Gospel is imperishable, but our organisations and cults cannot escape the disintegrating effects of ethical criticism. Until the Church has renounced the dark stains in her record and repented of her past ways, confessed that she has been the tool of militarists and used violence to serve her own -ends, acknowledged that she has resisted the true humanism and the political -and industrial emancipation of the peoples, it looks as though this age will scorn her appeals. We are not responsible for the history of the Church, but we are responsible for condoning much in her history which -this generation knows to be irreconcilable with the spirit of her Founder. The blood of the past is upon us.”

Though realising the sad history of the Church, especially as associated with the state—the wrongs done in joining in worldly, and national ambitions as the tool of militarists, etc., Dr. Townsend still hopes for recovery and that the churches may yet attain the spirit of -Christ and pureness of faith and conduct. He seems to forget that the Lord, and particularly the Apostles Paul and Peter, as also John in the Revelation, show very clearly that the condition among professing !Christians would wax worse and worse (1 Tim.. 4:1, 2 Tim. 3:1-5, 2 Pet. 2:1, 2; 3:3, 4), and reach the very condition of to-day, described by these passages, as -also in Rev. 3:16. This shows the Lord realised that recovery was not to be expected, and instead He would cast off and no- longer recognise such a Church as His representative.

The last few words of the quotation from Dr. Townsend are significant—“The blood of the past is upon us”—and remind us of the, words of „the Jews clamouring for the death- of Jesus—“His blood be upon us and- on our children,” and it seems that they will have similar fulfilment. Of the Jewish nation the Lord said .(Matt. 23:35): “Upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias.” That generation walked in the same way as their murderous forefathers, even slaying the “prince -of life,” so the Lord in !closing that dispensation visited His judgments upon that generation. Likewise the Revelation to St. John pictures the church systems as the harlot (papacy) and her daughters and declares their destruction. Also- God’s true people are warned to “come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues.” (Rev. 18:4.) While the Roman Church is the mother -and has been the most terrible !in wickedness and corruption, yet undoubtedly the daughters represent the other churches and the Laodicean Church represents the whole system of nominal Christianity. (Rev. 3:14-17.)

These systems have left the Christian narrow way; they have departed from- “the faith once delivered to the saints” and gone after Balaam and wordliness and have been “spued out” of the Lord’s mouth—no longer recognised as followers of Christ. The Jewish house lingered some 37 years after our Lord had said, “Your house is left unto you desolate,” and Christendom is, as Dr. Townsend intimates, weighed in the balances and found wanting, and simply awaits her destruction. How important it is for all true Christians to give earnest heed to “what the spirit saith unto the churches.” It is time for all who still believe in the cross of Christ as the price of sin and only means of salvation and who are seeking. to walk in the simplicity of faith, holding fast to the things they have heard—since having had ears to- hear—to separate themselves from such systems and like the “eagles” be gathered together around the “carcase,” (Luke 17:37) feeding together on the Word of God and encouraging each other in the wonderful unfoldment of prophecy and the prospect of early completion of the Church of Christ, and then the setting up of the Kingdom for the blessing of -all the families of the earth and the scattering of all the darkness of error and superstition and deceptions so prevalent in the world to-day.

Some verses -of the poem, under the title “The Nominal Church,” appear in another column of this issue, which aptly describe how the “falling away” has come about, thus emphasising how necessary it is for all the Lord’s people to be quite free from such systems, that they -may worship Him in spirit and in truth.-! John 2:15-17.

Saviour, I long to walk
Closer with Thee:
Led by Thy guiding hand
Ever to be;

Constantly near Thy side,
Quickened and purified,
Living for Him Who died
Freely for me.

—C. T. Robison.

Correspondence.

Berean Biblical Institute, Hawthorn, Victoria, Aust.

Dear Brethren,

Your letter of May 23rd came duly to hand, but inasmuch as we were out of the 1932 Convention Reports, we found it necessary to send your order to the Dawn Publishers,, N.Y., and hope these reports have been received by this time.

We are pleased to inform you that we are contemplating another Annual Convention at. Pittsburgh this year, which will be' held on October 27th, 28th and 29th.

Noting that you publish a monthly paper, we would appreciate your giving due notice of this Convention in your publication. While we realise that our brethren on foreign shores can not be with us, we are anxious that as many as possible be acquainted with the activities of the brethren in America, and particularly in Pittsburgh.

We have a very nice class here, numbering nearly one hundred, and meet every Sunday in the old Bible House Chapel, in what was formerly known as Allegheny, Pennsylvania, now a part of the City of Pittsburg.

We rejoice with you brethren in your activity and service, and sincerely trust the Lord will continue to bless your efforts.

With Christian love and best wishes, we are, your brethren in Christ,

Associated Bible Students.

[We are pleased to draw attention to the forthcoming Annual Convention of the brethren in Pittsburgh, U.S.A. Realising from our own Convention gatherings how helpful such occasions can be, with the Lord's blessing over all who love His truth and cause generally, it would be nice for all to remember the brethren gathered at Pittsburgh on the above dates before the throne of grace, to the end that they may be refreshed, strengthened and encouraged in their pilgrim way.]

South Australia, Sept. 17th, 1933. Dear Brother,—

I feel it my duty to drop you a few lines and at least thank you for those papers you sent me free of charge. They were very interesting indeed, and I very 'much missed the "People's Paper" when it did not come along last month. However, I thank you very much, and I will herewith send you a small offering for the same, for I know you cannot print them and send them out for nothing. I am a father of six children, and also times are hard, but we trust in the Lord and look forward to His kingdom as the only hope and salvation, for better times really can only come from the Almighty God, and let us hope that He soon may come into His Temple.

Yours truly, Brother in the Lord, K.H.H.

South Australia. Berean Biblical Institute.

Dear Friends,—

I am enclosing herewith subscription that I owe for the “People’s Paper.” Hoping this is right, and thanking you very much for still sending the “Paper” along, as I enjoy the reading and would not like to be without it.

Wishing you every success in your work for the Lord. Yours faithfully, A.A.

THE CLOSE OF THE PILGRIM WAY.

The following letter, giving information of the death of a dear elderly Brother, was received early last month from the secretary of the Sydney class, meeting at Rawson Chambers.

Dear Brother,
Greetings in His Name. •

I feel it my duty’ to report the passing from this vale of tears of our dear Bro. G. Morris, of Bankstown, N.S.W. Through the good office of a Brother who lives in the same locality we were informed of his death, which took place suddenly on August 25th.

We did not see much of the Brother, for he was subject to -a considerable amount of sickness for the past year or so, but the Lord was very gracious to him, as he lived into his seventy-seventh year. He was with us at the last Memorial, and was with us at the Class once since. Our Brother was very zealous for the truth and rejoiced in the knowledge of the same. The last time I conversed with him—the last time he was able to attend the Class—in talking together of God’s goodness to His children, so full was he that he had some difficulty in finding words to express himself.

Brother Muir and myself availed ourselves of the privilege of attending the funeral, and although the family of our departed Brother belonged to various nominal Churches the eldest son expressed his wish that the father be buried by representatives of the Church to which he belonged, the rest of the family also being quite willing. That,, of course, gave an opportunity to give a good witness for the truth. Brother Downey, of the St. Peter’s Class arrived after the service had started, his train connections serving him badly. We were pleased to see that Brother present, for he had the privilege of immersing the dear Brother a little while ago.

In conversing with the family they all expressed the same sentiment of his sterling Christian character—’’though dead yet he speaketh. ‘ Rev. 14:13 comes to mind—’Blessed are the dead which die in the Lord from henceforth; they rest from their labours and their works do follow them.”

In conclusion, I may say we have great hope for our Brother, for he continued in well-doing till the end, therefore he could have expressed himself like the Apostle Paul—”I know there is laid up for me a crown of righteousness.” May the calling away of a Brother here and a Brother there stimulate us with more zeal to make our calling and election sure.

“Oh, what are all our sufferings here,
If Lord Thou count us meet,
With that enraptured host to appear
And worship at Thy feet.”
I close with Christian love to all the friends, and remain,
Yours is the one hope,

J. H. T.

[The above sentiments respecting our late Brother G. Morris are truly endorsed. For some years past he has corresponded regularly with us and at all times manifested much zeal and sacrifice in the cause of truth. It was always his delight to speak of the Lord’s goodness, and in harmony with his faith in the finished work of Christ was continually active in passing out the tracts or loaning the books to those having ears to hear, if haply they, too, may receive of the glad message in which he rejoiced. No discouragement was shown by the Brother when results from his efforts seemed small; on one occasion well remembered he remarked that if the message does not gather any “wheat” it may help some of the “sheep.” In other words, while endeavouring chiefly to find those who would enter into the Christian way at this acceptable time, the help that others may gain and “glorify God in the day of visitation” was riot overlooked.

We rejoice to know that our dear Brother finished his course in full faith and joy, and so have every confidence that he has entered into his reward, as we are living in the close of the harvest of this age with our Lord present gathering His “jewels” to inherit with Himself the heavenly mansions so graciously provided and promised to the overcomers by our loving Heavenly Father.]

U.S.A., August 24th, 1933.

The Ransom and its Application to Mankind

THE word “Ransom” is used in respect of the purchase-price of humanity and also in connection with the deliverance of mankind after having been purchased by that price. As an illustration of the two uses of the word, we give two texts of Scripture:— (1) “Who gave Himself a Ransom for all, to be testified in due time.” (1, Tim. 2:6.) (2) “I will Ransom them from the power of the grave.” (Hos.’ 13:14.) In these texts we see the two uses of the word

“Ransom.” The word Ransom. in the Scriptures is often used in a similar manner to the word “redeem.” The two words, indeed, have the thought of purchase connected with them. To redeem is to buy back; to ransom., as used in 1 Tim. 2:6, is to buy back, by giving a price to correspond.

The Bible sometimes speaks of the death of our Lord Jesus Christ as the giving of the price.. The Scripture says that our Lord Jesus gave Himself to be a Ransom-price. (Matt. 20:28, Mark 10 45.) He gave Himself at Jordan; He completed the giving of Himself at Calvary. In His death He laid clown the ransom-price, the price necessary for redeeming Adam and all of his race from the sentence of death.

But there is a difference to be observed between the laying down of the Ransom-price and the application of that Ransom-price. The price was in our Lord Jesus Himself, but He must lay it down sacrificially before the benefits of it could be given to others. The Scriptures show us that, after He had laid down that price, God empowered Him to make use of it, permitting Him to enter into the Most Holy, even heaven itself, to do so. He makes use of that price, as outlined in the Scriptures, in a two-fold offering to God:—

First, He appropriated of that life which He had laid down—the merits of that Ransom-price—to those who would constitute His Body, the Church. He Himself had no sins to cleanse, but those who, according to God’s arrangement, were to be the members of His Body, had sins; and for these He applies His blood as a redemption price or merit On their behalf, securing for them, not only release from condemnation, but also the opportunity of becoming sharers with Him in the Ransom work. He has not applied the merit of that sacrifice as yet to Adam or his children, but merely to those who, in the type, were represented by the under-priests, and to the Levites, the brethren and servants of the priestly family.

Secondly, Christ will make use of His sacrifice on behalf of all the people. As was shown in the type, the sprinkling of the blood on the mercy-seat at the close of the Day of Atonement, which was the second sprinkling, was for all the people. The antitype of this act will constitute a full offset to the Adamic condemnation. Another Scripture, however, shows us that while all the people are to come under the direct control of the great Messiah, they are not to be turned over perfect, but as they are found—in a dying condition, the wrath of God, because of -imperfection, still being upon them. Then, under the New Covenant, of which our Lord is made the responsible Mediator, the Great Messiah will take charge of “all the people,” _even while they are still subject to the weaknesses resulting from the sentence of death. Under this New Covenant, as many of them as will become obedient to the laws of Messiah’s Kingdom, will come into relationship to the Life-Giver, in harmony with the text, which. says, “lie that bath the Son bath life, and he that bath not the Son shall not see life.” (1 John 5:12; John 3:36.) All of Adam’s posterity will have an opportunity to accept Jesus, either as His brethren at the present time, or as His children in the next Age.

Coming back, then, to the words Ransom ‘and Ransomed: They are used in respect of our Lord, to indicate, not that He completed the Ransom work when He died, but that He there provided the Ransom-price. During His Mediatorial reign the whole work of Christ will be that of delivering those for whom He gave the Ransom-price. In this last use of the word, it would be right to say that the Church shares with Christ in this Ransom work of delivering the world. This is the thought everywhere set before us in the Scriptures. But it would be wrong to say that the Church participates in the Ransom-price. The Ransom-price was the perfect Man, Jesus, who gave Himself to be a Ransom-price for all.

In that sacrifice there is a sufficiency.of merit for all of Adam’s posterity. The Church, therefore, has no participation in the work of giving the Ransom-price, though it is to participate in the work of. Ransoming or recovering those for whom the Ransom-price is to be applied.

The sentence of death, passed upon Father Adam, was transmitted in a natural way to all of his children. At the end of this Gospel Age, the Great High Priest will have finished His atoning work. Then, by applying the Ransom-price on behalf of the world, He will become invested with all the rights and titles to humanity and to the earth. The full price having been paid over in behalf of mankind and their home, and having been accepted by the Almighty, the “world and the fulness thereof” will all be turned over to Christ, who will then ‘be King of kings and Lord of lords. Justice will then have no further claim upon mankind, all of whom will have been turned over to Christ. But He will not recognise those who. are in a rebellious attitude toward God’s arrangements.

Such, however, will be held in restraint and will still be under Divine Justice, for the Great Mediator will be a representative of Divine Justice, as well as of Divine Mercy. During His reign it will be His duty and privilege to teach mankind a great lesson. In one of the prophecies we read, "Come ye, and let us go up to the mountain 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 shall go forth the Law, and the Word of the Lord from Jerusalem." (Isa. 2:3, Micah 4:2.) And it shall come to pass that the nation that will not go up to Jerusalem will have no blessing.—Zech. 14:17-19.

In other words, while the Millennial Kingdom will be fully -established, its blessings will be operative only toward those who will seek to keep the Divine Law. But as the nations perceive that there is no blessing apart from the -keeping of the Divine Law, they will doubtless be influenced to do so. In due time, the light of the knowledge of the Lord will fill the whole earth, and ignorance and superstition will be supplanted by Divine enlightenment.

The Scriptures assure us that this New Covenant will be made with Israel, and with all mankind, who will become Israelites; for God will also give the heathen to Messiah, who will be Ruler of all the earth, not merely of those who accept His Government. "Ask of Me and I will give thee the heathen for an inheritance." He will rule with the iron rod, to the intent that all mankind may learn the Divine Law and have- the Divine blessing.—Psalm 2:6-12.

The Nominal Church

The Church and the World walked far apart
On the changing shores of time;
The World was singing a giddy song,
And the Church a hymn sublime.

"Come give me your hand," said the merry World,
"And walk with me this way";
But the good Church hid her snowy hands
And solemnly answered "Nay,

I will not give you my hand at all,
And I will not walk with you;
Your way is the way that leads to death;
To my Lord I must be true."

"Nay, walk with me but a little space,"
Said the World with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;

Your path is thorny and rough and rude,
But mine is broad and plain;
My way is paved with flowers and dews,
And yours with tears and pain;

The sky to me is always blue,
No want, no toil I know;
The sky above you is always dark,
Your lot is a lot of woe;

The way you walk is a narrow way,
But mine is amply wide."

"Your house is too plain," said the proud old World.
"I'll build you one like mine;

Carpets of Brussels and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house;
Most splendid it was to behold;

Her sons and her beautiful daughters dwelt there
Gleaming in purple and gold;
Rich fairs and shows in the halls were held,

And the World and his children were there.
Laughter and music and feasting were heard
In the place that was meant for prayer.
There were cushioned pews for the rich and gay,

To sit in their pomp and pride;
While the poor, who were clad in shabby array,
But seldom came inside.
Then the Church sat down at her ease 'and said,

"I am rich and my goods are increased,
I have need of nothing or ought to do,
But to laugh, and dance,- and feast."
The sly World heard, and he laughed in his sleeve,

And mocking said aside
"The Church is fallen, the beautiful Church,
And her shame is her boast and pride."
The angel drew near to the mercy-seat,

And whispered in sighs her name,
Then the loud anthems of rapture were hushed,
And heads were covered with shame.
And a voice was heard at last by the Church

From Him who sat on the Throne,
"I know thy works, and how thou hast said,
'I am rich'; and hast not known

That thou art naked, poor and blind,
And wretched before my face;
Therefore, from my presence, I cast thee out,
And blot thy name from its place."

BE LIKE THE SPRING.

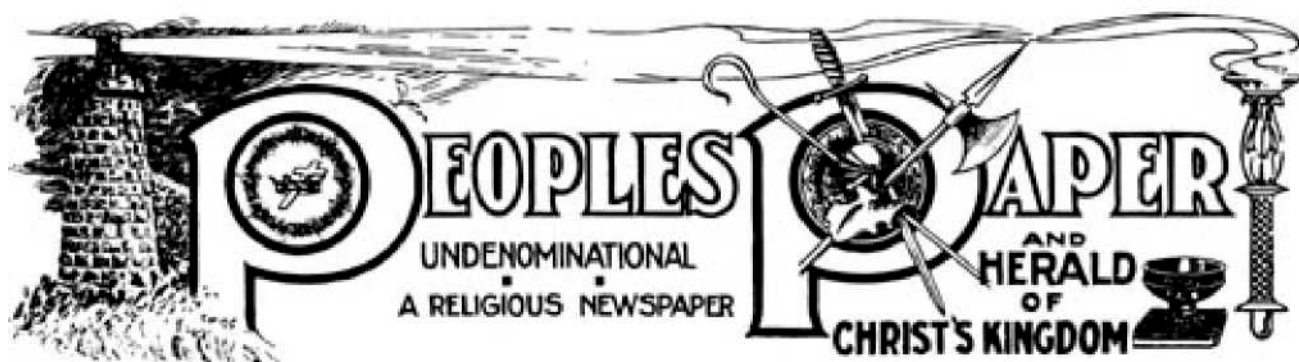
Up in the mountains there is a spring. Day and night, year in and year out, for years this spring has been running continuously. Long before there were homes about it, people came from afar to quench their thirst with its cool flow. The spring's waters are pure and health-giving, for nothing is allowed to accumulate in the waters. Sieved through rocks -and gravel for miles, all impurities are washed away before its sparkling waters are offered to whomsoever may take and drink.

About a mile from this spring is a pond. It is still and stagnant. If you were to chink from it you might die from its accumulated poison. It gives nothing.

Put the little spring is always giving. Always it made and kept clean by moving.

Let us keep our hearts like the little spring. Keep the kind and thoughtful deeds flowing all the time. The only satisfactory life is the one that is continually giving away and renewing itself by acts of service and devotion for others.

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Messengers of God.

“He shall give His angels (messengers) a charge concerning thee, to guard thee in all thy ways.”—Psalm 91: II.

IN the midst of the “perilous times” of this “evil day,” and of the warning voices of the Holy Prophets and Apostles pointing out snares and pestilences and subtle dangers on every hand—and in the midst, too, of a realising sense of the actual existence of such evil besetments and perils—how precious to the saints are the assurances of Divine protection and care and personal love!

Evidently the person referred to in our text as giving a charge, or message, is Jehovah, the Heavenly Father. The Prophet David is prophesying in respect of some person, then future. That person was primarily, we believe, the Lord Jesus Christ, and secondarily, all those whom. He has accepted as members of His Body throughout this Gospel Age—the Messiah class, Head and members. The words imply a special care of God over this class. All through the Scriptures they are referred to as those whom. God specially loves and specially cares for. Our Lord Jesus is the Only Begotten, the well-beloved Son, and all those who are His members are peculiarly loved. Jesus said to some of His faithful disciples, “The Father Himself loveth you.”

The charge given to the angels we would understand to have a very broad application. The Apostle Paul assures us that the angels of God are ministering spirits sent forth to minister unto and to serve those who shall be heirs of salvation, the saved ones of this Gospel Age. Yes, all of these, because believers in Christ, because at heart faithful, because fully consecrated to the Lord and begotten of His Spirit, are the special and happy objects of His trace, ministered to and served by the invisible messengers. Our Lord Jesus sets forth practically the same thought in His declaration, “their angels do always behold (have access to) the face of My Father.” The Master’s words seem to imply that one or more of these angels have charge over the consecrated ones, the Very Elect.

Our Lord uses a different figure of speech from that of the Apostle, as though He would assure us that these messengers would not be delayed in caring for our interests. They would not be hindered by more important Heavenly business, but would at once have direct access to the Divine presence and attention, so that our interests would have all needed consideration. Our Lord would have us realise that we are of the House of Sons, under Himself the chief Son, hence no time is lost in bringing our interests to the Father. Our interests have first place, our angels have always access to the Father. Before we speak, He knows our minds. Before we realise our own necessities, He has made provision for them. A wonderful watch-care has been arranged. It is hard for us to understand how the Almighty God can give such particular care and attention to our needs. Instead of being puffed up that God has manifested such loving consideration towards us, it should make us feel how little we are, how unworthy of such blessings.

Although the Father makes such use of Heavenly messengers, this by no means invalidates the thought that the Lord’s earthly children are frequently used of Him as ministers, servants, the one of another. Indeed, we may be assured that the invisible messengers are required generally to act through human instrumentalities. Of this we have illustrations in the Harvest work, supervised by our present Lord and His Heavenly hosts, yet in the main carried on by members of His Body in the flesh.

The Apostle Paul has stated that the Lord makes His ministers, or servants, a flaming fire, and intimates to us that any and every agency and power that Divine providence uses is a part of that care over His people. (Heb. 1:7.) In other words, every agency used of God—whether it be fire or electricity or man, or whatever—would be a messenger of God. And whatever would riot be to His praise and work out what He chooses, He is able to restrain—as He tells us (Psalm 76:10).

Overcomers Developed By Trial.

These angels are to “keep- thee in all thy ways” not only in all the affairs of the Church, both individually and collectively, but also in all times; they were kept during the Dark Ages as well as at other times. But this care will not keep us from temptation. None can be of this elect Church unless they have trials. In order to have the overcoming qualities of heart they must have the tests. But the Lord’s promised grace is to be with them for their assistance—not to overcome for them, but to sustain them. His grace is sufficient for us. He does not make up for a poor will; but He does make up for imperfect bodies. If the will is poor, He does not want such in His elect Church. He wants His people to be strong in will—nothing doubting—overcomers.

The next verse of the Psalm from which our text is taken proceeds to say that these messengers which have a charge over the affairs of the Church, Head and Body, will keep the feet from stumbling. In a general way we might apply the term “feet” to some members of the Body all down, in all times of the Age; as we might say, for instance, one member is a hand, and one a foot, etc. The Church, resting on those “feet” members all the way down, throughout the Gospel Age, will be guided aright; they will not be allowed to stumble; for, “Thy Word is a lamp unto my feet and a light unto my pathway.” Thus they would be enabled to surmount the difficulties in their path.

So- all down through the Gospel Age the messengers of the Lord have helped His people over all of their trials. But this reference to the “feet” seems especially applicable to the last members of the Body of Christ. “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . that saith unto Zion, Thy God reigneth !” (Isa. 52:7.) This would seem to apply to the last members of the Church. This could not have been said all the way down the Age. It is only for us who are living at the present time to say.

These various manifestations of progress that we see, are just beginning. The new regime is only opening. After our Lord shall have delivered and glorified the Church, then He will begin the work with the world. None had the right to say, “Thy God reigneth,” in the past; but now in the close of the Age this proclamation is made.

Christ’s Presence a Stumbling Stone.

The text seems to imply that the feet members at this time would be in a position of special trial, and be as a stumbling-stone. And this calls to our remembrance that the Lord foretold this, saying, “He shall be . . . for a stone of stumbling and for a rock of offense to both the houses of Israel” (Isa. 8:14.) This stone was stumbled over in the end of the Jewish Age (1 Peter 2:8.) The Scriptures set forth that Jesus is the Way. The Lord is a Stumbling-Stone in the pathway of many. These passages do not refer to the world. It was not the Gentile nations that stumbled over Jesus at His First Advent, but it was some of the Israelites who were there stumbled. And the text implies the stumbling of some Spiritual Israelites because of the coming of the Lord: in a way totally different from what they had imagined.

So we believe that there are very many good Christian people to-day who are stumbling over Christ’s presence. They thought so and so; they imagined ^Aso and so. And all is so different from what they had imagined and expected that it is just as it was in the end of the Jewish Age, when the rabbis stumbled.

The question is, why should not the angels’ have charge over all good people, so that they would not stumble?

Is not this the promise? We answer that the promise is made to all who are of the elect class. But in order to remain members of this Body, they must all stand the trial. It will be a test. Are they willing to have the assistance of the angels—messengers? Are they willing to surmount these difficulties and to remain in the way?

One class will be in a condition to receive the trials in the proper manner; another class will be so self-confident, so overcharged with the cares of this life, and so lacking in spiritual development, that they will not be ready to avail themselves of the services of the angels. This is because God uses as His messengers some whom the world will not be ready to receive.

Parallelism Between Jewish And Gospel Ages.

In the Jewish Age the Lord used some whom the scribes, the doctors of the Law and the chief priests could not accept. at all. If He wanted to use agents, or channels, or messengers, to teach the people, why did He not choose the learned scribes or the pompous Pharisees of that day? Why did the Lord use as His messengers men who had been fishermen, tax-gatherers persons whom the learned would think entirely unfit as instructors, or teachers? We recall that in the end of the Jewish Age it was written of two of them (and perhaps of them all) that the people perceived that they were unlearned and ignorant men (Acts 4:13.) How could it be that God would pass by some of the most learned of that

day? “Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight” (Matt. 11:25, 26).

So to-day the Lord is using agencies, messengers, that are not acceptable to many whom they approach. And while these are making up their minds to believe, slow in this ‘because overcharged with the cares of this life, the elect company will be made up. Then the others will say, “Lord, Lord, open unto us.” But the Lord will declare that He cannot recognise them as members of His Body, the Elect. They will not have shown the spirit of meekness, gentleness, patience, love necessary to give them a place in this Body. ‘So it will be only the Body members who will be lifted up by the messengers and carried safely through the trials and difficulties which will be ‘permitted to test the love, loyalty and obedience to the will of God, of all who have made with Him a Covenant of Sacrifice—even unto death.

Each one of us has a stewardship somewhere, and some gift qualifying him for it. It may be that we are called to very humble duties; still they are held from God, and constitute a stewardship.—Goulburn.

The Gospel of Hope,

Ye Have Need of Hope.

THE Apostle wrote, “Ye have need of patience.” We are not contradicting his statement when we add that also, “Ye have need of hope.” Without hope, patience would soon fritter away; and no length or breadth or depth of character could be expected. The very word Gospel is full of hope; for it means “Good Tidings.” Whoever, therefore, would preach the Gospel should be sure that his message is one of Good Tidings, one of Hope. True, it may be necessary and appropriate at times to say something respecting the time of trouble that we see near. Yet even ‘that subject is to be approached from the standpoint of Good Tidings. To tell about the time of trouble merely to alarm people, would not be to use it as a part of the Good Tidings. If necessary to refer to the time of trouble, we should mention it merely as that dark cloud which for a little season will obscure the dawn of the rapidly oncoming Day of Christ—the Day of blessing and joy—the world’s jubilee—the time of rolling away ‘the curse and substituting God’s blessing.

“The Whole Creation Groaneth.”

The majority of the world and also of the Lord’s consecrated people have plenty of trouble in the present time without being terrorised needlessly in respect of the great day of trouble. Let us remember that, additionally, the world has a latent fear respecting the future. They have been told by distinguished religious teachers and by musty creeds that nearly everybody was damned in advance to spend an eternity of torture. And although this is no longer outwardly preached to intelligent people, and no longer would be believed, nevertheless insinuations are often thrown out; and a secret fear lurks in the mind lest there should really be some, thing terrible awaiting the masses after death—a Catholic Purgatory of awful severity, if not the endless torture of Protestantism. Much of the present day tendency toward intoxication with pleasures and travels, as well as with alcoholic intoxicants, is the result of an attempt to get away from fearful forebodings—to substitute more pleasant and happifying thoughts.

What the world specially needs is what the Bible alone can give. Bible students alone are qualified to introduce others to this comfort of the Scriptures. More and more, therefore, it should be our aim to bind up the broken-hearted and to say to the weary and heavy-laden, “Come to Christ, and find relief and rest. Come now, and see who is the great Burden-bearer for all who become His followers. Then look beyond the present and see how, in harmony with the Father’s gracious arrangement, He Will eventually scatter the blessings of Restitution far and wide. Behold the Love of God, which constraineth us ! Cast away your fear of Him! Draw nigh unto Him through Christ, and He will draw nigh unto you.”

As there may be proper times for telling something about the time of trouble coming, which will inaugurate Messiah’s glorious reign, so there may be proper times for telling the wayward that those who sin shall suffer; that walking in the ways of sin they are walking away from God; that the end of that way is death; and that “whatsoever a man soweth, that shall he also reap.” But these features of the Divine Word are not so necessary to be repeated every day; for mankind instinctively know that sin leads to suffering of some kind, and that righteousness sooner or later brings its reward.

What the world needs most is encouragement to turn away from sin, to realise the sympathy of God for the rebellious family of Adam, and to know of the arrangement which God has made whereby He will have mercy upon all, through

Christ. We need to follow the Master's course when He declared, "Blessed are your eyes, for they see; and your ears, for they hear." We need to tell those who see and hear what a blessing they enjoy.

It is necessary at times to point to the narrow way of self-sacrifice, self-denial, suffering, which the followers of Jesus must take if they would share with Him in His Kingdom glories, honors and immortality. But they "will find the narrowness" of the way, even if we should not tell them. No one can walk in the narrow way, no one can follow Jesus, without knowing the truth of the statement, "Through much tribulation shall ye enter the Kingdom of Heaven."

What then shall we tell the people? Oh, give them also the Message of hope, the Message of joy, the Message of peace! Let us draw the attention of the brethren to the blessed privileges that are ours, rather than frequently to point them to the trials and hardships of the way. But what are the privileges of the Christian, if through great tribulation he must enter the Kingdom? They are, oh, so grand! It is his to know the joy of sins forgiven; and many need to have this told them over and over again, that they may fully appreciate it. It is his to know of the Heavenly Father's Love and care—matters so easily forgotten in the stress of life. These assurances of the Word need to be repeated over and over: "The Father Himself loveth you." "God is for us." "All things shall work together for good to them that love God."

As these promises of God's Word abound in our hearts, they promote the fruits of the Holy Spirit; joy and peace come in, such as the world can neither give nor take away. The peace of God, which passeth all human understanding, thus gradually comes more and more to dwell in our hearts; and so thankfulness results. Thankfulness in turn leads to more joy and praise, and to more sympathy for our fellows—for our families and for the world. Thus the Christian finds himself growing in grace, knowledge and love.

"Think On These Things."

All this is in full accord with St. Paul's advice:- "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8.) • Following this course then—of preaching the Gospel of Hope—we are following the Master and the Apostles. They had so much of this spirit of hope, trust, confidence, love, joy and peace, that they could rejoice in tribulation; and they did, so. The Apostles even sang praise to God that they were accounted worthy to share in the sufferings of Christ, that they might also share in His coming glories.

Let us then, dear brethren, realise that the world has tears and sorrows enough, and fears aplenty. Let us more and more use our time, strength, talents, joys, etc., in relieving the poor world of its mental distress. Harken 'to the words of Jesus, "God shall wipe all tears from all eyes." "Be ye perfect, even as your Father which is in Heaven is perfect." As it will be God's great work in the future, through Christ and the Church, to wipe away earth's tears, let us chase away some of those fears at the present time. Thus we shall help to prepare the way for the world to come back into fellowship with God by and by, for the faithful of the present time to walk more carefully in the footsteps of Jesus and to encourage one another in the good way.

BIBLE STUDY MEETINGS.

The friends of the Adelaide Class extend a hearty invitation to each and all in those parts who may desire to join them in their Bible Studies.

The meetings are quite unsectarian, and are held each Sunday afternoon and evening, also mid-week, in Liverpool Buildings, Flinders Street, Adelaide.

For further information address the Class Secretary, Mrs. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, South Australia.

PHOTOGRAPHS OF RESTITUTION TIMES.

A request was received recently for copies of the picture in fulfilment of Isaiah 11:6; with which many of our friends will be familiar, and these are now in stock in three sizes for all who may desire them.

The prints are well worth framing; the picture itself being in the following sizes:-5 x 3; 7 x 44; and 9 x 51. The prices are 6d., 9d. and 1/- each, posted.

“A little while” for patient vigil keeping,
To face the stern, to wrestle with the strong;
“A little while” to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.

“A little while” to keep the oil from failing,
“A little while” faith’s flickering lamp to trim;
And then the Bridegroom’s coming footsteps hailing
To haste to meet Him with the bridal hymn.

And He who is Himself the Gift and Giver,
The future glory and the present smile,
With the bright promise of the glad “forever,”
Will light the shadows of the “little while.”

Jane F. Crewdson.

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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.

“A VOICE FROM SWITZERLAND.”

WITHIN recent months a booklet bearing the above title has been circulated amongst some of our brethren, and it has been thought well to bring it more particularly before the minds of our readers at this time. Originally printed in German the work was published by Bro. Dr. W. Hodler, of Switzerland, entitled, “Das Tier,” and being so well thought of by Bro. J. G. Kuehn, of New Jersey, U.S.A., he had the translation carried out with the willing assistance of interested helpers for the benefit of ‘the English brethren as a whole.

In this booklet the writer takes up an explanation of Revelation 17 and 13, and deals extensively with the Roman Empire—the “beast”—with its various “heads” .’kingdoms-- (upon which the “woman”—the Roman Catholic Church—sits) showing ;that these, commencing early in the Gospel Age, have continued down into our own day, as one has given place to the next, and so on, in fulfilment of this important revelation.

The following rather lengthy extracts from the work are set out with the object of prompting all the interested to a careful study of these things, so that none may be in darkness concerning the momentous times in which we are living. While all that is expressed in the booklet may not be correct in every detail, there is surely much that will commend itself to the sincere student of God’s Word:—

“At the time the Revelator’ sees and describes these things the sixth ‘head’ is in control and a ‘seventh’ is to come and is to continue a short space The head is the seat of the central nervous system and of the will; from it the entire organism is controlled and its action directed. A ‘head’ is, therefore, a very fitting picture of that power in Europe which occupies the leadership, the chief nation. We would observe here that during the Christian phase of the Roman Empire Rome itself did not continue to be the head’ or centre of government of Europe, but was succeeded by various other countries or kingdoms. Each successive principal ruling power was outwardly marked by the fact that its head bore the imperial crown of Rome, the only exception being that of the sixth head, which, however, we shall find is in full harmony with the Scriptures.

“During the Christian phase of the Roman Empire the following powers constituted successively the heads of Europe, historical proof of which will be given in the following pages:—

(1) Byzantium, or Constantinople, from 312 to about 500 A.b. (2) The Kingdom of the Franks, from about 500 to 900 A.D. (3) Germany, from 900 to 1250 A.D. (4) Austria, from about 1273 to about 1659 A.D. (5) France from about 1659 to 1815 A.D. (fall of Napoleon.) (6) England, from 1815 to about 1925 A.D.

“The seventh ‘head,’ according to our understanding, will be Italy. We are inclined to think that we are already living in the epoch of the seventh ‘head.’ Italy will -be revealed as such by the assumption of the imperial crown of Rome, an event more or less expected by the world to-day.

The Eighth Head.

“We read that after the seventh, an eighth ‘head’ will appear, which will then be the original ‘beast’ in its entirety: ‘And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.’ This can only mean that after the rule of the seventh head no single power will again have the leadership of the other more or less independent States of Europe, but that a combination government will be created for all Europe. This government will be neither democratic nor a European parliament, as dreamed of by a few political enthusiasts to-day; but one of the seven named leading powers will use its position to bring all Europe into dependence to it. The Scriptures tell us that this will not be brought about by war or conquest, but by a voluntary agreement with the heads of the other States. We believe that Italy will bring about this creation of an autocratic Pan-Europe; and with it the Roman Empire would have returned to its starting point—an undivided unity, with the City of Rome as its governing) centre.

“Who can fail to see that this very thing is the goal in the mind of the present rulers. of Italy, and which is giving such impetus to the Fascist striving for power? Thus Italy’s aspirations may, indeed, find fulfilment. The Roman Empire will then occupy a position of power never before attained: it will lord it over the whole world.

“But the Scriptures also state that this is the very condition that must precede the utter and final ruin of this empire.

The Beast Which Was and is Not.

“The Revelator tells us that his view of these events falls into the period when the ‘beast’ is not We understand that John describes these things as taking place at the beginning of the Lord’s day—the period of transition to the Millennium. ‘He (finds himself carried down in spirit to the period of the sixth ‘head’ —the British Empire—as we shall see from other Scriptures, at the end of this period, just before the seventh ‘head’ is to attain dominion and the development of the ‘beast’ which is about to ascend out of the abyss (v. 8, Diablott) begins to appear. This was not the case until after the world war. Thus, the year 1920 is about the date indicated as the period of time from which the Revelator views the course of events. This assumption is seemingly supported by Rev. 11:18: ‘And the nations were angry, and thy wrath is come.’ We think that this verse speaks of the world war as already in the past, and that the second part—Thy wrath is come’—is about to be fulfilled.

“England as the ‘Sixth Head’ outlasted the world war, coming forth victoriously from it. It even increased, outwardly, having secured for itself a large portion of the former German colonies. But immediately after the close of the war signs of dissolution appeared in this great and powerful system. England had to grant such far-reaching independence to Ireland and to other dominions that it is a question, if these would be found at her side in a future war. India and Egypt, the foundations of Great Britain’s commercial power, seem to be especially endangered now by emancipation movements.

The Seventh Head: Italy.

“To-day we certainly are living in the time of the ‘Seventh Head’s’ arising, concerning which the Revelator says that ‘he must continue a short space.’ “In October, 1922, Fascism attained power in Italy by a revolution. With it came the dictatorship of Mussolini, which restored order in that country, so deeply disordered by incessant strikes and lockouts, and plunged into anarchy through the Socialistic rule, taking a new political course of a strongly-marked nationalistic and imperialistic character. Mussolini became the father of a new political doctrine, having discarded the democratic and liberal doctrines, which had constituted the ideal power of the Anglo-Saxon epoch. This new political faith finds day by day a greater and a more unconditional following, among authoritative politicians in all Europe. Mussolini makes no secret of the fact that he holds Fascism to be of universal importance Surprisingly early does the seventh ‘Head’ step forth with aspirations to a renewal of the Roman Empire, as if it knew that it must make haste, because it was allotted only ‘a short space.’ The idea seems to belong to Mussolini himself. ‘We shall,’ said he, ‘make Rome the spiritual city, the pulsation heart, the living soul of the Italian Empire, of which I dream.’ And this • Empire is not thought of simply as a national Empire such, for instance, as the German Empire of the last century, but as a renewal of the old Roman Empire. -

The Ten Horns of the Beast.

“Daniel had already seen the vision of the ‘beast with ten horns,’ evidently pictured at the time of its full development, at the time of the end. He records in chapter 7, verse 24, that the ten horns are individual powers into which the universal empire of the ‘Beast’ splits up. ‘In Revelation 17:12, we read in greater detail: ‘And the ten horns which thou sawest are ten kings, which have received’ no kingdom as yet, but receive power as kings one hour with the Beast.’ This definition evidently points to dictators. Therefore, when the ‘Beast’ ascends out of the abyss then the ‘ten toed’ kingdoms (Daniel 2:42) of the fourth world—empire., the individual European States—will be ruled by dictators. (The number ‘ten’ need not be taken literally, but points to a multiple expressed by ten.)

“We see these dictators spring from the ground as if by command, in recent years. After Italy we saw Spain - and Greece (where it is temporarily discarded), Portugal, Poland, Hungary, and finally Jugo-Slavia, openly pass over to dictatorships. But these exist in many countries in a more or less covered manner, as in Bulgaria, Rumania and Turkey. Yes, even Germany, France and England are gradually preparing for dictatorships. We do not mention Russia, although it, too, is a dictatorship; because that country, as the ‘land of the North,’ occupies a position apart from the ‘Beast’—the Roman Empire.

.(‘In more recent times Germany has certainly passed to a dictatorship, and with respect’ to France, the following cutting from the Melbourne ‘Herald,’ of October 25th, is of interest: ‘Complete confusion has followed the defeat of the Daladier Ministry on its Budget. The task of the President (M. le Ilrun) in arranging a Ministry is unusually difficult. Probably France will eventually settle down to a national union coalition Government. The only real alternative would be a dictatorship, of which everyone is talking. There would be little opposition dictatorship, if a real leader could be discovered.’)

The Solidarity of the Ten Horns and the Beast.

- “In verse 13 we read: ‘These (the ten horns) have one mind, and shall give their power and strength unto the Beast.’ ‘This would indicate that the European dictators will join themselves to the ‘Head’ power of the Roman Empire. The individual rulers will find it to their interest, to support vigorously the Roman dictatorship, or at least to lean upon it, just as tyrannical governments in the past have mutually supported each other. An intimate covenant of friendship between Italy and Spain has been signed; Jugo-Slavia has suddenly shown a striking friendliness, recently toward its chief competitor in the Adriatic—’Italy.

“Thus, in an altogether ‘peaceful’ manner, a universal European Empire may again be formed under the leadership of Italy. The .Revelator .even mentions a giving up of power to the ‘Beast’ on the part of the dictators. This would mean the resurrection of the Roman Empire in its ancient form. This epoch is designated by the Revelator as ‘The Eighth Head.’

“While the democratic powers did .not succeed in bringing about a real league of nations or unity of purpose, it seems to be given to the dictator-ruled Italy to bring the other dictator States together into one uniform State under its own leadership. The present ‘League’ will probably not even be considered as a basis for this union. It is entirely foreign to the character of the ‘Beast,’ . being an institution brought forth by a pacifist, democratic spirit, and will probably wholly disappear. The unity pointed out in verse 13 will be brought about by an agreement between the dictators—by setting aside all right of co-determination and discussion on the part of the nations—since it could hardly be accomplished otherwise. This community of interests, which is well supported historically and logically, is also outlined in verse 17: ‘For God hath put it in their (the ten horns) hearts to fulfil His will and to agree and give their kingdom ‘unto the Beast, until the words of God •shall be fulfilled.’

“Even He is the Eighth” (Head).

“With this new formation of a United Europe under one supreme ruler, the ‘Beasts would, then have returned to its original state. We read that the eighth head is one of the seven already_ mentioned. Italy, the seventh head, would doubtless become the central government of this giant empire. Rome would thus again be the centre of the civilised world. A telegram by Mussolini, addressed to the Mayor of Rome, on October 31st, 1923, is significant: ‘You know what we want. Rome must again, as in the days ‘of old, become the city of cities—the Eternal City—just as she was in her golden age.’

(In this connection the following report from the Melbourne “Argus,” of August. 1st, is interesting:—” (hie of the most salient and dominant characteristics of life in Italy to-day is the wave of nationalism, which is sweeping through the country,” said Mr. R. A. Shaw, a graduate of: the Melbourne University, who returned from Italy yesterday. “‘Italy for the Italians’ is now the keynote of politics, and the creeds of national unity and independence are being fostered in every breast. Although foreigners receive every courtesy, they are not over welcome.”

“This devotion to national interests is finding an outlet in many unusual. but highly interesting channels,” Mr.

Shaw continued. “Emanating from Mussolini, a strong movement is afoot which has as its principal object the return to the spirit of ancient Rome. Guided and strengthened by the glorious past of the ancient Empire the Italian people hope to advance to an even. more glorious future. There are manifestations of this spirit all through Italy, where the names of scores of small towns have been changed: from the Italian to the Roman equivalent. The town of Presto, in the province of Salerno, is a typical example of this remarkable movement, the name - having been changed to the Roman, Paestum. Mussolini himself is anxious to resemble a Roman Caesar.”)

The Beast Goes into Destruction.

“ ‘And the beast that was, and is not, even he is the eighth (head), and is of the seven, and goeth into perdition’ (verse 11.)

“It is here indicated, as it is also in verse 8, that this resurrection of the Roman Empire takes place in the universal empire of the end, in order that in the purposes of God He may at one blow make an end of everything contrary to Him and to His power. Thus the Seed of the woman will bruise (literally ‘crush’) the serpent’s head” (Gen. 3:15).

The book goes on to show how the closing scenes in the great world drama may be expected to work out according to the Lord’s will and in His due time for the establishment of His kingdom. of righteousness which will stand for ever.

We believe that a careful study of this, booklet of 90 pages will be found profitable. by 'all the:, Lord's people,

-who are rejoicing in the truth and looking for-Ward to the fulfilment of all. that our Lord has spoken in His wonderful revelation through the faithful Apostle.

Copies of "A Voice From Switzerland" are expected to arrive very shortly and may be had by all desiring them. The price will be just sufficient to cover the cost and postage.

Correspondence.

New South Wales, 5/10/33. Berean Biblical Institute,

Dear Brethren,—

I am herewith requesting a copy of "Herald of Christ's Kingdom," and also would like to know of your publications and prices. I wish to mention here how grateful I am to have been led to read "Desolations of the Sanctuary," as without such help I could never have been restored to the sweetness of the truth as when Brother Russell served us.

For the past few months I have been seriously troubled with the Rutherford doctrine; could see it was not the Master's voice, and yet was unable to extricate myself from the terrible force of its arguments and threats. For the past few weeks I associated, and on two occasions assisted in distributing their literature, supposing that such obedience was essential, but terribly worried all the time.

I am very relieved to know that the Lord has a means and place for comforting those who will not follow the stranger nor take part in the misrepresentation of our Father's name. I would like to mention the name of. the Sister who loaned me the book, "Desolations." I will be visiting her shortly, as she lives near at hand.

I have now broken off all connections with the Watch Tower Association, recognising that the truth and proper spirit of the Lord's people is not with them.

Thanking you again as the means of allowing me to regain the freedom of the sons of God, and thanking Him who is thus reaching out to such as me by this means. That many thus imprisoned will be ultimately delivered is our confidence, for we know that the Lord knows those that are His.

Your brother in Christ, P.A.

Dear Friend,—

I can truly say that the "People's Papers" are among some of the "fat things" to my soul. Every word is helpful, and I will pass them on to any whom I find will have the mind for them. Enclosed is a small offering to help on the work. When it is possible I will send more.

I have often wondered just what, "whosoever the carcase is there will the eagles be gathered together," means, and from the reading of the October copy of the "People's Paper" I was delighted to find an answer to my quest, viz., that when Jesus returns to His people one is to be taken and the other left. Where Lord? Answer: To be taken out from the nominal professing churches to be gathered together around the carcase" like the "eagles" gathered together, feeding on the Word of God. We are (if faithful stewards) taken out one by one and waited on by the Master, who will make us sit down to feast on the fat things of His Word.

Dear friend, I have the assurance of my salvation and have learnt to yield to God for victory over self, but I am hungry for a clearer understanding of the Scriptures. However, I am reading carefully the Bible, and am very interested and helped day by day. I am not yet quite clear of the manner of the Lord's Second Coming, but am prayerfully studying the subject.

I thank you for your help and cheer.

Yours in Christ Jesus, R.E.F.

[The booklet, "Christ's Return," deals with the important subject of the manner of Christ's return and manifestation. Its cost is just 4d., or sent free upon request].

South Australia, Oct. 20th, 1933. Dear Friends,—

I am enclosing stamps, and shall be very pleased if you will send me a copy of “Mythology Explained,” price 3d.

I have been hoping to have sent a subscription for the “People’s Paper,” which you have so kindly been sending me; but I am sorry that I am not able to do so yet. With your kind invitation to attend a convention when there is one in Adelaide, I should be very pleased to do so; but even if it were financially possible I would meet with family opposition. I have studied the copy of the “Plan of the Ages,” which I find most interesting. I hope to read all your books in time, and I am watching world events in connection with the Book of Revelation, and I would like to know if you have any explanation of the 12th chapter of Revelation.

Thanking you again for your assistance in my study of the Bible, Yours sincerely B.A.

Building a Disposition

“Well, I do hope that when I reach the age when I have- to be taken care of, I -shall be willing to let other people

have their way instead of insisting upon my own and making it hard for everybody else,” said a clear, decided voice as three women parted at the street corner.

They had been discussing the troubles of an acquaintance. As the speaker departed, the other two looked at each other with a significant smile. This friend of theirs was one who had great faith in her own wisdom.

“I am afraid that virtue does not develop suddenly,” remarked one. “I suspect that the person who is to be gentle and unselfishly considerate in old age has to begin to cultivate that spirit much further back.”

That is the story of so many of our failures to attain Our ideals. We do not begin to practice their graces early enough. The strong, self-controlled, useful man-, hood or womanhood does not grow naturally from a, careless, self- indulged youth, and the beautiful old age that is a benediction is not likely to spring from the hasty, domineering spirit that has been allowed to rule middle life.

Character is a garden whose gracious flowering calls for early planting.

IT IS NOT THE DEED WE DO.

“It is not the deed we do,
Though the deed be ever so fair,

But the love that the dear Lord looketh for
Hidden with holy care.

In the heart of the deed so fair.
“The love is the priceless thing,

The treasure our treasure must hold;
Or ever the Lord will take the gift,

Or tell the worth of the gold
By the love that cannot be told.”

The Wise Choice

“Choose ye this day whom ye will serve; as for me and my house, we will serve the Lord.”—Joshua 24:15.

THE Children of Israel had crossed Jordan. Moses was dead and Joshua was their leader. They were having no difficulty at that time; but Joshua thought that it was proper just then for them to make their decision—proper for them to decide whether or not they would be faithful to the Lord, or would allow themselves to be led away by the idolatry of the people who lived in Canaan. Joshua had called them together and had recounted to them the Lord’s blessings and favour which they had thus far enjoyed, and then expressed himself in the grand and noble sentiments of our text.

So, dear friends, we who realise that the Lord has been blessing, guiding and sustaining us in the past, should come to a full, positive decision as respects our course of life. The very fact of coming to a positive decision is a great blessing and a great help in the formation of character. Every time we come to a wise decision on any question, it strengthens mind and character, and makes us much more ready for another test—along some other line, perhaps.

We well recognise the fact that the entire consecration which the Christian makes, leaves nothing out; but we need to have some touchstone, something which will enable the mind to reach a decision quickly, and this touchstone should be God’s will, so that to perceive the Lord’s will on any subject would be to settle it without any temporising. Again, it is highly proper that we should reiterate our consecration, and thus make it prominent before others.

For instance, if we were at a testimony meeting, there would be nothing wrong in saying, “Whatever anyone else may do, I acknowledge God and will serve Him!”—not as a new vow, but as a fresh acknowledgment of the consecration vow we have already taken.

We are to recognise the difference between making a new covenant every day, and the daily renewing of our covenant; the one would be an impropriety; the other would be proper. If we have made a binding covenant for life, we should no more think of breaking it than would a man who had leased a house or sold it.

Every day we should renew our covenant with the Lord—renew it and make it fresh in our minds, thus showing that there has been no change on our part; that we are still in the same attitude. This is the same thought as was in the making of our consecration; we are dead with Christ—“Ye are not your own, ye are bought with a price.” We are exhorted to make this review of our lives and renewal of our consecration daily; to continue to keep this before our minds and hearts; to render our sacrifice to the Lord. Thus we are baptised by baptism into His death; and this baptism continues just as it was with our Lord. He had made His consecration and so it had to be completed; so it is with us; our vow, our covenant is unto death.

If the Lord’s consecrated people could be brought to the point where the chief aim in life, the burden of all their prayers, would be that they might have a larger measure of the Spirit of the Lord, the spirit of holiness, the spirit of the Truth, the spirit of Christ, the spirit of a sound mind, what a blessing it would mean! If then they should wrestle with Him until the breaking of day, their hold upon Him would be sure to bring the desired blessing. The Lord reveals Himself for the purpose of giving this blessing; but He withholds it until we learn to appreciate and desire it.

Hitlerism and the Churches.

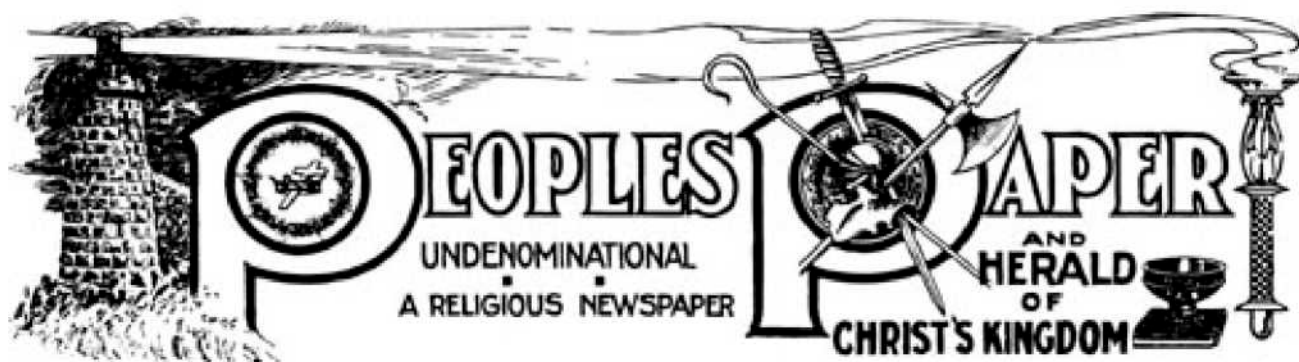
In one of the telegrams of congratulation sent to Herr Hitler on his forty-fourth birthday the Stahlhelm leader's declared that under his leadership they would held' to complete his "mighty work—the creation of the German nation." It is clear that Herr Hitler is succeeding in his attempt to unify the political, commercial, business and religious life of the German people and that the German people are submissively accepting the domination of, the Nazi Commissioners in all departments of life. The plan which is known as the Gleichschaltung is being applied to the Protestant 'Churches. "The Times" correspondent, at Berlin, writing on the subject, said that the process began in Mecklenburg-Schwerin, where the Nazi Premier has appointed a Nazi "Commissioner^ for Tile Evangelical Lutheran Church," who has dissolved all administrative bodies of the Church in that State and taken over their functions.

The German Evangelical Church Union, the correspondent adds, has protested to the Government against this step, recalling, that Herr Hitler, in his Government declaration, solemnly guaranteed the independence and constitutional rights of the Church. On the other hand the German Christians—a Nazi organisation of Protestant churchgoers—demands "Bishops and not Parliaments"; they want their new national Church governed by men and not by Synods. The Gleichschaltung policy strikes at the independence of the Protestant State Churches in the various States and aims at creating a unified national Church, whose control will be centralised at Berlin.—''Christian World."

WHY DOUBT THE RESURRECTION ?

Who would imagine that from a single grain of seed a. huge tree would rise up, unless he had it as a certain fact by experience? In the extreme minuteness of a grain where is the wood buried, the roughness of the bark, the greenness of the root, the savour of the fruit, the sweetness of the scents, the variety of the colors, the softness of the leaves? Yet because we know this by experience, we do not doubt that all these spring from a single grain of seed. Where, then, is the difficulty that dust shall return into limbs, when we have every day before our eyes the power of the Creator, who in a marvellous manner from a grain creates wood and fruit.—S. Gregory.

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THE LIFE OF JESUS

THE more we think of it the more marvellous it seems that the Gospel narratives record so many of the particulars of our dear Redeemer's ministry —miracles, teachings, etc.—yet never once descend to the discussion of commonplace events, nor of our Lord's sayings or doings other than those directly connected with His ministry. This is one of the strongest internal evidences that these books were written under divine supervision. Experience with the writings of men in all ages will assure all that it would be almost impossible for four men to write biographies of one person, such as these four Gospels are, without entering into social features and events. Our Lord's mother is barely mentioned, and this only where her life touched particularly with that of Jesus. Her husband, Joseph, was probably dead at the time our Lord's ministry began, yet no mention is made of this fact either.

Respecting our Lord's life, previous to His consecration at thirty years of age, we know scarcely anything. The four Gospels merely bring to our attention His miraculous birth, Herod's jealous fury, and the escape of the child before the massacre of the innocents, followed by the incident which occurred in His twelfth year, and the declaration that He increased in wisdom and stature and favor with God and man. How brief the record, yet how suggestive !: It would have been no part of the Gospel to have explained the details of His life- as a boy, as a young man, etc. It might, indeed, have satisfied the curiosity of some to have told us whether He was a 'farmer or a fisherman or a carpenter, matters about which people seem inclined to dispute. Undoubtedly the Lord's way in this matter was the better one. Our minds are more drawn to the important features of the Lord's work by reason of the brevity of the sketch given us of His earthly life and interest.

The important thing for us to know is simply stated, namely that He was the beginning of the creation of God--the first born of every creature; that in His preexistent condition He had glory with the Father before the world was, and was the Father's instrument in the creation of angels, principalities and powers and men, everything that was made (John 1.) The necessary particulars are also given us respecting the transference of this great spirit being to earthly human conditions—that He might become man and redeem man, the world; that He might be born under the Law and thus redeem those who were under the Law, the Jews. Let us then thank God heartily for the simplicity of the narrative, and for the fact that no item necessary for our comfort and peace and joy has been omitted therefrom, and that no needless items pertaining merely to earthly things have been permitted to intrude themselves and thus to dim in any measure the glorious record of the great love wherewith the Father loved us and the great redemption effected thereby.

We see that the boy Jesus, although miraculously begotten, not of the will of the flesh, nor of man, but by the holy Spirit, was permitted to grow after the ordinary manner, gradually getting stronger physically and mentally, being filled more and more with wisdom, and giving evidence that God's favor was upon Him. Quite probably Joseph,

His foster father, was a carpenter; and if so, the boy Jesus, unquestionably, like other boys, would have more or less association in the carpenter shop, its tools, etc. It has been wondered by some that our Lord never referred to carpenter tools or work in any of His teachings or parables, and this has been urged as an objection to the thought that He was reared in contact with such work and tools. It matters not so far as we can see. Our Lord addressed, not classes, but the masses; and quite probably the majority of the people at the time knew little about the carpenter's trade, tools, etc., even less than in our day. Hence, it was not necessary or appropriate that our Lord should use as figures and parables that which would not be common to the experiences of all or nearly all of his hearers,

In Luke 2:41 Joseph is evidently referred to as one of His parents. This is not in conflict, however, with the previous

statements of the same writer, to the effect that Jesus was begotten, not by Joseph, but by the holy Spirit (Luke 1:30-35). We would consider it proper enough to-day that any child should speak of his foster father or stepfather as father without explaining the particulars of the relationship, and likewise it would be proper for the friends to speak of both father and mother as the parents of the child as in this verse, under consideration, and previous verses (Verse 27).

The narrative passes over the twelve years of Jesus' earthly life to tell us of the incident of His tarrying behind after having been with His parents at the Passover Feast. The religious Jews from all parts of the country went to

Jerusalem upon these feast occasions according to the directions of the Law, and naturally enough close relatives travelled in each other's company considerably. Thus it was that in the large concourse returning from Jerusalem after the feast a whole day elapsed before the boy Jesus was missed by those who properly had guardianship over Him. Although admonished by the angel Gabriel that Jesus would in due time be greatly honored of God, and that He was born differently from others of the human family, nevertheless neither Mary nor Joseph seemed to have caught any considerable view of the greatness of the one whom they called their son Jesus. The prophecies spoken respecting Him, like all the prophecies of olden times, were more or less vague, and could not be comprehended except by the aid of the holy Spirit, which had not yet been given. His mother, Mary, however, we are told, kept all these things pondering in her heart, wondering what would be the consummation—little dreaming, we may be sure, how great her son must ultimately be made, according to the divine arrangement.

The story of the boy of twelve amongst the Doctors of the Law, discussing the various types of the Law, what these probably signified, and what would be expected to be their antitypes, furnish us a very interesting picture, especially when we remember that the one who was asking the questions was the one who ultimately would give correct answers to those questions in His own experiences. We are not to assume that this precocious boy of twelve was unduly bold or forward; we are not to presume that He undertook to teach the Doctors of the Law. He was not yet anointed to preach, and was, therefore, not yet qualified. The narrative is that He was found hearing the doctors and asking them questions, and not attempting to teach them. There is a good suggestion here—especially for such as are not permitted to teach, by reason of sex or insufficient years—namely, that even a child can ask questions, and in asking may suggest wonderful and powerful answers.

We may reasonably assume that Jesus had previously, after the manner of the Jewish boys, attended the synagogue worship at His home, and that hearing there the Law and the prophets, the Scriptures of the Old Testament, read Sabbath after Sabbath, and having a perfect memory and an active mind, because not blemished by sin and the fall, the various questions of the Law and the various declarations of the prophets would greatly interest Him—especially as He realised that He had left the Father and had come into the world to do a redemptive work.

The Doctors of the Law doubtless remarked that they had never had such pointed questions asked them respecting the Law and the prophets, even by wise men of their day and by each other; hence they evidently noticed the precocity of this boy. As He asked questions, which apparently showed that some of their interpretations were faulty and inconsistent, they in turn considered it not beneath themselves to ply the boy with questions, and according to verse 47 of this same chapter 2 of Luke, they got their questions answered in such a manner as amazed them. Nevertheless, we are to remember that our Lord Jesus could not have Himself understood the full meaning of the Law shadows and the prophecies at that time—nor until after His anointing with the holy Spirit (I Con 2:14.) This little item gives us a suggestion respecting the ability of mind that would belong to a perfect boy. It gives us a suggestion respecting what we may expect of the ancient worthies, also the world of mankind, when they shall be resurrected and brought to human perfection.

It was natural enough that after missing the boy for four days His mother should upbraid Him somewhat, and, taking Jesus' answer in its simplicity, we must suppose that He had been so absorbed with the opportunities and studies that the time had passed without His appreciating the trouble and inconvenience He was causing to others.

“Wist ye not that I must be about my Father's business”? must have seemed strange enough even from so remarkable a boy. His parents did not fully comprehend the meaning of the words, but Mary set these apart with the other peculiar things to treasure up, hoping ultimately to see something that would fully justify the words, as she did afterwards see. After making this protest, respecting His desire to be engaged in the Heavenly Father's mission, studying His Word and teachings, and realising that His sentiments were not understood or appreciated, and that really He was still properly under subjection to His parents, Jesus said, no more, but went quietly with them to Nazareth and doubtless to His accustomed vocation.

Our Lord could not begin His ministry because He was under the Law and bound by its every restriction. We note, however, His promptness to engage in His Heavenly Father's business at the very earliest moment, as we read, “Now when Jesus began to be about thirty years of age He came to Jordan to be baptised.” We, who are not under the

restraints of the Law Covenant but, on the contrary, are under grace, are not thus limited as to the time we may present our bodies- living sacrifices upon the Lord's altar to be used in His service; hence we rejoice the more if we can find that at an early date we can give our hearts and our all to Him who loved us and bought us with His precious blood.

It was not the babe of Bethlehem that was to bless the world, nor the boy of Nazareth, nor the young man of Capernaum, but it was to be a full grown man, a mature one, whose sacrifice would offset the sin of

Adam, redeem him and his posterity and satisfy the demands of divine justice against the condemned race. So,,then, while interested in everything pertaining to the divine character and plan, while interested to know how Jesus grew in stature and in wisdom, as He approached the maturity of manhood at thirty years, while interested to know about His miraculous birth, our chief interest in all of these things is that they established our faith in Him as the man Christ Jesus—that He was holy, harm-less, undefiled and separate from sinners, and, therefore, able to make the atonement sacrifice—to give His son's n life a ransom, a corresponding price for the life of Adam, and thus for the life of the whole race of Adam, in his loins at the time of his transgression and thus sharers with him in his condemnation.

We do well, therefore, to dwell less upon the birth and, infancy of Jesus and more and more to grasp the precious themes set before us in the Gospel, of which the cross is the great point or centre of interest. Similarly, we regard all the followers of the Lord—not according to the flesh but according to the Spirit. True, it is good to know of some that even before their consecration and baptism of the Spirit were noble minded, virtuous and irreproachable, and there is a measure of regret when we hear of some who had a contrary disposition to this; nevertheless, our interest centers around the fact that they did turn from sin, did become the Lord's followers and that they have been begotten of His holy Spirit. In this we rejoice. Thus we know each". other according to the Spirit as New Creatures in the Lord, and thus we know our Lord as the New Creature, as the Apostle suggests, "Though we have known Christ after the flesh, henceforth, know we Him so ne more." Our special interest centers in our Lord from the moment of His anointing of the Spirit until He completed the work there begun three and one-half years later on the cross, crying, "It is finished." Our, interest still holds beyond that point in the resurrection of our Lord from the dead, and the evidence thus .given us that the begetting of the Spirit at His baptism became the birth of the Spirit at His resurrection, and that He was thus the first born from the dead, born of the Spirit to spirit conditions. Then our hope is to follow in His steps, and thus realise the promise that if we suffer with Him we shall also be glorified together and share 'His Kingdom and His nature in glory.

Each in his way is indispensable. To do our own share in the acting, and to feel that each one is an integral, essential portion of the whole, not interfering with the rest, ' is co-operating best in the work.—F. W. Robertson.

“COVET EARNESTLY THE BEST.”

God has His best things for the few

Whose love shall stand the test;

God has His second choice for those

Who do not crave His best.

It is not always open sin

That risks the promised rest;

A good more often is the foe

That keeps us from the best.

The Lord is My Shepherd.

The Prophet David wrote the 23rd Psalm concerning himself; but in his words there is still deeper signification, namely, that Jehovah is the Shepherd of the anti-typical David—The Christ, of which Jesus is the Head and the Church His Body.

In proportion as any are in an attitude of mind in harmony with the Lord they are out of harmony with their present environment, in which the great Adversary is seeking their destruction, under conditions unfavorable - for their spiritual development as the Lord's "sheep." Foxes, wolves, lions and even cattle have means of defense and offense; but the sheep has practically none. It seems to have no judgment; therefore, the sheep is de-pendent on the shepherd. In other words, it is out of its environment if away from the shepherd. God provided for man's protection, but by reason of sin the race got into the wilds and became exposed to various difficulties which otherwise' would not have been man's lot.

Those who are the "sheep" will come back into harmony with the Lord. As represented in our text, the Church class comes back in the present time. We all recognise, as the days go by, how necessary is the Divine care. As we come to see the Divine Plan, we see that "all who are of this fold," all those who will come into harmony with God, will have this care; and that eventually there shall be one Shepherd and one flock.

Our Lord Jesus is the representative of the Father. Humanity, as the Lord's sheep, went astray. All of Adam's posterity are now astray. The Great Shepherd sent His Son for the lost sheep. He is seeking them and will ultimately find all who belong to this true flock. He is, therefore, in the highest sense of the word, the Bishop, or Shepherd of our souls, the Good Shepherd who laid down His life for the sheep.

The trouble is within us.

This last century, says Dr. Fosdick, was lighted in by tallows dips and out by electricity; rode in on horseback and out in an aeroplane; came in talking like a Neanderthal man and ended using a microphone; commenced with quill pens and finished with linotype; started with hands for labour and ended with the har-nessed forces of the universe. It is an amazing civilization. But there is something the matter with it. Look anywhere you will—at family life or city governments, at private morality or public wars, at the swift increase of mental disease and the universal evidence of nervous overstrain—something is the matter with it. The need cannot be met by inventive ingenuity. Increasing our speed will not help. Multiplying our machinery will not save us. The need is spiritual life, wise enough and powerful enough to master the instruments we have created and make them servants of an enriched humanity. The trouble is within us.

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.

Pacific School of Religion

PEAKING at the Pacific School of Religion, at Berkeley, Cal., U.S.A.; Dr., Dwight Bradley made some plain statements regarding the sad conditions of the churches to-day. What he describes is very much in line with the prophetic anticipations of Revelation 3:17. He says, "We receive new members into our churches and add up the number with some pride. Our prayer meetings, however, are pitiful, and when we are honest with ourselves we realise how parched and barren is the soil in which the 'souls of our constituents, with a few exceptions, are struggling to keep alive . . . They are hungry and thirsty for religion. It is in us that the lack is to be found. We have no food or drink to give them. Or perhaps possessing a few loaves and fishes we do not know how to perform the miracle that will feed the multitude in the desert. Nevertheless, it is for reality in religion that people are searching, and which they are finding in sometimes bizarre places outside the church."

One could not help deploring this sad and all too true statement, when reading in a recent leading London religious journal an appeal of an anxious bereaved father for comfort. He had been a lay preacher for 32 years, but now that his much loved and talented daughter, in whom his affections and hopes were centred, had been killed, he felt his faith so shattered that he could not enter the pulpit—he must stop preaching. He surely, "asked for an egg and received a stone." The reverend gentleman responded with expressions of great sympathy, but acknowledged that he would feel about the same. He said he could not preach a God that permitted such a thing—he could not understand it, and it was just better to let time heal and try to think of God as loving and merciful, although there were such dreadful things taking place that seemed so out of accord with the thought of an all powerful God of love and mercy. He said no one could explain why God permitted such things. So the people perish through lack of knowledge. "There is a famine in the land, but not for bread."

It is one of the signs given by our Lord (in Matt. 24) respecting His second presence, that those who were hungry for spiritual food would be separated from the church systems, two might be in a (creed) bed, one should be taken, another left; two might be grinding at the mill (trying to find food for the hungry); one would be taken and the other left; two in the field (the world) one taken, the other left. The disciples asked where would they be taken to? And the reply was, "Where the 'carcase' or the body is, thither will the eagles be gathered together" (Matt. 24:28; Luke 17:34-37.) That is to say that, being unable to find spiritual food in the churches the hungry ones, like eagles, seek it elsewhere.

How strange that a man could be a preacher for 32 years of the Gospel of how "God gave His only begotten Son" to die on the behalf of sinners—not to be quickly killed, but in agony and the torture of the cross—yet, as soon as one of the calamities which are happening to thousands every day, comes to him in taking away his lovely (daughter), he finds his faith too weak. His knowledge of God, of the great Divine Plan of the

Ages, is so lacking, that his faith crumbles up. Certainly we agree that he should stop preaching until he can teach a reasonable doctrine and be able to show that God is not responsible for all the sin, sickness, death and calamities, which abound everywhere. Mankind, represented in our first parent, disobeyed God, chose to obey Satan and God has simply withdrawn His providence and protection from the human family and left them to learn the hard lesson of experience. Left them to see how wretched the condition is outside of the Divine providence. Then God, in His wisdom and love, has arranged that the penalty for sin having been paid by Christ all shall have an opportunity of serving righteousness and obtaining eternal life.

It may be argued, but surely God will protect those who believe and are Christians. Yes, indeed, "Saints are His peculiar care"; He will, indeed, make all things work together for good to them who love Him and are called according to His purpose. The question is, who is to judge as to what is good for one or another? We are not capable of

discerning just what experience will prove to be best for us. We know, however, that even the experiences of our Lord Jesus, terrible as they were, all worked out good to Him as well as to the whole world. We know too, that God loved His son as much as any parent can love his child; "Like as a father pitieth his children so the Lord pitieth them that fear Him." Yet He allowed His Son to pass through the most terrible ordeal and cruel death. Then why should we think that we should be spared from such experiences. We have no right to the love which Jesus so well merited. As Christians, on the other hand, we have covenanted to follow Christ, to walk in His steps and have yielded ourselves in consecration to God, that His will should be our will. "We have taken up our cross to follow Christ. We shall be tested, we must be eroded, and if we fully trust in God as our Heavenly Father, then we shall know that the fiery trials which are sure to come are designed not to destroy our faith, but to lead us step by step to "trust Him more," and we learn like Cowper that:—

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm.

His purposes will ripen fast,
Unfolding every hour ;
The bud may have a bitter taste
But sweet will be the flower."

So we trust and look forward to the completion of the Divine Plan, when not only the Church shall be glorified with her Lord, but the whole groaning creation shall be delivered from their travailing in pain into the glorious liberty of the children of God (Romans 8:19-22).

CHRISTMAS CONVENTION.

It is a pleasure to announce that the Melbourne Class have made arrangements to hold their Annual Convention gatherings again over the coming Christmas season, and a hearty invitation is extended to all friends who may be able to attend at that time for worship, praise and fellowship before the Lord.

The meetings will be held, D.V., on Sunday, Monday and Tuesday, December 24th, 25th and 26th, afternoon and evening, at Molesworth Chambers, 450 Little Collins Street, Melbourne, and a helpful and refreshing time is expected with the Lord's blessing over all.

Accommodation can be secured for visiting brethren; programmes will be forwarded and other information supplied on request.

VARIOUS ITEMS.

A suggestion has come forward that our readers may like to obtain extra copies of this year's "People's Paper," either for filing for their own use or passing on to friends who may be helped thereby. Those so desiring may have the twelve copies covering the past year sent to them for 1/3, post paid. Previous years' issues are also on hand and may be procured at the rate of 1/- for each year, or three years' numbers for 2/6, post paid.

Expressions in appreciation of the book, "Divine Plan of the Ages," similar to those appearing in the Correspondence of this issue, are received from time to time, and it has been thought well to make a special offer of this very fine work at this time of the year to all who may desire to use it as a present to their friends or in other ways. This volume in red cloth binding may therefore be obtained during December for the special price of 1/ , post paid to any address; also the same book and one copy of "Some of the Parables" for 1/6, post paid.

A variety of post cards with suitable verses that appeal to the Lord's people are now in stock; also book-marks, and various kinds of wall texts. The cards may be procured mixed, for 1/4 per doz., or 9d. per half-dozen; the bookmarks and wall texts from 3d. upwards.

A request was received recently for copies of the picture in fulfilment of Isaiah 11:6; with which many of our friends will be familiar, and these are now in stock in three sizes for all who may desire them.

The prints are well worth framing; the picture itself being in the following sizes:-5 x 3; 7 x 41; and 9 x 5i. The prices are 6d., 9d. and 1/- each, posted.

BIBLE STUDY MEETINGS.

The friends of the Adelaide Class extend a hearty invitation to each and all in those parts who may desire to join them in their Bible Studies.

The meetings are quite unsectarian, and are held each Sunday afternoon and evening, also mid-week, in Liverpool Buildings, Flinders Street, Adelaide.

For further information address the Class Secretary, Mrs. H. H. Bartel, 10 'Forest Avenue East, Clarence Gardens, Adelaide, South Australia.

Correspondence,

Durban, South Africa, 18/9/33.

The Berean Bible Institute.
Dear Brethren in the Lord,

Greetings! Just a line in remitting 5/- as subscription towards a copy of the "People's Paper," which you have been so kindly forwarding me at the request (I believe) of dear Bro. Nicholson. I have long been wanting to send a few shillings, and the Lord knows how we enjoy the pages of this little "Paper." You have been sending me two and sometimes three, copies, and I have been passing the extra copies on to the brethren, who, in turn, have been passing them on to friends.

Our little Class at Durban are very earnest students, and all are looking forward to making their calling sure. The "Peoples Paper" and "Herald" are looked for each month, and I know that in my home their pages are read and re-read. We are at present studying the 1st' Vol. of "Studies in the Scriptures," and are receiving a' great amount of blessing and enlightenment from its pages, more so as we see the times in which we are now living and the trouble in the world. Unemployment is still very great here in South Africa, and many are on relief work, yet there are many thousands unemployed.

Should you see Bro. Nicholson we should be very grateful if you would convey to him our very best love, and hope that he is still pressing along towards the mark of perfection, and still about his Father's business. How we have enjoyed his visits to Durban the great God whom we love and desire to please alone knows, for He alone can read our hearts.

I will now wish you joy in the Lord and His service, and close with Christian love to you all.

Your Brother by His Grace, G.W.

South Australia, 11/11/33.
The Berean Biblical Institute.

Dear Friends,

Greetings in the Master's name. I am pleased to have the opportunity of writing. I would like you to send some literature to New Zealand for me. I have a young friend there, and both he and his wife have recently accepted Jesus and are starting out in a new life. Naturally I am delighted, and realising what a help you have been to me, I thought that they couldn't do better than become interested in the "Bereans." I do appreciate your "Paper," and there is no doubt life is very different under the standard of the Cross.

Things are very complex to-day; the stage seems set for a remarkable manifestation of interesting events. However, these things and the secrets thereof belong to God. The Man from Calvary has given us our instructions; I know I fall short a long way, but the narrow way is not easy.

Well, brethren, I must close. Again thanking you for what you are doing for me and hundreds of others. Your Brother in Christ,

R.V.W.

P.S.—I will enclose . Use your own discretion on what to send. I would suggest “Some of the Parables.”

Victoria, 19/11/33.

Dear Brother,—

The little parcel of tracts for distribution came to hand alright, also your kind letter. The tracts are very suitable, touching briefly but clearly on many vital Bible truths in a way calculated to cause the readers to desire more detailed knowledge. I will do my best to place them well. This is forest country with but a small scattered population, and not many of them have the hearing ear, but there are a few who read eagerly and understandingly. These few I help all I can. Some of the tracts I will distribute by post as far as Western Australia and Echuca, to my sisters and to others in different parts of Victoria.

I am enclosing stamps for you to send a copy of “A Voice from Switzerland” to me when they come to hand,

You asked me in your letter if I had read the “Divine Plan of the Ages”; and you will excuse me if I give a very long reply. In my youth I was taught in the Wesley Sunday School till 16 years of age; when a young man I became a member of the S.A., and was a bandmaster there for 16 years. I earnestly sought to be perfect, while some members, according to their testimony, really thought they had attained that desirable experience, so I thought they were better than myself. And when the leaders of meetings would sometimes, as it were, almost hold the people over the mouth of hell and stress its tortures I used to feel almost angry instead of saying amen; for this I also blamed myself. Further, when we were taught that death was an immediate passport to heaven or the region of fire and brimstone, in my mind I would be debating, if so where does the resurrection and day of judgment come in. I was behind the rest again; I could not understand it, but I do now. The point I want to stress is this: there is no man with an honest desire for the unadulterated truth in Christ Jesus, but what God in some way will have it brought clearly to him. The way in my case was this:—I was on a visit to a town, and in a friend’s house on the mantelshelf was a book. I picked it up and was at once intensely interested; it answered all my questions and seemed to be a veritable Bible key. That book was the “Divine Plan of the Ages,” and since then the Bible is to me an intelligible book, and God has an exalted place in my heart and mind.

I have read “Foregleams”; it is very good, and I intend to get you to post one to an address for me; what is the price with postage ? I hope I have not wearied you.

Victoria,

19/11/33. Berean Biblical Institute.

Dear Sir,

Many thanks for the loan of book, “Divine Plan of the Ages.” It certainly is a book well worth reading, and does all you claim for it. Before reading this book I had just read “The Martyrdom of Man,” by W. Read. It is only by reading such books and comparing them that the truth is driven home to one.

I have not been of a deeply religious mind for a number of years, having come to the conclusion that religion draws but the Church repels. I am sorry to say that the majority of our present-day ministers do not preach the Word as it should be. For the falling off of church-goers they are themselves to blame. Money and the greed for a higher promotion is overcoming their higher ideals. How often to-day do we see (especially in small country towns) ministers surrounded with all the luxuries of the present day, whilst the average member of the congregation cannot afford to give what they put in the collecting box? I think that the race is becoming as warped in mind as it is in body.

Wishing you every success in the future,

I am, yours truly, R.J.

Wisdom from Above

Wisdom is the principal thing.” “With all thy getting get understanding,” says wrote the wise man, Solomon, and so we all agree: wisdom is necessary at the very beginning of any matter that would result favorably. Wisdom is craved by the whole world of mankind, and the majority, even while going in divers directions, would claim to be seeking, to walk in wisdom’s ways. How important, then, that we discriminate as between the true wisdom and that which it is frequently misnamed wisdom, which is really folly !

One of the first lessons of life to be learned is, that our own judgments are unsafe, and even those who are least unbalanced by the fall are liable to make the mistake of seeking wisdom in a wrong direction—leaning to their own understanding (Prov. 3:5.) Those, therefore, who would take the wisest course should promptly admit their own unwisdom and seek for divine direction, divine wisdom. “If any of you lack wisdom, let him ask of God who giveth to all liberally and upbraideth not” (James 1:5).

But alas, how few are disposed to accept the wisdom that cometh from above ! The majority have so large a degree of selfishness that they seem, indeed, to make miserable failures out of the best opportunities of their lives, before they realise that they lack wisdom and need guidance by the great Teacher. Hence, as the Lord declares, only the humble, only the “poor in spirit,” are in the way that leads to eternal life and the kingdom—because only these will seek for and obey the heavenly wisdom from the great Counsellor. This class alone is in the condition to be taught of God: and concerning all who shall attain to the fulness of divine favor it is written, “They shall all be taught of God.”

For the humble, then, God has provided true wisdom in Christ. His words, no less than His example, show us that we are sinners and that “no man cometh unto the Father” except by Him. He tells us of the Father’s pity, and of the redemption provided through His own blood, and of our privilege to accept of divine grace unto full forgiveness and reconciliation, and of our need of the heavenly wisdom for every step of the journey, if we would walk the narrow way, which leads to the glory of the kingdom and life everlasting; and all who accept this “call” accept the great Advocate’s instruction and guidance, as the very essence of divine wisdom. With varying degrees of promptness and after varying degrees of wandering from this good Shepherd, and being sought and found by Him, the faithful eventually reach the position where they put no confidence in themselves and their own wisdom, but all confidence in the wisdom of Him whom God hath appointed to be our wisdom—“who of God is made unto us wisdom.” When this degree of progress has been attained, a measure of rest and contentment takes possession of the true sheep, which permits them to look up to God with confidence in every matter and at every time—especially in seasons of distress and grief and trial. They learn not to trust to their own wisdom any longer; but to trust implicitly to the wisdom and goodness of the great Shepherd.

But not for a considerable time is such a development of confidence in the Lord’s wisdom attained: meantime they have many battles and contentions against the wiles of Satan, who would tempt them to use their own wisdom, or the wisdom of other men, and to doubt the results of following the divine wisdom and its programme. On every hand, the flesh, assisted by the devil, offers inducements and seductions to follow its way and to cease to follow in the Lord’s way. In business affairs, in church affairs, in home and family affairs, the temptation is continually advanced that we should choose our own way, follow our own preferences and thereby reap larger and better results. It is only after considerable experience, and frequently after many failures, that the “pilgrim” for the heavenly country learns to trust no wisdom but that which cometh down from above and is in accordance with the Divine Word. Describing the attitude of the true children of God, abiding in Christ as branches in the vine, the Apostle says:—“He hath abounded toward us in all wisdom and prudence; having made known unto us the mysteries of His will” (Eph. 1:8).

“We also pray for you and desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God” (Col. 1:9, 10).

Let your hearts be “knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father and of Christ; in whom are hid all the treasures of wisdom and knowledge” (Col. 2:2, 3).

Notwithstanding the fact that those who accept Christ are the “meek,” “the poor in spirit,” and lower than the average standard along the lines of worldly wisdom and power and wealth, yet, nevertheless, the acceptance by these of Christ as their wisdom makes them really wiser than others ;—not only in respect of the greater riches which they are laying up in heaven, but also wiser in respect of the most ordinary affairs of this present life. This is not because they miraculously receive new brains or a better and more orderly arrangement of the brains they have, but because

submitting their judgments on every subject to the will of the Lord, and walking according to His directions in every matter and in every particular, they have His wisdom, His spirit, to guide them. Hence, although their own minds are imperfect and unbalanced as much or more than the average of the race, the Apostle is able to say of such, “God hath given us the spirit of a sound mind” (2 Tim. 1:7).

The spirit of a sound mind enables its possessors to view things more correctly than they would be able to view them of themselves; for instance, it cautions us not to think of ourselves more highly than we ought to think, but according to the measure of the Lord’s spirit possessed. Yet while cautioning us to be very humble, it guards us against being fearful, men-pleasers, flatterers. While constraining us to be peace-lovers and peace-makers, and kind, and forgiving, and generous, without maliciousness or vindictiveness, it nevertheless cautions us to ‘be firm respecting principles of righteousness and truth. We may and should gladly yield our own preferences to those of others, for the sake of serving others or doing them good, yet we must never do so at the expense of the truth and principle. We 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 have been the difficulty with some of God’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 Israelites 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, nor to compromise respecting the truth—the foundation doctrines of ‘Christian faith and hope, and the truths of this harvest period of the Age. We are to do our duty in harmony with His law as kindly, as gently, as wisely as possible, and leave all the results to Him—the Almighty. Whatever others may do, how-ever, 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).

In the family, love is to be the rule, blended with mercy and justice, kindness and generosity; nevertheless, the rod is not to ‘be spared if its use be necessary to the proper training of the child. And the Christian father is not only to be “kind and gentle toward all,” but is to “rule his own family well, having his own children in proper subjection.” Thus, we might multiply the various counsels of the heavenly wisdom, as it enters into the lives of those who are fully devoted to the Lord and gives them wisdom and grace for the affairs of life far beyond any that they would have had without it.

After exhorting us that “If any of you lack wisdom, let him ask of God,” the Apostle James (1:5) says, “Who among you is a wise man and endued with knowledge? Let him show out of a good conversation his works with meekness of wisdom. But if ye have strife in your hearts, glory not (to think yourselves led of the Lord and guided by His true wisdom), and lie not against the truth. This wisdom (which in selfishness seeks its own gratification and advancement, envying others and striving selfishly for its own advancement) descendeth not from above but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work; but, the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy. And the fruit of righteousness is sown in peace of them that make for peace” (James 3:13-18).

Let us remember well this analysis of the wisdom that comes from above.

First, it is pure, guileless, sincere, honorable, open above board: it cometh to the light, loveth the light, it is not of the darkness, nor of sin, it is utterly opposed to secret whisperings, back bitings and all slanderous and underhanded works and ways. It takes the word at His word, receiving the pure word of wisdom into a good and holiest heart. It is honest: it does not deceive itself into believing that self-will is the Lord’s will.

Secondly, it is peaceable: that is to say, so far as is possible and consistent with honesty and purity it is peaceable.

It loves and desires peace, harmony, unity; but since peace is not first, but purity first, therefore it can only be fully at peace and fully in harmony with that which is pure and honest and good.

Thirdly-, it is gentle—it is not rude, coarse, rough, and has no sympathy with such a spirit and such methods. It is not only of God, but God-like. Nevertheless, its gentleness follows its purity and ‘peaceableness: those who receive this wisdom are not first or primarily gentle, and therefore peaceable and pure, but they are primarily pure, sanctified with the truth, and therefore are peaceable, and therefore are gentle, and therefore, are easy to be entreated. But they can only be easily entreated in harmony with purity, peace and gentleness: they cannot be easily entreated to assist in any evil working of bearing false witness or scandalmongers, or slandering, „or evil-speaking, nor into any of the works of the flesh and the devil.

Fourthly, it is full of mercy and good fruits: it rejoices in mercy, because that is a part of its very self; mercy and all the good fruits of the spirit of the Lord are sure to proceed from the heart in which rules the spirit of love, honesty, purity, peaceableness and gentleness. But this mercy, while taking hold upon the ignorant and the unintentional evildoers with sympathy and help, cannot have the slightest sympathy or affiliation with willful wrong-doers, because the spirit of wisdom is not first mercy, but first purity; hence, the mercy of the spirit of wisdom can only exercise itself upon the unintentional wrong-doers, or the ignorant wrong-doers.

Fifth, without partiality (which would signify injustice): the purity and peace, gentleness, mercy and good fruits of the spirit of wisdom, lead us to lie no respecters of persons except as character shall demonstrate real value: the outward features, the natural man, the color of his skin, etc., 'are ignored by the spirit of the Lord, the spirit of wisdom that cometh from above. It is impartial and loves that which is pure, good, peace-able, gentle, true, wherever found and under whatever circumstances it exhibits itself.

Sixth, it is without hypocrisy. This heavenly wisdom is so pure, so peaceable, so gentle, and so merciful toward all that are worthy of consideration or notice, that there is no necessity for hypocrisy where it controls. And it is bound to be out of harmony, out of sympathy and out of fellowship with all that is sinful; and in fellow-ship and in sympathy with all that is pure or that is making for purity and peace and gentleness—so that it has no room for hypocrisy.

Let us, dear brethren, as children of God, more and more fully accept Christ as our wisdom, for all of the affairs of

life—little as well as great, temporal as well as spiritual. Let us seek to be More and more filled with the spirit of true wisdom, that cometh from above, whose ultimate teaching is holiness to the Lord.

Missions Without the Cross

“Where can the motive for foreign missions be found, and how can energy for it be expected to well up and overflow,” asks Toyohiko Kagawa in an article on the “Rethinking Missions” report in “The Christian Century” (Chicago), “except as proceeding from a sense of absolute commission from God,? There would have been no need for Christ to be crucified merely to propagate humanism!”

“There are, indeed, many religions in the Orient; but is there any that clearly teaches that God loves humanity with the love of the Cross? Buddhism propounds abstract principles, but it failed to wipe away my tears. To this day Buddhism compromises With the system of public prostitution in Japan. Shintoism and militarism, and Brahmanism and superstition, are closely associated. I do not wish to attack other re-ligions, but it is useless to be too lenient with them. Man will not be saved thus.”—’Christian World.”

It is, indeed, good to have such a sound note of warning coming from Mr. Kagawa. He recently visited America and was rather scornfully referred to as though the Ministry of the West disdained to learn from an Asiatic, but while the majority of professing Christian ministers, to-day, are losing faith in the Bible as the inspired Word of God, and, in the necessity of the Cross of Christ for the salvation of the world, Mr. Kagawa seems to be on the only sure foundation. “God commendeth His love toward us in that while we were yet sinners. Christ died for us” (Rom. 5:8).

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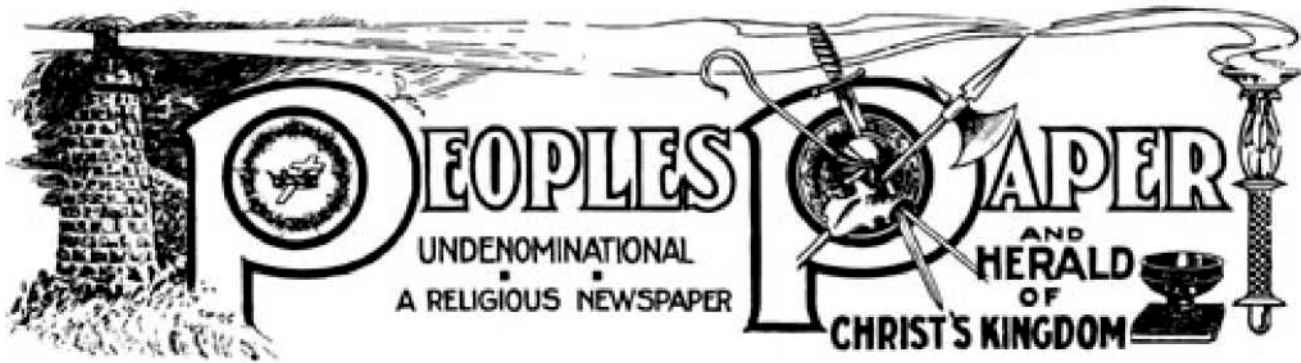
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Pressing Towards The Mark.

“Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.--”Phil. 3: 13, 14.

IN the epistle to the Philippians, St. Paul expresses his full appreciation of his opportunity to gain a prize, something worthy of laying hold upon, of grasping fully, of getting possession of. What was that - for which the great Apostle was striving and which he had not yet attained? He spoke of this thing as a prize, which he was pressing along to win.

We may view “the mark for the prize of the high calling” from two standpoints, both of which are correct. From one standpoint, this mark is that of heart-likeness to God’s dear Son, of perfection of intention, of love for righteousness, for God, for the brethren of Christ, and for the world, even our enemies. This degree of character-development should be attained as early as possible in our Christain experience, and should be such that, were we to die at any time after its attainment, God would count us worthy of a share in the First Resurrection.

From the other, standpoint, this “mark for the prize of the high calling” is that of crystallisation of character in the likeness of our Lord. After having attained a heart-likeness to Christ, we must hold it fast, and see that in all the testings which the Lord permits to come upon us, we are counted by Him as overcomers, not in our own strength, hut in that of our Redeemer. This mark of crystallised character is not attained so early in our Christain experience as is the mark of character-development. But by fighting the good fight until the end of our course, we crystallise our characters in love for the principles of righteousness, for God, for the brethren and even for our enemies. If thus faithful, we shall win the prize of glory, honour and immortality.

There is no reason to think that our consecration is the mark; for our testing, our proving, comes after our consecration, and not before it. No one would be at the mark merely because he is consecrated, but because he had endured the testing, thus proving that his consecration was from the heart and that he was sincere in the devotion of his every power to the service of God. We cannot suppose that the mark is reached the next moment after consecration. Some degree of character-development must be possessed; there must be some mark of character, in order that God may count that person worthy of everlasting life.

God’s standard of character is perfection, which must be manifested by loyalty and obedience under whatever tests He permits to come to individuals upon any plane of life. No one will get the prize of everlasting ‘life unless he successfully passes those tests. We realise that the Church has been under trial throughout the ‘Gospel Age, as to her worthiness to obtain “glory, honour and immortality”—Joint-heirship with her Lord. Rom. 8:17.

From the Scriptures, we learn that throughout the Messianic Age the world will be tried by The Christ, and that even after passing that test they will not receive the reward of everlasting life until God shall have proved them at the end of Christ’s reign by loosing Satan ‘for a “little season” (1 Cor. 15:24; Rev. 20:7-10.) The fact that the world is thus to be tried by both The Christ and God confirms the thought that God has a standard, or mark of character to be attained by ‘all those who are loyal and obedient to Him—on any plane of existence.

While this mark of character to be attained by the world during Messiah’s reign is not the one to which St. Paul refers in this epistle, nevertheless there is such a character-mark to be reached by mankind. Those who then attain the mark

will have everlasting life on the human plane. But those who attain the mark to which the Apostle refers will be given eternal life on the divine plane.

The Mark of Character-Crystallisation.

The Apostle was a noble example of one who had reached the mark. So far as we know, he was ready to die at any time; hence it was not this mark of character-development to which he had not attained. He had not yet attained to the prize itself, and could not do so until his change should come. He was constantly pressing along, trusting that God would give him all the things that are in reservation for “them that love Him.” (1 Cor. 2:9) We could not think the Apostle to mean that he would reach this mark of character-development just at the moment before death. This would be an absurdity of thought.

Our Lord Jesus was at the mark of perfect character at the time of His consecration; and He maintained Himself at the mark. As a sacrifice He would have been acceptable at any time. It was His part to consecrate His life and not to hold it back. It was the Father’s part so to arrange matters that the Jews might not take our Lord until the Father’s hour for Him had come. In everything that He did He submitted Himself to the Father’s will. Our Lord spoke of His “cup” as the one which the Father had prepared for Him.—John 18: 11.

If our Lord had determined for Himself the time and the manner of His death, then He was pouring the cup. If the Jews had determined these points, then they were pouring the cup. But neither our Lord nor the Jews did so, for both time and manner were foretold by the Prophets. Our Lord took the cup and accepted it as the Father’s providence for Him. If the Father’s providence had led to His death a year sooner or two years sooner, if the Father’s will had been expressed in our Lord’s crucifixion at an earlier time, even then it would have been well with Him. But He “learned obedience by the things which He suffered.”—Heb. 5: 8; 2: 10.

At Jordan, our Lord was shown to be perfect and to have made a perfect consecration, both by the descent of the holy Spirit and by the voice of Jehovah. (Matt. 3: 16, 17.) He had also a perfect body—though it was earthly—in which the New Creature operated. But His obedience must be tested—His loyalty even unto death. Whatever the degree of testing to which our Lord might have been subjected, it was just the right amount, according to the Father’s wisdom. Our Lord would have been just as much an overcomer had He died at any time after His consecration. But if He had died sooner than He did, it would merely have proved that the Father did not require as much evidence of our Lord’s faithfulness and loyalty as He did require.

Our Lord an Overcomer at Consecration.

Here some one may ask, “Is it proper to say that our Lord was an overcomer as a New Creature at the time when He made His consecration?”

Our answer is, Yes. An overcomer is a victor. The word does not imply that a man has completed the victory, however; for we sometimes say, He will lead them from victory to victory. So with our Lord. He con-

Hinted faithful as an overcomer down until death; but He was not counted as an overcomer until death, ‘Between the Father and our Lord as a human being there was no Mediator, and as a New Creature there was neither Robe to cover nor Advocate to represent in case of any deviation from, the will of God; and the slightest deflection therefrom would have meant the Second Death.

The Scriptures give us two pictures of our Lord as an overcomer at His consecration, where He gained the first great victory over His flesh. The first of these pictures (Lev. 16: 11), the killing of the bullock on the Day of Atonement, represents the death of our Lord’s humanity at the moment when He consecrated Himself at Jordan. There He gained a victory and continued victorious until the end of His course.

The second picture is found in Rev. 5: 2-7. Here our Lord is represented by a newly slain lamb. He was not this newly slain lamb at His death when He had finished His course, but at His consecration, when He began His course. The proclamation which the Revelator heard was, “Who is worthy to open the Book, and to loose the seals thereof ?” We read that John wept much. “And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the Book and to loose the seven seals thereof And lie came and took the Book out of the right hand of Him that sat upon the Throne.” Our Lord alone was worthy of the honour of receiving the Divine Plan into His care. We also read that John looked and saw the newly slain Lamb open the Book.—2 Rev. 6.

After our Lord had entered upon His consecration He was the newly slain Lamb. Then the Father gave into His hand the scroll of the great Divine Plan of the Ages—the scroll written on both inside and outside. The outside He was

already able to read. But the inside, which contained information on spiritual things, remained sealed.

As soon as our Lord came up out of the water after His baptism, He was begotten of the holy spirit and began to understand spiritual things. "The heavens (higher things) were opened unto Him." The time when He began to be considered the slain Lamb, the time when the scroll was delivered to Him, was the time of His consecration.

Submission the First Requisite—Patient Endurance the Second.

A good illustration of the process of character-development and crystallisation is afforded by the work of a potter. First, he must select the right kind of clay, for some clays would produce very coarse ware, others would crack or warp in the drying, and still others would not stand the intense heat. Having selected the proper clay, the potter subjects it to very many processes of grinding, mixing and wetting until it comes from the mill a soft, plastic mass of the consistency of tough dough, ready for the potter's use. Then comes the moulding into the article desired. The dish is formed, or shaped, with care and dried. Next it is placed in the kiln and fired with an intense heat for two or three days and nights.

Then it requires a long time to cool before it can be removed' from the kiln. But even then it is only a porous, leaky vessel, altogether unfit for use until it has been dipped into a liquid glaze, or slip, which it readily absorbs.

Again it is subjected to the heat of the glaze kiln, which not only melts the glaze, but converts it into a perfectly transparent glaze all over the surface, making the article beautifully smooth and comely. But if the vessel is of very choice porcelain, to be made still more attractive to the eye by decorations, the ornamentation and gilding must be done at this stage, and the vessel must again be placed in the kiln for the third firing. Some vessels, which have stood all the other tests, fail at this point and are cast into the waste heap. But if the vessel passes successfully the last test, it is ready for the service for which it was designed.

So in our Lord's case. Not only was He perfect as a man, but His own will was in complete subjection to the Father's will. When trials came, there was no swerving, no twisting, no 'bending. He was of the proper material. His

heart (applying this word to the mind), was of the proper character. So must it be with us. Those who will be accepted and found worthy of the great reward will be of His character-likeness in this respect; they will 'be loyal to God's will. Not only will they endeavour both to ascertain and to do the Father's will, but they will be in heart submission to that will in every degree. The "cup" they will be required to drink is the same that our Lord drank—and "all of it!"

To follow in His steps, we must first reach this mark of character-development ; and having done all, we must stand there. It is well to repeat the thought that it will not do for us to think that one reaches the mark of proper character-development just at the moment of death. Character should be attained as soon as possible. But having reached this character-development called the "mark," it is for us to stand faithful, and not be thrust away from it 'by the opposition of the world, the flesh and the Devil. All such opposition must be endured before we can win the prize. Some of the noblest characters, who have been in an acceptable condition, and used of the Lord, did not get to the mark until they had passed through certain severe experiences.

"We Have they Mind of Christ."

The thought of the Apostle seems to be: Here is a certain line of conduct and character-development which God has marked out ; and it is the same for all who are in the race. The life of Christ is the rule. if we would attain the mark, obtain the prize, we must follow this line, or rule, or mark.

The Apostle Paul had but one mind or will. "This one thing I do," he said. He was not a double-minded man, at one time thinking he would like to serve the Lord, at another time himself, and then again the Adversary, etc. He had accepted the Divine proposition to give all his talents to the service of the Lord. He had before his mind the great promise that God had made. For him there was but one thing in life.

The Scriptures tell us that during the Gospel Age God has sent out a special call, or invitation, and" that those who have accepted that call have "exceeding great and precious promises" of wonderful things to look forward to. All who accept the call should practically forget all the trifling things of life in order to attain these promises. There is but one, way to win the prize—'by manifesting to God faithfulness, 'obedience and loyalty. Character, not talent, makes us acceptable. God could give any one intellectual powers as good as ours or better. He will not grant any one a place in the Kingdom on account of physical strength or endurance. He will not admit any one to the Kingdom because of worldly prosperity or honour of men, or because of riches.

Conditions Required in the Race.

What' then is God seeking? To what has He called us? The Apostle Peter says that God has "called us to glory and virtue." (2 Peter 1: 3.) Certain conditions God requires of those who will run in the race. He requires that none be proud, but that they possess humility. And 'He will have no one in the Kingdom of His Elect who is weak, vacillating, so far as his mind is concerned. He may not have a strong intellect; but he must manifest to God that he has a strong will and firm determination, and that he has cut off everything in life in order to win the prize. He must also demonstrate his loyalty to God. He must not merely seek glory, but he must recognise and appreciate his responsibilities to God.

Loyalty is one of the great tests of character—loyalty to God,, to His Word, loyalty to principle. Whatever follows, the Christian must be submissive to God, trustful and faithful. To such alone could we expect God to give the great blessings promised to overcomers. Hence we see that the Apostle was quite right in giving up all that he might serve God, that he might please the Father, and thus attain to this glorious reward of joint-heirship with His Son.

Finally, it is important that we should keep in mind the fact that since true love on our part will manifest itself in obedience, then disobedience is an evidence of a loss of love, as viewed from the Lord's standpoint, a deflection from loyalty, a failure to endure the tests. We must agree that the Lord's standpoint of judgment is a reasonable one. Should one ask: How would it be if we should disobey through ignorance? The answer is, that the Lord has made provision against our ignorance; first, He has given us the Word of Truth, "that the man of God may be perfect (perfectly informed), thoroughly furnished unto all good works"; and second, He has promised to supply such helps to the spirit of holiness and the understanding of His Word, as will enable us to do what is pleasing in His sight.—2 Tim. 3: 17; John 16: 13, 14.

Love is the crown of all graces, "the fulfilling of the.' Law." Without a fervent, glowing love, it will be impossible to render obedience or to stand the tests for development and crystallisation of character arranged for by Divine Love. Our Lord tells us that He was beloved of the Father; and the Father Himself declared, "This is My beloved Son." We can readily see why our Lord Jesus was greatly beloved, for He expressed and fully manifested the Father's love.

But it astounds us to know that this same love is exercised by the Father toward us! "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" "The Father Himself loveth you !"—1 John 3: 1; John 16:27.

Loving- Obedience Brings Joy and Peace.

Let us, dear brethren, be more than ever careful respecting the Word of the Lord; let us not by negligence give evidence of a decay of love. Our Lord points out that His continuance in the Father's love, as the well-beloved Son, with all which this implies, was because of His--obedience to the Father's will; and that following the same-line, He must require that we should be obedient to Him if we would abide in His love and share His Throne and glory.—John 15: 10.

Our Lord's instructions and commandments are not intended to terrify us, nor to deprive us of happiness. On the contrary; "These things have I spoken unto you that My joy may be in you, and that your joy might be filled Trol:" (John 15: 11.) Those who give surest evidence of living nearest the Lord well know that obedience to the Lord's words, together with the privilege thus obtained of abiding in Him and His love, is the greatest joy, a joy which wholly outweighs all the trifling pleasures which the world has to offer. It is the joy and peace which "passeth all understanding," which rules in the heart, and which brings with it the promise, the assurance, "not only of the life which now is, but also of that which is to come."—1 Tim. 4: 8.

Tho' disappointments, keenly felt,
Have traced care on thy brow;
Tho' hopes have perished..that have caused
Thy heart in grief to bow;
Tho' friends have failed thee whom thou loved,
And fees with wicked dart
Have drawn the cruel bow of scorn
To pierce thy. breaking heart.
Be vigilant, be strong, be true,
And, quit thee like a man;
Be, diligent God's will to know—

Submissive to His plan;
Heed not the counselling of men,
E'en- the' in love 'tis given.
(Shortsighted it is apt to be
And. lead thee far from heaven).

But ready, be to follow Christ,
Wherever He may lead;
To voice of stranger hearken not,
But :to His voice give heed.
Though evil or through good report

Undaunted follow on;
Your feet will never find a path
But there your Lord has gone.
And what if men may look askance
And sneer and laugh and scorn ?

You'll never feel a pang of pain,
But that your Lord has borne;
The trials of ' this present life
Are not to be compared
To glory we shall share with Him,
Whose sufferings we have shared. —H.H.

“For I have given you an example, that ye should do as I ‘have done.”—John 13: 15. If, before we say or do anything, we would always consider whether it was agreeable to the pattern of Christ, a multitude of sins would be avoided.

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 ,’either in the correspondence or in the sermons reported.

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

“SONGS IN THE NIGHT.”

WHILE the perplexities and difficulties of recent years are deepening the world over, causing much travail of mind amongst ‘statesmen of all lands, and with mankind in general greatly concerned as to the outcome of this period of gloom, it may be asked how the Lord’s people can at this time truly sing “songs in the night.”

The year just closed has surely witnessed a continuation of the night of weeping. Sickness, sorrow, sighing and dying continue, but those who have been brought to know the Lord and His plan of salvation realise that these conditions, under the reign of “the prince of this world,” exist only for a limited time—until the glorious morning of Messiah’s Kingdom—and so they have great cause to rejoice that while, “Weeping may endure for the night, joy cometh in the morning.” (Psa. 30:5.) How glad we are that we have learned from God’s Word that, then, the glorious change will come to earth! St. Paul confirms this truth when he declares, “The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God.” (Rom. 8: 22.)

At present these sons of God are comparatively little known or recognised amongst men; frequently they are considered “peculiar people,” because of their zeal for righteousness and truth and for God. “Beloved, now are we the sons of God; and it doth not yet appear what we shall be, ‘but we know that when He shall appear we shall ‘be like Him, for we shall see Him as He is.” Soon the Lord will establish His kingdom under the whole heaven. Soon the Church class, the saintly, “the elect,” will be glorified, and then the time will come for the blessing of the non-elect—for their restitution to human perfection and to a world-wide Paradise which Messiah’s kingdom and power will produce. “He must reign until He hath put all enemies under His feet; the last enemy that shall be destroyed is death.” Death will be destroyed; sheol, hades, the grave, will be destroyed, by the resurrection of the dead therefrom—“Every one in his own order.”

“Songs in the Night He Giveth.”

While the whole creation groans under its load of sin and sorrow, the saintly few may sing, may rejoice, even in the midst of all the sorrows of life, and even though they share the results of sin as fully or even more fully than do others. The secret of their joy is two-fold: (1) They have experienced reconciliation to God. (2)

They have submitted their wills to His will. They obtained this new relationship by the way of faith in the Redeemer—faith in His blood of Atonement. They entered by the “strait gate” and “narrow way” of consecration to God—surrendering their own wills and covenanting to do the Divine will to the best of their ability.

This submission of the will to God and the realisation that all their life’s affairs are in God’s keeping and under His supervision gives rest to the heart. They have a rest and peace in this surrendered condition which they never knew when they sought to gratify self-will and ignored the right of their Creator to the homage of their hearts and the obedience of their lives.

Similarly, these have joy and peace and songs of thankfulness to God ‘because to them He grants a knowledge of His Divine purposes, and shows them things to come. These see beyond the trials and tribulations of the present time—they see the glories that will follow the present time of suffering. These see that the Church, the saintly few from all denominations and of all nationalities, are prospective heirs of God—heirs of glory, honour and immortality and association with: the Redeemer in His glorious Kingdom. This encourages them. They see also the outlines of the Divine Programme for the blessing of all the families of the earth. When they thus perceive that God is interested in their dear ones who are not saints, and interested in the whole human family, very few of whom are saints, it causes them rejoicing. When they perceive that God has arranged that through Christ and the glorified Church all the families of the earth shall be blessed, it makes them “joyful in the house of their pilgrimage”—while pressing on in the narrow way, and fully realising how light are their own afflictions in comparison with the “far more exceeding and eternal weight of glory.”

VARIOUS ITEMS. BIBLE STUDY MEETINGS.

The friends of the Adelaide Class extend a hearty invitation to each and all in those parts who may desire to join them in their Bible Studies.

The meetings are quite unsectarian, and are held each Sunday afternoon and evening, also mid-week, in Liverpool Buildings, Flinders Street, Adelaide.

For further information address the Class Secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, South Australia.

A suggestion has come forward that our readers may like to obtain extra copies of this year's "People's Paper," either for filing for their own use or passing on to friends who may be helped thereby. Those so desiring may have the twelve copies covering the past year sent to them for 1/3, post paid. Previous years' issues are also on hand and may be procured at the rate of 1/- for each year, or three years' numbers for 2/6, post paid.

A variety of post cards with suitable verses that appeal to the Lord's people are now in stock; also bookmarks, and various kinds of wall texts. The cards may be procured mixed, for 1/4 per doz., or 9d. per half- dozen; the bookmarks and wall texts from 3d. upwards.

A request was received recently for copies of the picture in fulfilment of Isaiah 11: 6; with which many of our friends will be familiar, and these are now in stock in three sizes for all who may desire them.

The prints are well worth framing; the picture itself being in the following sizes:-5 x 3; 7 x 41; ari (1 9 x 5.k The prices are 6d., 9d. and 1/- each, posted.

Correspondence.

New South Wales, 26/11/33.

Dear Brother,—

I noticed in the last “P.P.” that “A Voice from Switzerland” was to arrive soon. As I would like to receive a copy of this I am enclosing , out of which you can take payment for this work, and the rest can go to the Tract Fund.

The extracts from the “V.F S.” you published seem profitable reading, and as prophecy is being fulfilled before our eyes so rapidly, it behoves us to take full advantage of our opportunities, for it has been promised that “Ye shall not be in darkness, etc.”

The “P.P.” is still a source of comfort to me, and I’m sure to many others of the isolated. “The Gospel of Hope” message is very helpful, and reminds one of the great joy we should ever be telling to others—the joy of sins forgiven—and leave the wiping of all tears away to God Himself, who is so able to accomplish this great work in its due time. The Gospel is indeed good news unto all people.

Hoping that your class is enjoying real Christian fellowship, and rearresting your united prayers.

I remain, your Brother in Christ,
FA.

Tasmania,
Nov. 28th, 1933. Dear Brother,

Loving Christian greetings in our dear Saviour’s name. I trust our God is still blessing you richly in your “labour of love.” Isn’t it encouraging, dear Brother, for we who are watching, to see the signs of the approaching end of the age and to know that we can “lift up our heads, for our redemption draweth nigh?”

How much we need to keep our eyes upon Jesus in these troublous times through which the last members of His Body must pass. The dear Lord has been near Brother and myself in spite of our being away so much from fellowship with the little class. We hope,

D.V., to meet there next Sunday with Bro. It is not until one gets right away from others who are in the truth and consecrated to Him, that one realises what a great help the little class meetings are.

Will you please send me the two Books of Studies in the Scriptures; namely, “Thy Kingdom Come” and “The New Creation.” I hope to get one of the books, “A Voice from Switzerland,” from Bro. as soon as he gets

them. The messages in “Peoples Paper” from time to time are helpful and encouraging.

Now, dear Brother, I must draw this letter to a close, hoping you and yours and the members of your little Class are well and still holding firmly to the glorious truths of the Bible. I am your Brother by His grace and with much Christian love,

MR N.

I would be true, for there are those who trust me,
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;
I would be friend of all—the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would. look up (to God) and laugh and love and lift.

Prepare Ye for the Kingdom

JOHN THE BAPTIST was the last of the Prophets and Jesus declared that none of them was his superior—"There bath not arisen a greater Prophet than John the Baptist—and yet I say unto you that the least in the Kingdom of Heaven is greater than he." (Matt. 11: 11:) Every member of the Kingdom of Heaven class must be higher than John because begotten of the holy Spirit. They are reckoned as members_ of the House of Sons, while the Prophets belong to the preceding House of Servants : "Moses verily was faithful in all his House as a servant, but Christ as a Son over His own House, whose House are we."—Heb. 3: 5, 6: John 1:13.

God proposed. from 'before the foundation of the world that He would redeem man and that He would establish His Kingdom for their restoration from sin and death conditions.- The Redeemer of the world was to be the King by whose reign of a thousand years the work of Satan:, would be undone; the-head of the Serpent would be' crushed- and humanity would be uplifted out of sin and' death and be brought back to the condition in which Adam was at first—"very good." The obedient would, learn through experience a great lesson, valuable to all eternity ;: the wilful rejectors would be destroyed without hope or remedy. But previously, from amongst the redeemed would 'be selected a little company to be associated with the Redeemer in His great work. These would be called the Kingdom—the Kingdom class —the Royal Family-Sons of God.

_ God promised Abraham, "the friend of God," that this great blessing would come to humanity through his posterity, and indeed all of the saved ones should be known as his posterity in that they would become proselyte members

of Israel. Messiah was promised to be of Abraham's seed also, and it was to be through this Messiah :''that Abraham's natural posterity would be blessed, and "Would be made a channel of blessing to all nations. One thing not explained to Abraham was that Messiah would -have a company of joint-heirs selected from amongst men and, counted the "Body of -Christ," or "The Bride," the Lamb's Wife." ..

Necessarily to the Jew First.

Although God had not mentioned this elect class ,which He purposed should be members of the Messiah, 'or His Bride, nevertheless God determined that the opportunity to become members of this elect, special class 'I should first of all' go to Abraham's natural seed. For the three and a half years of Jesus' ministry and for "a ' further three and a half years after His death the privilege_of becoming His Bride and joint-heir was limited to Israel after the flesh.

Latex it was sent on equal terms also to the Gentiles. Saint Paul tells us that it was necessary that the -Gospel Message should go first to the Jews because this was the Divine arrangement. But he adds, "Israel bath not Obtained that which he seeketh for (the best of God's gifts, the privilege of becoming members of the spiritual Israel), but the election bath obtained it and the rest were blinded." (Rom. 11: 7.) The blindness' 'is not to be forever, but merely until the completion of the elect, spiritual class—then the blindness is to pass away and Israel is to be saved or recovered to the Divine favour lost eighteen centuries ago. (See Romans 11: 25-33.)

Meantime the dealing with natural Israel proceeded just as though Jesus in the flesh were about to- take the Throne; and just as though His disciples in the flesh were to be His Bride; and just as though the Jewish nation would then be exalted and used as the Divine channel ; and just as though the promise would there have fulfilment: "In thy -Seed shall all the families of the earth be blessed."

"My Kingdom, is Not of This World."

It was in harmony with this offer, which God knew would not be accepted by a sufficient number, that- He sent John the Baptist to announce Jesus as though He would be King of the Jews in the flesh and to announce His Kingdom as though it would be immediately established. However, all along God .knew that His Son would be crucified, and that merely a beginning would be then made in the selecting of the elect Church, and that it would require more than eighteen centuries to complete it—and therefore require a tarrying of the Kingdom for more than eighteen centuries, until the Kingdom class should -be ready in God's name and power to take the dominion of the earth—under the whole heavens.

Jesus declared, "My Kingdom is not of this world (Age)," and as He did not establish His Kingdom at His 'first advent, but merely began the work of calling the "elect," so- the work of John the Baptist was merely to the Jew and proportionately only was he the anti-type of Elijah. A larger antitype of Elijah and John as forerunners, we may now see. The faithful members of Jesus in the flesh for eighteen centuries have constituted the antitype of John the Baptist. Their message all the way down these centuries has been to all who hear it, "Repent, for the Kingdom of Heaven is at

hand.” The King whose Kingdom they announce is composed of the glorified Jesus and His glorified Bride, beyond the veil, These soon shall take the Kingdom and reign gloriously as Abraham’s Seed for the blessing of all the ‘families of the earth.

The Church has cried in “the wilderness” in the sense that she has been alienated and separated from the world.

She has called upon all who would hear to prepare for Messiah’s Kingdom. She has told more fully than did John the Baptist of the effect of Messiah’s Kingdom—the levelling up of the valleys (the lifting up of the poor), the straightening out of the crooked things and the smoothing of the rough things, that thus all flesh might see, appreciate, understand, experience the salvation of God. Both John and the Church declare that this salvation is to be brought through Jesus and His glorified Bride in Kingdom power. The point we are making is that while John the Baptist was an antitype of Elijah, and was forerunner or herald of Jesus, so, only more particularly, the Church in the flesh is a higher antitype of Elijah, and still more particularly a herald of the Messianic Kingdom.

“Generation of Vipers.”

In John’s day multitudes desired to be of the Kingdom class, but while still holding on to their gross sins. And so it has been throughout this Age. The only ones who can truly claim to belong to Abraham’s spiritual Seed are such as show their repentance from sin and their loyalty to God by a full consecration to oppose sin and to walk in the footsteps of the Master, even unto death—even an ignominious death, if need be.

John declared that the “ax” was about to be applied to that nation. Pruning would no longer do. Each individual must either bring forth good fruit or be cut down and be cast into the “fire”—the great time of trouble with which the Age ended. The people asked John what they should do following their repentance. His answer was, that those who had a surplus of coats should be ready to give or lend to those who had none, and those who had a sufficiency of food should likewise give to the needy. Thus would they show their repentance from the selfishness and hard-heartedness which evidenced them as sinful—thus would they show a condition of heart necessary to an acceptance of Jesus.

“Art Thou The Messiah?”

When the tax-gatherers came to John repenting they asked, “How shall we conduct our lives?” He answered,

“Extort no more than that to which you are entitled by the Law.” Soldiers also repented and asked John respecting their course: “What shall we do?” He answered, “Do violence to no man; neither exact anything wrongfully; and be content with your wages”—thus will you show that you have repented and that you are seeking to do the Divine will, for such a course will be very different from the one to which you have been -accustomed. But notwithstanding John’s preaching of contentment he was apprehended as a disturber of the peace and beheaded. ‘

The spirit of expectation was in the air and some of the people, wondering at John’s teaching, asked if he were the

Messiah. He promptly replied, “No; my baptism is merely that of water.” Messiah’s baptism will be that Of “the holy Spirit and of fire”; “His fan is in His hand and He will thoroughly purge His threshing floor; He will gather the wheat into His garner, and will burn up the chaff with fire unquenchable.”—Matt. 3: 1 1-1 2.

“Wrath- is Come Upon This People.”

These things which John prophesied of Jesus were partially fulfilled more than eighteen centuries ago, but in another sense they are yet to be fulfilled. They were fulfilled so far as the Jewish nation was concerned. Jesus did baptise some of them with the holy Spirit at Pentecost, and subsequently—all the faithful “Israelites indeed” ; and He did, later on, baptise the unfaithful with fire—a time of trouble. Writing of that trouble St. Paul says, “Wrath is come upon this people to the uttermost; that all things written in the Law and in the Prophets concerning them might be fulfilled.” Jesus did a harvesting work there for the Jewish nation only. He gathered their wheat into the garner of the Gospel Age by begetting them of the holy Spirit at Pentecost and onward, and “burned up” the nation in a time of trouble with which their Age ended, in A.D. 70.

But now for the larger, fulfilment—world-wide. In the end of this Age all the “wheat” class are to be gathered into the heavenly garner by the change of the First Resurrection, and in the time of trouble coming all others than the true Church will be cut off from association with the Church and from all opportunity of membership in it—as “tares” they will be burned—reduced to the level of the rest of humanity. But, thank God! at that time will begin the work of blessing the masses of mankind ; all the families of the earth are to be blest by the glorious, Messianic Kingdom!

“ In Due Time.”

In Thy due time, our heavenly Father, shall be known
Thy gracious plan, which now is hid Except unto Thy saints alone.
O glorious day, when Thine All-wisdom, justice, power and love,
The whole creation shall approve!

In His due time, O blessed Jesus, Thou shalt see
The travail of Thy soul, and shalt Be satisfied eternally;
Thine agony on Calvary, the price that thou didst give,
Shall cause the dead again to live!

In God’s due time, O pilgrim- on the “narrow way,”
Thy painful journey ended, darkest Night shall turn to brightest day;
Thine every trial, then, thine every tear, shall prove a gem
To beautify thy diadem!

In His due time, O weary, groaning, sin-cursed earth,
The Lord will wipe away your tears, And bring the promised “second birth,”
And there shall be no pain, nor any death in that blest day,
When sin and sorrow pass away!

In His due time angelic choirs shall sing again
In grander strain that heavenly message,
“Peace on earth, goodwill toward man!”
And every knee shall bow, and every loving heart confess
The Christ who comes to reign and bless!

—G.W.S.

Making the New Year Beautiful.

A young girl was hanging up a new calendar on New Year’s Day, and as she did so she remarked in a confident voice:
“It is going to be a beautiful year.”

A friend who overheard her remark was curious to know what was passing in her mind, and asked: “How do you know
passing it is going to be a beautiful year? A year is a long time.”

“Well,” she said, “a day isn’t a long time, and I know it is going to be beautiful because I am going to take a day at a
time to make it so. Years are only days, when you get right down to it, and I am going to see that every one of these
three hundred and sixty-five days gets at least one beautiful thing into it.”

We have a New Year given to us, and it can a beautiful year, a year of abundant success, if we live each day at our best
and serve at our highest to help others who are needing our help and comfort.

Blameless and Harmless, Without Rebuke.

TO be blameless is to be devoid of any disposition . to do evil; not controlled by anger, malice, hatred, strife; but, on the contrary, to be disposed to do all the good possible to all with whom we have contact. We should be harmless, not merely so far as God would see, or so far as the brethren would see, but, so far as possible, harmless in the sight of the world, before whom we are to shine.

Blamelessness does not necessarily mean perfection. One might be blameless and yet imperfect on account of natural weaknesses. To be blameless in the sight of God is to live so that He may see one's intentions always to be just, loving, kind. The world will speak evil of us even as they spoke evil of our Lord, and will hate us ; for the darkness always hates the light. If we have the friendship of the world, we are not in accord with God. The Apostle James asks, "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God." (James 4: 4.) But if we are friends of God, the world will seek to do us injury as evil-doers— "as deceivers, and yet true." While not "friends of the world," we must endeavour to be at peace with them, so far as lies in us.

We cannot, however, expect to please everybody. We are to be blameless in the sight of those of mankind who are recognised as having the best judgment amongst the people. Thus it was with our Lord. While the world blamed Him, yet in their private councils they recognised the fact that He was harmless. Pilate, who. put Him to death, was honest enough to state, "What evil hath He done? I find no cause of death in this man" ; "I am innocent of the blood of this just person."—Luke 23: 22 ; Matt. 27: 24.

The thought of the Apostle is that whatever charges may be made against us, our course of conduct before the world should be such that only the perverse of mind will think wrongly of us; that the better minds would think justly and note that the lives of the Lord's people are indeed blameless, not blameworthy.

The disciples were dwelling in the midst of a perverse generation, their own Jewish nation, among whom they were so to conduct themselves that their lives would be a light to their fellowmen. Perverseness implies unwillingness to be guided by the Lord; crookedness seems to apply to their course of life, not always a way of open wickedness, but a crookedness, doing both right and wrong. On the one hand was an evil heart of unbelief ; on the other were forms and ceremonies.

For more than eighteen hundred years these conditions have followed the Lord's people. Everywhere there is a great deal of crookedness and self-will. Many things are done which are known to be contrary to the will of the Lord. Amidst these conditions the Lord's people are to shine as lights; they are to seek to walk in the Lord's ways, that they may "show forth the praises of Him who has called them out of darkness into His marvellous light."

Portrait of -Christ.

APOSTLE AS ARTIST -- A REMARKABLE DISCOVERY ("The Times" Special Service.)

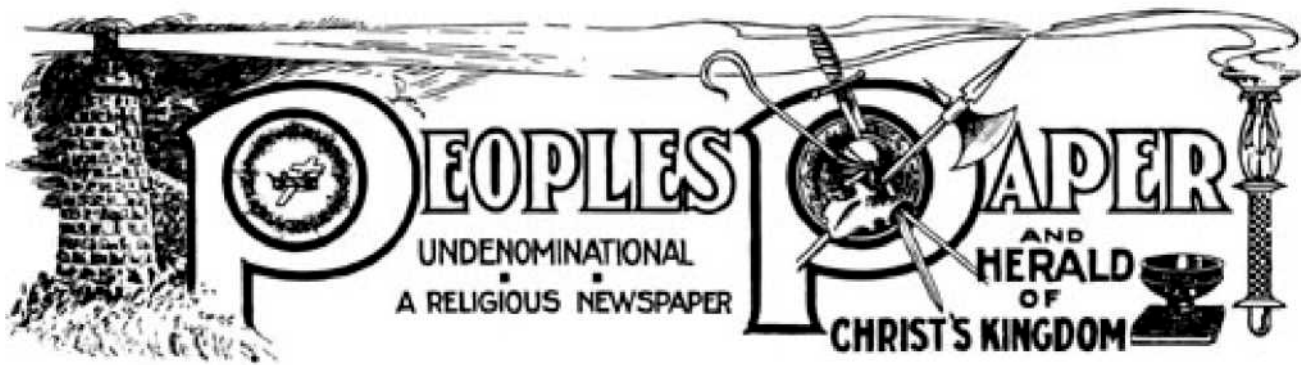
LONDON, Dec. 26.—In an obscure corner of the British Museum has been discovered a copy of a portrait of Christ attributed to the apostle Peter, and other representations of Christ's head from which the traditional likeness of Christ is believed to have been derived. They are unpublished copies of early Christian portraits, the originals of which remain in the catacombs of Rome and elsewhere. The portraits were included in a portfolio deposited in the British Museum about 1873, and were unaccountably overlooked. They belonged to the British artist, Mr. Thomas Heaphy who spent his life searching for and copying early likenesses of Christ. He searched Rome as a boy in quest of a mysterious picture of Jesus which he heard was in St. Peter's. He 'failed to find it, but a cardinal, noticing the boy's disappointment, told him that there was a likeness on the cloth with which Saint Veronica wiped Christ's face. This relic, he said, only the Pope and two high Church dignitaries were permitted to see, but by some means young Heaphy was allowed to copy the portrait. Later he copied the treasures of the catacombs, made friends with numerous prelates, and although a Protestant was shown relics inaccessible to the public. Heaphy found a likeness of Christ in a fresco on the ceiling of a second-century catacomb.

The expression on the representations is an appealing and loving yet anxious face. The face is strong, but lacks the hardness of many of the later portraits. The pictures have not previously been reproduced because of the difficulties of stereotyping -when Heaphy published them. The portrait attributed to St. Peter was, it is believed, drawn from memory. It is in ink, and was done with a stylus, it is said at the request of the daughters of the Senator •Pudens. Now it is the most jealously-guarded relic in Saint Prassede's Church in Rome, and has never been shown to the public.

St. Peter is believed to have stayed with the Senator Pudens during the Neronian persecutions in 67 A.D., when Pudens and his daughters rescued the bodies of Christian martyrs and interred them in a secret church in their father's grounds. The portrait has never left the church, although the church was rebuilt in the ninth century.

In his notes Heaphy reveals that the early Christians covered the faces of the dead with handkerchiefs bearing a drawing of Christ's features. He conjectured that Pudens' daughters, requiring a handkerchief to cover the martyr's face, asked St. Peter to draw likeness of Christ.

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Beware of Deception.

(Convention Address).

“This know also, that in the last days perilous times shall come. Evil men and seducers shall wax worse and worse, deceiving, and being deceived. Having a form of godliness, but denying the power thereof: from such turn away.” -2 Tim.. 3: 1, 13, 5.

HOW many times are we exhorted in the Scriptures to beware of various dispositions of character, to be not deceived, to take heed unto ourselves, to watch and be sober, to examine ourselves, to walk worthy of God and to fight the good fight? What a contract we have before us to do all these things properly; our hands would be so fully occupied that there would be very little time left to reprove others. With what carefulness we need to beware of deceptions in ourselves. The Scriptures reveal that there is grave danger of some of the Lord's people being deceived unless they are very humble minded and able to realise their own deficiencies.

Considering the vast multitude of professed Christians, how few realise to what extent they form their own characters, to what extent their minds, their affections are gardens in which they may plant either thorns and thistles of sin, or the merely moral and practical qualities corresponding to the useful vegetation, or those seeds which produce the fragrant and beautiful flowers and fruit 'which more particularly represent the heavenly and spiritual graces. "Whatsoever a man soweth he shall also reap," whether he sow to the flesh or the spirit.

Whoever, therefore, seeks for the heavenly things, joint-heirship in the kingdom, must plant, or set out in his mind. in his affections, those qualities and graces which the Lord, marks out as essential to the development of characters such as will be "meet for the inherit-alike of the saints in light." Thus the Father throws upon '41 those whom He calls to this "high calling"—chose" who accept the call and make a covenant thereunder—the responsibility of their success or failure in attaining the prize. Through His Word He tells them of their own natural Weaknesses and imperfections and shows them how He has provided full offset or counter-balance for their imperfections 'in the merit and sacrifice of the Redeemer: He shows also what are the fruits and graces of the 'spirit which they 'must possess, in heart at least, if they would be joint-heirs with Christ, Our heavenly Father reveals also in the Redeemer's life as well as in His teachings, the copy which all must follow who would reach the same glorious station. We might look at this matter from the standpoint merely of the responsibility which it throws upon us, and might well feel overawed thereby; rather; however, we should view it from the standpoint of Divine grace and consider what, a blessed privilege has been granted us of being transformed by the ^renewing. of our minds that we may come, more and more .to know and to strive .for the good and acceptable and perfect will of God. In addition to all this, God has set before us the grandest reward imaginable for that which is.. merely our duty. and 'our reasonable service, the doing :of that 'which would bring us the largest measure of joy and peace aside from a future reward. 2. Pet.; 1.: 3, 4.

For all mankind there is a natural attraction, toward earthly things, even though the earthly things are blemished and in many respects distasteful 'to those who love righteousness and hate . evil. Like weeds, earthly affections and desires spring spontaneously from seeds which come we know not whence. The Christian who would keep his heart in the love of , God, must, therefore, not only keep planting good seeds, keep setting his affections on heavenly things, but he must keep rooting out the weeds of. earthly attraction.

Our new .life is not manifest to all; this the Apostle intimates when he says, "Your life is hid with Christ in God." Even the brethren may not be able to appreciate, the progress of the new life, in us, and we ourselves may be perplexed at

times respecting the rapidity and strength of its growth. We may need to look back over months or years perhaps in order to determine unquestionably that it is growing. Our new life represented 'by our endeavours to follow the will of God is thus hidden in Christ.

In harmony with this thought the Apostle in one place declares that neither the world nor the brethren were capable of judging him, that only the Lord who could read the heart and know all the conditions, testings and weaknesses to be striven against, could properly -judge him. He even declares, "Yea, I judge not mine own self." It is no doubt a good thing neither to

- condemn others who claim to be walking conscientiously, or ourselves if we are sincerely striving to do the Lord's will. We need to beware of the deception of the Adversary that we be not discouraged when not measuring up to what we would wish. We must simply press along, doing the best we can to cultivate the heavenly graces, leaving all the results with the Lord. He careth for us, and so long as our hopes and aims and objects of life are centred in the heavenly things and our lives hid with Christ in God we need fear no evil, present or future.

Coming down to a description of the change which. takes place in those who have consecrated themselves wholly to the Lord, the Apostle enumerates certain alterations of disposition which should be attempted, and so far as possible accomplished; namely, the putting away of all the following—anger, wrath, malice, evil-speaking, impurity of language and falsehood in its every form. To mention such correction of life, might, at first thought seem to 'be unnecessary, such evil traits 'being coarse and entirely opposed to every true Christian principle. As we scrutinise the matter, however, we find that the Apostle has really taken into his list nearly all the weaknesses of the flesh which beset those who have become "new creatures in Christ." How many Christian people there are who may become angry? How many there are who have named the name of Christ, but have malicious or at least unkind thoughts respecting others and who harbour them, permitting them at times to influence their conduct. How many are there who indulge in -evil speaking that is slander. This is often done in such a manner as to deceive not only the hearer but the speaker himself as to his real intention in speaking of others discredibly, unkindly. Every Christian should see to it that, henceforth, every word which proceeds from his mouth shall be such as will minister grace to the hearers, such words as will do only good and 'be edifying. How much need there is not only of having good intentions in the heart, but also of expressing them truthfully one to another without deception. The heart must be very pure and full of love, otherwise it would lead to trouble continually. If the unloving and ungenerous hearts imbued with evil surmisings were to express such thoughts it would add immensely to the trouble in the world. The Apostle, therefore, urges first the purifying of the heart and then general candor.

With the thought in mind of the oneness and spiritual development of those who have been accepted into the body of Christ, the Apostle shows the necessity of putting off the evil dispositions of our fallen flesh, and the putting on and cultivating of the various graces of the spirit. These are specified in Col. 3: 12-14:—(1) Compassionate sentiments; a disposition of largeness and generosity of heart toward everybody and everything, toward the saints, toward our neighbors, toward our enemies and toward the brute creation. (2) Humbleness of mind; the reverse of boastfulness, headiness and arrogance. (3) Meekness or gentleness of disposition. (4) Long suffering or patient-endurance with the faults and weaknesses of others. These imply that we should hear with one another's peculiarities of temperament, freely forgiving one another if there be found: cause of offense, learning the meanwhile to correct ourselves as we see our blemishes mirrored in others. And the standard for all this course of conduct is found in the Lord's course toward us.

The Apostle Paul says in Gal. 6: 7, "Be not deceived"; and the question is suggested : Is there danger that some may not know whether they are sowing to the spirit or the flesh? There certainly is a danger of being deceived along this line. The Scriptures indicate that the flesh is very crafty, that the natural mind is deceitful above all things and desperately wicked, and that the new mind needs to be on guard continually lest it fall into a trap of the old nature. If one is living according to the flesh he may expect to reap accordingly. Though others may be deceived, God cannot be mocked 'by any outward service of Him and His truth, while we inwardly live according to the flesh. Whatever seed we plant we must realise that we shall reap the same kind. In all the affairs of our lives we are either building up the old nature that we agreed should 'be destroyed, or faithfully seeing to it that the deeds of the flesh are mortified or killed that we may prosper as new creatures.

How then is the Christian to guard against the deceptions prevailing in this period of darkness? It is for such to put off everything that would 'be displeasing to the Lord, everything that is contrary to the light of the new day; the light, which, though unperceived by the world, is seen and appreciated by' the Lord's people. An important factor in guarding against deception is to walk honestly. As we look about us we find that dishonesty is very prevalent not 'only in the world where we expect a certain amount of misrepresentation, deception and hypocrisy, but even- among professing Christians. Everyone naming the name of Christ should see to it that he is honest in his treatment of all. Honesty is a basis of character, a very valuable foundation for character. Where there is little honesty there is little

character, so we see that this quality embraces the thoughts and intents of , our hearts as well as our words. Many deceive themselves in thinking they are honest when they may be still- a long way from the real mark. How subtle is the depth of deception! How deceiving is the depth' of selfishness ! How many do not really realise how much selfishness is still ingrained in themselves while observing the selfishness of others I It would seem that we need. to be more careful in not deceiving ourselves than in being deceived by others. We are reminded of. the, saying—take care of the minutes and the hours will take care of themselves; take care of the pence and the pounds will take care of themselves. Give attention to those small deceptions in ourselves, then we shall be in a better position to discern 'the deceptions from without.

How careful we need to be in our opinions of others, that we are not deceived by misjudgment and wrong surmisings; how many times we may be deceived in our thoughts though these may not be expressed. The more we have of the spirit of a sound mind the more able we are to' exercise sound judgment; on the other hand if we allow any stubborn, self-opinions to come in, we shall be hindered from discerning the true and correct understanding. How much need there is for a sincerely humble mind in each and all; to fully appreciate the Apostle's words, "When I am weak, then am I strong." Further, we may imagine that we have a humble mind; but have we? Are we sure that we are not here deceived by the inherited trait of lurking pride, which waits for the least opportunity of manifesting itself when there is an unguarded moment. How necessary is the Apostle's injunction, "Be not deceived." These. words are very short in expression, hut very long in meaning. Though we may deceive ourselves and others, we cannot deceive God, for everything is manifest and open before Him. We should truly always endeavour to do to others as we would that they should do to us.

At the first advent of our Lord the principal charge which He made against the religious teachers of His day was that they made great professions of holiness, when, as a matter of fact, they were not holy. Probably our Lord would denounce a great deal of the wisdom of to-day as He did then, but we have not the ability to read the heart, and, therefore, cannot speak as He did. All this is to be left to Him who judges righteously. With respect to the religious teachers of to-day, it would seem that many hold their positions under false pretences, but to give some the benefit of the doubt we would say that they are deceived in thinking they arc doing God service while fighting against His Word.

The Apostle says, "Let us walk honestly." What meaning is contained in these words. Let us take a proper stand for truth. While we should always speak the truth in love, whether it be to our friends or enemies, and should always have consideration for the opinions of others, yet we should take our stand firmly. Some who have high positions are "deceiving and being deceived." There is such a thing, as deceiving one's self by 'repeating a sentiment until one believes it himself—an imaginative force, propelled by the power of Satan to deceive. Let us remember that God has promised to keep and guide the minds of those whose hearts are loyal and true to Him. We must co-operate, however, giving heed unto ourselves—our first responsibility. Then, having a sound footing on which to stand, we shall probably be- able to lend a help to others. None are able to sound forth the right notes upon the trumpet if they' have not taken heed to learn them themselves.

Let us remember the words of Scripture : "A thousand shall fall at thy side," and why? Because they have not made the Lord their habitation, but have been deceived with the theories of man. We should, therefore, conclude that if the Lord is thrusting any out of the light as unworthy of it; if He is' permitting unfaithful ones to be seduced by the great enemy, it is not our mission to follow them into the outer darkness and converse and read their error. We are to remain with the Lord and those who are walking in the light. Neither are we to waste sympathy on those who depart, after. having done our best to help them. We can neither persuade nor pull them out of the fire, we must let them go and should turn and render aid to others more worthy. We would not here refer to slight differences of understanding which should .be patiently dealt with, and explained, or overlooked, as all children in the school of Christ have not attained to the same step or degree of knowledge, but would refer to more radical differences which do not square with' the Word. Let us more and more be of one mind with the Lord; His friends must be our friends; His enemies our enemies. If any affiliate with the Lord's enemies, they shall at least get into a luke-warm condition with Him and His friends, and the Lord will restrain their mouth, that is, He will not speak through them..

As regards self-deception we need to remember that the mind of the flesh will seek to enter into partnership with the new mind, and will be very ready to accept love as the rule of life under certain conditions. The mind of the flesh would prefer to recognise love in words, in profession, in manners only, a form of godliness without the power. Gentle manners such as love would manifest may be exercised by a selfish heart, deceiving itself and seeking to deceive others. 'On the lips may be the smile, the word of praise, of kindness, of gentleness, while in the heart may be feelings of selfishness, of grudge or bitterness. Under favourable conditions these hidden motions of sin in the flesh may manifest themselves in more or less carefully worded reproaches. Or these. continuing to rankle in the heart, may, when opportunity affords, bring forth words of the flesh and the devil, contrary to the course of a pure heart and at variance with the commandment of the law of the new creation. The Apostle says, "Walk in the spirit and ye shall not fulfil the lust of the flesh." This admonition means that. we should guard all the actions of life as well as our words, for

these are a source of either blessing, or ill to ourselves and to others. 'As .a man thinketh in his heart so is he.'—Prov. 23: 7. Some may deceive others for a time, some may deceive themselves, but the Lord knows whether we are seeking to please Him. We must endeavour to please the Lord in all things, and to watch the outward conduct so that our walk in life may lie circumspect. Even though we know that the world will take our very best thoughts and endeavours for hypocrisy, nevertheless, our way is clearly marked out, and the way of the Lord is the way of wisdom.

Further, in guarding against deception, we need to take heed to the Apostle's words to the Ephesians, chap. 5, verse 6: "Let no man deceive you with vain words." Those of good understanding realise that there is a vast difference between the principles of faith and superstition, but this is not always clearly discerned even among the children of God. A superstition based upon an error of doctrine often passes in some for superior and wonderful faith. . Such persons may be highly esteemed among their brethren as Saints' of remarkable attainment, while the more logical and thoughtful who exercise, a more real faith are often far less esteemed among the brethren, though, doubtless, more approved of God. Real faith always has a good, sound, reasonable basis. It is simply an established confidence. Take an illustration: You have faith in a friend because you say you have known him for Many, years; you have observed and mentally noted his principles of action, and have found them uniformly the same; he has always been just, true, benevolent and kind for Many years, and under many tests you have observed his steady faithfulness to these principles; and so your confidence or faith has been so established that you never think of doubting him. Just snit is with those who have become acquainted God through His Word and His providences. From year to year their confidence or faith has grown and taken deeper and deeper root until every promise of God is now to them yea and amen in Christ Jesus. 'They know that what He has promised He is able to perform, and that He Will do it. So these make all calculations accordingly, and live in this confident hope. Such a faith is a real faith, without .deception; it has been real from the beginning, and has matured and strengthened with the proofs of passing years. Such a faith is not mere surmise, imagination, or guesswork ; it has a sound logical basis. You have drawn positive conclusions from a, logical argument based upon an infallible and undeniable promise, and consequently you. have full faith in those conclusions. Superstition, however, unlike faith, has no substantial basis, nor are its conclusions reached by logical deductions. Superstitions originate in the minds of fallible men, and are more prevalent upon religious subjects than any others. Superstition is in direct opposition to faith,, and should be carefully avoided by every sincere child of God.

May we always take heed and not be led away thinking that the Lord .or spirit deals with any independently of His Word. "To the law and to the testimony, if they speak not according to this word it is because there is no, light in them." The careful Christian who has a true faith and is carefully instructed in the Word, sees this supposed or claimed teaching of the Lord' or the Holy Spirit, put forth with the stamp of divinity upon it, to be a dangerous deception. Let us not be so sure that the Lord has shown us this or that item of doctrine or course of conduct unless we are able to put our finger on the testimony of His Word, which has borne this witness to us, so that our faith and that of our friends may stand; not in the questionable wisdom of fallible humanity, but in the power of God's own sure testimony.

Let us do all things with n view to edifying and not in a manner, ,to darken counsel by words without knowledge (Job 38: 2). And, further, let us not aspire to" he a Man or woman' of so-called wonderful faith; let us just be content' with a simple, childlike faith that believes everything God says and refuses to believe what

He does not say on matters of Divine. revelation. On the common principles of reasoning, we ought to have full confidence in every item of. God's. Word, and should continually act upon it. Let the rejoicing be in the testimony of our conscience, that with the greatest simplicity and sincerity (not with, fleshly wisdom but by the grace of God) we have spent our lives in this world. Especially should we be sincere toward the household of faith whose development and perfecting should be our deepest concern.

Berean Biblical Institute, at National Bank Chambers, 226 Glenferrie Rd.,

Hawthorn, Melbourne E 2.

CONVENTION NEWS.

WITH the passing of the recent Christmas Convention in Melbourne, we render heartfelt praise and . grateful thanks to our loving heavenly Father for the many blessings bestowed throughout the gatherings at that time especially, and send out this brief report trusting that, it may be. of interest and some encouragement to our dear friends in other parts.

Those who have attended -similar gatherings of the Lord's People, realise to the full just how helpful and refreshing such occasions -are when the Lord's spirit dwells richly in the hearts of all assembled, and they are "seated together in heavenly places in Christ Jesus." We agree with the numerous expressions of the brethren, that the Christmas Convention, 1933, was no exception in this :respect ; at the same time much sympathy was felt by all in attendance for a dear Sister who was seriously ill throughout the Convention days, and who has since finished her earthly course.

It was a pleasure indeed to have the visiting (brethren with us,. for though fewer in numbers than on previous occasions, there was the same zeal. and earnestness manifest that is always characteristic of the true child of God. We thank the clear brethren who so willingly sacrifice time and means to attend in Convention whenever possible, and so ably assist in the program for the benefit of all. Others would. have attended had the way 'been open, and in their absence sent along loving 'greetings with :the intimation that they would be present in spirit and these were much appreciated.

Sunday afternoon, December 24th, found all assembled together in oneness of spirit for the opening of the three- day season of 'praise, prayer, study and fellowship before the Lord, 'and each session seemed to pass all too quickly with the feast of good things derived from the selected studies and addresses given by the brethren. The following passages of Scripture proved very helpful studies for ' the three days :—Rev. ' 3: 14-22; 1 Cor. 1: 1-9 ; Phil. 2: 1-5; and will give some idea of the lessons brought to mind and the encouragement received from the sure Word of Truth. The addresses by various brethren were on the subjects :—'Beware of Deception," "The Bride of -Christ," "Gladness in Heart (Psa. 4: 7), "Faith," "Trustful Endurance"- (Dan. 3: 16-18), "Working 'Out Our Salvation," and "The Gospel of Peace" - (Rom. 10: 15). Each in turn brought' out many timely and necessary truths, exhorting the 'brethren to fully appreciate their' privilege of sonship to 'be glad in the Lord, and press on in full faith and patient endurance, working out their salvation through a knowledge of the gospel of glad tidings and all dependent upon the loving sacrifice of Christ.

In addition to the profitable sessions at the meeting rooms, there was a further very helpful service on the Tuesday morning as the friends gathered to witness the beautiful symbol of baptism performed by two Sisters and one Brother as they thus outwardly manifested their previous consecration to the. Lord, to be dead with Christ. (Rom. 6: 3). All were reminded of the deep significance of Christian Baptism, and exhorted to give all diligence to make their calling and 'election sure. We rejoice with the dear Sisters and Brother, and pray that they may daily seek and thus find the necessary grace and strength from the Lord to fulfil their vow of consecration faithful unto death.

The greetings contained in some very fine and encouraging. Scriptures, together with Christian love from various classes and individual brethren were appreciated very much, and the message chosen by the Convention assembly as' a general greeting is found in 1 Cor. 1: 4-9. The thoughts contained in these verses, along with sincere Christian love, were sent by the visiting members to their own classes and homes, and it is desired that all dear friends accept the same to themselves from the Melbourne Class.

The closing scenes came on the Tuesday evening, with the pleasing Love Feast and singing of the beautiful hymn, "God be With You Till We. Meet Again," and concluding in prayer for God's blessing to attend each and all of His people throughout the days ahead.

IT is a great pleasure also to report having heard of a very profitable 'Convention being held at Rulla, Tasmania, on December 26th, and we truly rejoice with our dear brethren there, in the many blessings received. A message to hand is as follows :—"You will rejoice to know that we had a very happy time of fellowship together, and I am sure by the messages- since received from the other friends, all received much blessing from our gathering together, which we' count a great privilege. I understand that this was the first Convention gathering in Tasmania, but we trust that if it is God's will it may not be the last. 'There were thirteen Brethren and Sisters present, all of whom professed consecration, and at the testimony meeting at 5.30 p.m. each one gave testimony of God's wonderful love .and care, and a very noticeable feature of each was the feeling of greater faith as the end of the year approached, thus fulfilling the Scripture that we should grow in grace and the knowledge of our Lord and Saviour Jests Christ.

It is pleasing, too, to 'be able to report that each of the Brothers present took advantage of the privilege of giving us a little talk, and some very fine thoughts were expressed. 'Oh, what a privileged people we are, to be

able to thus gather together in the liberty of our Lord and Saviour, free from all bondage of sectarian creeds.

Correspondence.

Victoria, 11/1/34. Dear Friend.

I am writing to thank you for sending the books I ordered at Christmas, namely, "The Divine Plan of the Ages" and "Some of the Parables."

Being a farmer, this is a very busy period of the year for me, and 'I have not yet read "The Divine Plan of the Ages," but "Some of the Parables" I am reading now a second time. I have never had the Parables taught so before, and it is with great wonder that I read.

I hope at some future time to read more of the pamphlets you offer in "People's 'Paper:'"

Please accept the thanks of one who, by the grace of God, earnestly desires to be His disciple.—Yours faithfully,
S.A.W.

N.S. Wales, 15/1/34.

Dear Brother.

Allow me to wish you much blessing from the Lord during the year we have entered. I trust what is past of it has brought gladness to your heart, and that the Xmas season also brought you its own special cheer.

I am writing you now with regard to the "Herald" and "P.P." and renewal of subscriptions for the year. Meantime,

I do not find myself in a position to renew these subscriptions, as with increasing age and heavy expenditure of my resources recently, I have to curtail every possible outlay. It is hard' to do so, as both in coming to me have often brought me comfort and encouragement, and will miss them. Times are difficult, and no doubt you and the "Herald" people are finding the burden of things very trying. So, rather than add to their and your troubles, I think it wise to ask' that they cease coming. I have the old issues to fall back upon, and they are always interesting and helpful. With kindest' Christian love.—Yours in Him, M.W.

[From time to time expressions such as above are received from one and another of our brethren, and we assure all that the "People's Paper" is gladly' forwarded free, when its visits are desired and the subscription cannot be provided on account of, difficult circumstances. A word informing us of the desire and position is all that is necessary.]

N.S.W., 26/1/34.

Dear Brother in the Lord.

In answer to your kind letter of 2nd January, you might put the amount to Tract Fund. I trust will be in a better position when the' year is up, should I still be in the flesh;. 1935 seems such a long way' off.

I was pleased to hear you had such a time of refreshing. Yes, God is good indeed. I do enjoy reading the "People's Paper," and hope to pass them on to others. I have not been able to get among folks lately where I can give them away, and posting is slow work at the best of times for, me. It is marvellous to see and know how God is working in our midst, and I trust I shall be thankful and grateful to Him. May God bless you in His works always.-

Queensland, 24/1/34.

Dear Brother.

I received the booklet, "Voice from Switzerland," and thank you very much for sending' it; it is going on to Bro.

— tomorrow, as directed. The amount — you may use according to your discretion.' This little book contains a very great deal in few words, and it would seem as if the truth on the matter lies in that direction. That the Lord will make manifest the true character of the present governments and their religious systems before the great millstone falls, there is no doubt.

by God's grace.

Berean Biblical Institute.

The Manager,—

Dear Sir,—I am enclosing postal note for , 2/6 for a year's subscription to the Christian "Peoples Paper," also a copy of the booklet, "Some of the Parables." With the remainder of the money please send any small booklets of interest to Christian student, and oblige,

Yours PPR.

The Berean Institute.

Dear Sir,

Would you please send me the little "Paper." I think it was called "The Voice"; you sent two or three to me;' 2/6 a year. They are very good.

Enclosing 2/6 'postal note for same.

"Yours truly, G.W.G.

What Mankind Needs Most To-day.

"If now," said Dr. H. E. Fosdick, in a recent sermon in New York, "the desperate need of being saved from an utter breakdown of our social order can weigh heavily upon our consciences, so that our intelligence is conscripted for social uses, so that the same kind of scientific and business brain power which solved the problem of production is set to solve the problem of distribution, until wealth becomes common wealth and all the people share in the goods which they help to create, then a hundred years from now there will be no economic problem."

"Yet, this does not finish the matter unless we add a final thing. If we are going to be saved from our present humiliating and perilous estate, we must as persons and as a nation be borne again into a better spirit. You may confront us with all the new science, the new philosophy, the modern world's changing circumstances, but we know that mankind still needs nothing quite so much as to be saved into the spirit of Christ."

—'Christian World.'

SAYING.

"One personal struggle and conquest over self will be of more 'benefit than listening to a hundred sermons or singing a hundred hymns. It is not so much what we learn as what we practice that benefits us.'" "Love is a great thing, yea, a great and thorough good; by itself it makes everything that is bitter, sweet and tasteful; and it bears evenly all that ' is uneven. For it carries a burden which is no burden."—Thomas A. Kempis.

Close of the Pilgrim Way.

WHEN we realise that the full that the earthly life ,of God's people,, since their consecration to Him, is for the development of character like unto our Lord's in preparation for the glorious inheritance and privileges of service with Him in His heavenly Kingdom, we are then enabled to view matters from the Divine standpoint- and are comforted when one or another of our dear members complete the pilgrim journey in full faith and confidence. It was from this viewpoint that the Apostle wrote .the 'words. of comfort and hope in 1 'Thess.4 13-18, would' not have you to be ignorant,, brethren; concerning them which are asleep, that ye. sorrow not even. as others which have no hope; for if we believe that Jesus died and rose again, even, so them also which sleep in Jesus will God bring with Him." And not only so, for the Apostle goes on to show that at the second presence of our Lord (the time in which we believe we are now living) after the sleeping saints were raised, the faithful, "feet"" members of His Body do not sleep in death when the earthly life is closed, but are changed in a moment to be with their Lord and Head, and are so soon to enter upon the grand work of the Millennial. Age when the last- member has been glorified' and 'the Marriage of the Lamb has taken place.

With these thoughts in mind 'we refer to the passing of a, very dear member of the Lord's people, Mrs. J. H.

Clayton, of Brunswick, Victoria. Since being blessed with a knowledge of the wondrous plan of redemption quite a number of years ago, our Sister Clayton has walked the narrow way in service of her Lord and His cause continually. For some years past our dear Sister has been closely associated with the Melbourne Ecclesia, and was dearly loved by all the friends, particularly those who were in closer 'touch in recent times, and during the last trying illness. Loyal to the truth, of a quiet disposition, and, yet with zealous care for the highest welfare of others, never sparing herself when very often so weak and frail, our dear member was a fine example in our midst of a true disciple of the Master.

Our sincere sympathy goes out to the bereaved ones in the home circle where the dear wife and mother will be sadly missed, but the influence of her life will remain with them, and we trust may lead them to endeavour to follow her faith and life. Our own grief at the loss of one so dear is great, but we thank God for the faithful and loving sacrificial life, and rejoice to know that, "precious in the sight of 'the Lord is the death of His saints."

The end came at about' 6. a.m. on New Year's morning, after some "days of almost unconsciousness, during which the words of some beautiful hymns were repeated, and such sayings as, "Dare to be a Daniel" could be heard, indicating that though the body was so weak and worn out, the mind was on heavenly things.

On Wednesday' morning, January 3rd, "after a short service 'in the home of Our departed Sister, the earthly tabernacle was laid to rest in the quietness of Fawkner, in the presence of a goodly number of relatives, friends and members of the 'Melbourne 'Class. The gospel message of hope in Christ for the redemption of the elect, and also for the world of mankind in due time, in which our dear Sister rejoiced was reviewed, the service closing with prayer to our heavenly Father for His blessing on the bereaved, and that the solemn occasion may be a further incentive. to all • His dear people to be faithful to their covenant of sacrifice, even unto death.

"Blessed are the dead which die in the Lord from henceforth :
Yea, saith the Spirit, that they may rest from their labours ;
and their works do follow them."

"They shall be mine, saith the Lord of hosts,
in that day when I make up my jewels."
"Though earth-born shadows now may shroud
Thy thorny path awhile,

God's blessed Word can part each cloud,
And 'bid the sunshine smile.
"Only 'believe, in living faith,
His love and power divine,

And in each trial, e'en in death,
His light shall round thee shine.
"I-Told on thy way, with hope unchilled By faith and not by sight,
And thou-shalt own His Word fulfilled—
'At eve it shall be light.'

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“If now,” said Dr. H. E. Fosdick, in a recent sermon in New York, “the desperate need of being saved from an utter breakdown of our social order can weigh heavily upon our consciences, so that our intelligence is conscripted for social uses, so that the same kind of scientific and business brain power which solved the problem of production is set to solve the’ problem of distribution, until wealth becomes common wealth and all the people share in the goods which they help to create, then a hundred years from now there will lie no economic problem.”

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Manuscript of Bible.

Britain. to Buy From Soviet. - Price, £100,000.

THE British. Museum Trust will pay £100,000 to the Soviet for a fourth century manuscript of the, Bible. This is the largest price 'ever paid 'by the Museum for a manuscript.

The manuscript is the Codex Sinaiticus, Which formerly was in the possession of the Czar of Russia. It is one of the oldest manuscripts of the Bible, and is regarded as of ' paramount importance to the establishment of its text. , - • The Prime Minister (Mr.' MacDonald) stated in the House of Commons that the Government had undertaken to make a special contribution toward the purchase price of one pound for every 1:1 subscribed by the' public.

Mr. R. Flower, Deputy Keeper of Manuscripts at the British Museum, says that the purchase is the most important that the 'Museum has ever made.

Monks Ignorant of Value.

The Codex, which is written in Greek, is one of the most important manuscripts in the world. Forty-three leaves of -it were discovered in 1844 by the German Biblical scholar, Tischendorf, in a rubbish basket at the monastery of St. : Catherine, on Mount Sinai. These were presented to the Leipzig Library.

Tischendorf, in 1853, returned to Mount Sinai, and was shown additional manuscripts 'which he recognised as the main bulk of that formerly obtained, and which were sent to the Czar Alexander. ' .

The Codex consists of a very large portion of the Old Testament a translation of the Hebrew Septuagint, -although some books are fragmentary, and also a complete: New Testament Epistle of Barnabas and a treatise 'known as "The Shepherd' of Hennes," which was so popular in the early Church that ,it was nearly included in the Canon of Scripture.

This Codex, dating from the second half of the fourth century, and the Codex Vaticanus at Rome, constitute the two earliest, great Biblical manuscripts.

The third is the Codex Alexandrinus, dating from the second half of the fifth-century, which is already in the British Museum.. ..

Wrapped in a Napkin.
(Published in "The Times"),

The announcement that the British Museum has • an opportunity of acquiring the Codex will thrill everybody' interested in the history of the Bible, writes Sir Frederick Kenyon, Director and Principal Librarian of the British Museum, in "The Times." ' , • , -

Its intrinsic value is ,heightened ..by the glamor of its romantic discovery.

Tischendorf, in 1844, found -several leaves of the Codex that had been, consigned . to the furnace. He was informed that much similar material had- already:, -been destroyed,

Inquiry elicited that other portions of the manuscript existed. .

Tischeridorf's eagerness was aroused, but he was not permitted to take more although he warned the monks that such treasures were too valuable to feed to the furnaces.

When he returned to the.:monastery in 1853, his enquiries met with blank negatives, but these 'were changed later because he was under the powerful patronage, of Alexander II., Protector Of the Greek Church.

On his last evening visit he showed a steward of the monastery his recently published Septuagint version of the Old Testament whereupon the steward produced, the remainder of the Codex, wrapped in a napkin.

Written on Vellum:

The Codex was written by four scribes on fine vellum leaves, measuring 15in. by 13Y2in. 'The text is arranged four columns to a page, except for the poetical 'books of the Old Testament, Which are,giVerr-lin 'tw6-COLUmns to a page.

Thus it recalls' the papyrus rats from' Which the text was copied. Generally, it is more impressive than the Codex Vaticanus.—(Melbourne "Herald,")

Archbishop of Sinai Demands Its Return.

Cairo, 29th January.

The Archbishop of Sinai has telegraphed to the authorities of the British Museum requesting the, return of-the Codex Sinaiticus. He says the British public Must know that the manuscript belongs to the monastery of Mount Sinai.

[The Codex Sinaiticus, the oldest 'Biblical manusnript in the world, was bought from the Soviet Government in December for the British Museum, -the- price paid being £100,000. The Archbishop's claim raises an interesting situation.—(Melbourne "Age..')]

“Go Ye Out to Meet Him.

Out of the past, with its death-haunting shadows,
Out of the dread what to-morrow may bring;
Out of the doubt that has hindered our service,
Out of self's winter and into His spring.
Out of the keenness that notes others' failure,
Blind to the pain of the path they have trod:.

Out of ourselves and our own fancied goodness,
Into the life that is hidden in God.
Out of the fear of what others will think of us,
Out of the longing that others should praise:
Out of all questioning why He thus deals with us,
Into the life of content with His ways.

Out of the life that is always expecting
Sympathy, love, all that' friendship can' give:
Into the life where the joy is in sharing,
Poured out in service that others may live.
Out of all giving that lacks love's. sweet graciousness,
Out of all judging with earth-eyes so dim;
Out of the Natural into the Heavenly,
Church of the living God rise to meet him!

Minnie Hardwick.

“While outwardly busy, let us be more occupied with
God than with everything else.”—Fenelon.

Prayer Brings Peace.

“Being in an agony, He prayed,” is the record of our Saviour's Gethsemane experience. The lesson stands for all time. Like a bright lamp, the little sentence shines amid the olive trees of the garden. It shows us the path to comfort in our, time of sorrow. .Never before or since was there such grief as the Redeemer's that night, but in His prayer He found comfort. As we watch Him the hour through, we see the agony changing as He prayed, until at last its 'bitterness was all gone, and sweet, blessed peace took its place. The gate of prayer is always the gate to comfort.

There is no other place to go. We may learn also from our Lord's Gethsemane how to pray in our Gethsemanes. God will never blame us for asking to have the cup removed nor for the intensity of our supplication; but we must pray with submission. It is when we say in our deepest intensity, “Not my will, but Thine,” that comfort comes, that peace comes.

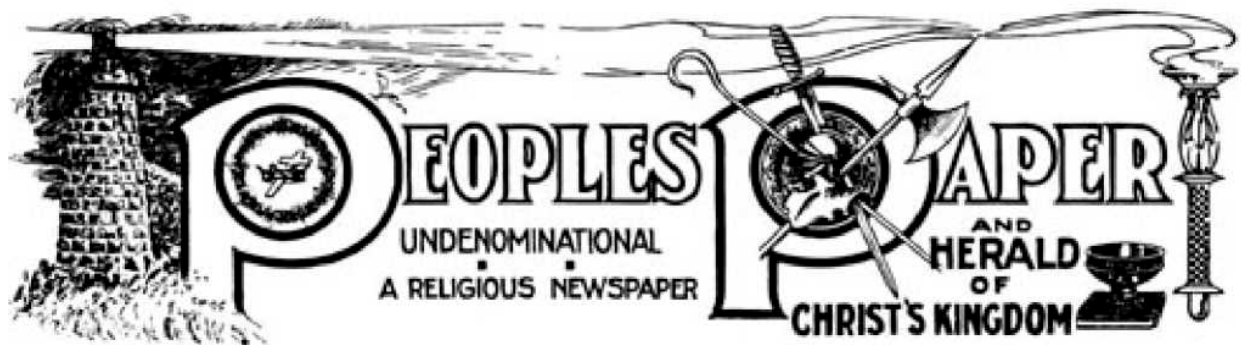
Perfect loyalty to Christ brings perfect peace into the heart. The secret of Christ's own peace was His absolute devotion to His Father's will. We can find peace in no other way. Any resistance to God's will, any disobedience of His law, any wrenching of our lives out of His hand must break the peace of our hearts. No lesson that He gives ever mars our peace, if we receive it with willing, teachable spirit, and strive to learn it just as He has written it out for us.

If we take the lessons just as they are given to us, we shall make our life music, and we shall find peace.—T. R. Miller, H.D.

“A Voice From Switzerland.”

In last November's issue of the "People's Paper" extracts were given from the above-mentioned booklet with the intimation that a supply was expected to be available for all desiring them. We are sorry to say that only five could be procured. These are now being loaned around amongst the good number of brethren who ordered copies, and we ask those who have not had Word to that effect, to accept this notice that they have not been overlooked, but shall receive a copy as soon as possible. It has been impossible to write all personally about the matter. Should a further edition be printed all will be supplied as originally intended. It is to be understood that we are not necessarily endorsing all that is stated in this booklet, but think many of the thoughts very interesting and probable.

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The Lord's Supper.

THE thoughts of the Lord's consecrated people being X of His death at this time of year, we cannot — more particularly directed toward the Memorial fail to be benefitted by a review of 'the institution of this Supper, which our Lord established shortly before the close of His sacrificial life on earth. It was celebrated on the day before the Passover proper began—on the fourteenth of Nisan, the first month of the Jewish sacred year.

The Law respecting the Passover was very exact. The lamb was to be taken on the tenth day of Nisan, was to 'be killed on the fourteenth, and was to be eaten during the night 'before the dawn of the fifteenth. In the antitype Jesus offered Himself at Jordan and was killed 3% years later, on the fourteenth: of Nisan, after all except His faithful few neglected to receive Him. It was in the same Jewish day in which He was crucified that He ate the Passover and later on was betrayed. (The day with the Jew began at sundown and lasted until the next evening.)

One Evangelist records that our Lord said to His disciples, "With desire have I desired to eat this Passover with you before I suffer." It was His last commemoration of the Jewish rite, which as a Jew He was bound to observe legally, fully. We may not know the particular hour of the fourteenth day at which our Lord and the disciples partook of the Lord's Supper, but probably it was near midnight, after the Passover had been eaten, that our Lord instituted the new memorial of His own death, substituting it for the Passover supper of the Law, and intimating this in His words, "Henceforth, as oft as ye do this, do it in remembrance of Me." "This" represented the antitypical Lamb, "the Lamb of God, which taketh away the sin of the world," and doing this—breaking the bread and drinking of the fruit of the vine—showed forth our Lord's death and not any longer the death of the type, 'because the anti-type had now come, and in this same day, a few hours later, He would be killed, crucified. Our Lord was thus laying a deep and broad basis for the New Creation,—His Church, and separating it from the Jewish type by pointing out to the 'believers Himself as the antitype, and the higher meaning connected therewith—the deliverance of all the true Israelites, not from Pharaoh, but from Pharaoh's antitype, Satan, the deliverance of all the first-born of God's people from death into life more abundant, eternal life.

It was while the Lord and His apostles were eating the Passover Supper, the typical roast lamb, that our Lord said to them, "One of you shall betray Me." John tells us 'that our Lord was "troubled in spirit," manifested emotion, at the time He said this. His emotion was not caused, we may be sure, by the matter of His betrayal, for He evidently foreknew the particulars as well as the fact of His death. The cause of

His sorrow, we may reasonably suppose, was the thought that one of those whom He had so tenderly kept and cared for should now prove so ungrateful, unthankful, unholy—evidently His sorrow was for Judas. His statement drew forth inquiries from the disciples, “Lord, is it I?” Or rather, as the Greek word would seem to indicate, the question signified, Lord, do you mean to accuse me? I am not the one, am I? And the disciples in general were sorrowful, too. It was well, perhaps, that they should pass through this experience at this time, as they evidently needed it all, in order to prepare their’ for the trying times just before them.

Judas asked the same question with the rest, for riot to have asked it would have implied that he admitted his guilt. Our Lord’s answer was that it was one who supped with them, and dipping the sop He gave it to Judas, who forthwith went out. (John 13: 25-30.) So far from these incidents melting the heart of Judas and leading him to change his course before it was too late, they seem to have aroused in him a malevolent spirit, just as Divine mercy toward Pharaoh, in the stopping of the plagues, hardened his heart. Instead of resisting the Adversary’s suggestions, Judas entertained them more and more, until he was filled with the Satanic spirit. “Satan entered into him,” fully, completely—took possession of his heart as an instrument of evil, and it was doubtless because he felt out of place in such-society that he went out. -

It thus Seems that Judas was not with the others when our -Cord” instituted with the bread and the., fruit of the vine,,the Memorial of His death. It was better that he should be absent ; and so it would be preferable, where possible, that only the true, loyal, devoted disciples of Christ should meet together to celebrate His death on its anniversary. Nevertheless, let us remember that...We are not competent to judge the heart, and hence in coming to the memorial table all should be invited to come who trust in the precious blood of Christ for redemption and who profess a full consecration to the Lord. Let us leave it to Divine providence to scrutinise those who profess to be fellow-disciples.

Primary Signification of the Bread and Cup.

In presenting to the disciples the unleavened bread, as a memorial, our Lord gave a general explanation, saying, “Take, eat ; this is my body.” The evident meaning of the words is: This symbolises or represents My body. It was not actually His body, because in no sense of the word had His body yet been ‘broken; in no sense would it have been possible for any to have partaken of Him actually or antitypically then, the sacrifice not being as yet finished. But the picture is complete when we recognise that the unleavened bread represented our Lord’s sinless flesh—leaven being a symbol of sin under the Law, and specially commanded to be put away at this time. On another occasion our Lord gave a lesson which interprets to us this symbol. He said, “The bread of God is He that came down from . heaven and giveth His life for the world. I am the bread of life.”—John 6: 33, 35.

In order to appreciate how we are to eat or appropriate this living bread, it is necessary for us to understand just what it was. According to our Lord’s explanation of the matter, it was His flesh which He sacrificed for us. It was not His prehuman existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, that He might take our human nature. It was the fact that ;our Lord Jesus was holy, harmless, undefiled, separate from sinners, and without any contamination from father Adam, and hence free from sin—it was this fact that permitted Him to be the Redeemer of Adam and his race—which permitted Him to give His life a ransom for all, to be testified in due time. And when we see that it was the pure, spotless human nature of our Lord Jesus that was laid down on behalf of sinners, sacrificed for us, we see what it is that we are privileged to appropriate. The very thing which He laid down for us we are to “eat,” appropriate to ourselves: that is to say, His perfect human nature was given for us and re-, deemed Adam and all his race from condemnation to death—to a right to return to human perfection and everlasting life if they could. The Scriptures show us, . however, that if God would consider all of past sins cancelled and should recognise us as having a right to return to human perfection, this still would not make us perfect nor give us, therefore, the right to everlasting life. In order for the race

of Adam to profit: by the redemption accomplished by our Lord's sacrifice, it is necessary that He should make a second advent, and then to be to the whole world a Mediator and King, to assist back to perfection and to harmony With God all who will avail themselves of the privileges .then to be offered.

It is this same 'blessing which the Gospel Church in this age receives by faith from the Redeemer, viz., justification by faith—not justification to a spiritual nature, which we never had and never lost, and which Christ did not redeem ; but justification to human nature, Which father Adam did possess and lose, and which Christ did redeem by giving His own sinless flesh as our ransom-sacrifice. The partaking of the bread, then, means to us primarily acceptance and appropriation to ourselves, by faith, of justification to human rights and privileges secured by our Lord's sacrifice of these.

Likewise, the fruit of the vine symbolised our Lord's life given for us—His human life, His being, His soul, poured out unto death on our behalf ; and the appropriating of this by us signifies primarily our acceptance of restitution rights and privileges which our Lord has thus, at His own cost, secured for us.

The Secondary and Deeper Significance of the Loaf and the Cup.

As we have already seen, God's object in justifying by faith the Church during this Gospel Age in advance of the justification of the world through works of obedience, in the Millennial Age, is for the very purpose of permitting those who now see and hear and appreciate the great sacrifice which Love has made on their behalf, to present their bodies living sacrifices, and thus to have part with our Lord in His sacrifice—as members of His Body. This additional and deep meaning of the memorial our Lord did not refer to directly.' It was doubtless one of the things to which He referred, saying, "I have many things to tell you, but ye cannot bear them now ; howbeit, when he, the spirit of truth is come, he will guide you into all truth, and show you things to come."

The spirit of truth, speaking through the Apostle Paul, clearly explains the matter of this secondary and very high import of the memorial, for he says, writing to the consecrated Church : "The cup of blessing which we bless, is it not the participation of the blood of Christ? The bread which we break, is it not the participation of the body of Christ ?"—to share with Christ as joint-sacrificers even unto death, that thereby they may be counted in with Him also as sharers of the glory which He has received as a reward for His faithfulness. "For we being many are one loaf and one body." (I Cor. 10; 16, 17.) Both views of this impressive ordinance are important : it is necessary that we should see, first of all, our justification through the

Lord's sacrifice. It is proper, then, that we should realise that the entire Christ is, from the divine standpoint, a composite 'body of many members, of which Jesus is the Head, and that this Church as a whole must 'be broken, and that in this respect each member of it must be a. copy of the Lord Jesus and must walk in the footsteps of His sacrifice. We do this by giving our lives, "laying down our lives on behalf of the brethren," as Christ laid down His life for all. It is not our spiritual life that we lay down, even as it was not our Lord's spiritual life that He laid down in sacrifice ; but as He sacrificed His actually perfect being, so we must sacrifice our justified selves, reckoned, perfect but not actually so. Likewise, the cup represents suffering. It is one cup, though it be the juice of many grapes, even as it is one loaf, though it be from many grains. The grains cannot maintain their individuality and their own life if they would become bread for others; the grapes cannot maintain themselves as grapes if they would constitute the life-giving spirit; and thus we see the beauty of the Apostle's statement, that the Lord's people are participants in the one loaf and one cup.

Our Lord distinctly declares that the cup, the fruit of the vine, represents blood, hence life; not life retained, but life shed or given, yielded up, sacrificed life. He tells us that it was for the remission of sins, and that all who would be His must drink of it—must accept His sacrifice and appropriate it by faith. All who would be justified through faith must accept life from this one source. It will not do to claim an immortality outside of Christ; it will not do to declare that life is the result of obedience to the Law; it will not do to claim that faith in and obedience to any great teacher will amount to the same thing and bring eternal life. There is no other way to attain eternal life except through accepting the blood once shed as the ransom price for the sins of the whole world. “There is no other name given under heaven or amongst men whereby we must be saved.” Likewise, there is no other way that we can attain to the new nature than by accepting the Lord’s invitation to drink of His cup, and be broken with Him as members of the one loaf, and to be buried with Him in baptism into His death, and thus to be with Him in His resurrection to glory, honour and immortality.—Rom. 6:3-5; 8-17.

The Celebration in the Kingdom.

As usual, our Lord had something to say about the Kingdom. It seems to have been associated in His every discourse; and so on this occasion He reminds those to whom He had already given the promise to share in the Kingdom if faithful, of His declaration that He would go away to receive a Kingdom and to Come again to receive them to share it. He now adds that this memorial which He instituted would find its fulfilment in the Kingdom. Just what our Lord meant by this might be difficult to positively determine, but it seems not inconsistent to understand Him to mean that as a result of the trials and sufferings symbolised there will be a jubilation in the Kingdom. “He will see of the travail of His soul and be satisfied.” He will look back over trials and difficulties endured in faithful obedience to the Father’s will, and will rejoice in these as He shall see the grand outcome in the Kingdom blessings which will come to all mankind. And the same jubilation will be shared by all His disciples Who drink of this wine, first in justification and secondly in consecration, and who suffer with Him. They are promised that they shall reign with Him, and when the reign is begun and when the Kingdom work has been established, looking back, they, as well as He, will praise the way that God has led them, even though it be a “narrow way,” a way of sacrifice, a way of self-denial. Our Lord’s faith stood the test of all these trying hours which He knew to be so near to the time of His apprehension and death. The fact that He, rendered thanks to God for the bread and for the cup are indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. He was satisfied already with the Father’s arrangement, and could give thanks, as by and by He will greatly rejoice. In line with this was the singing of a hymn as they parted, a hymn of praise, no doubt, thanksgiving to the Father that His course was so nearly finished, and that He had found thus far grace sufficient for every time of need.

The Memorial Supper this Year.

The anniversary of our Lord’s death will this year fall, according to Jewish reckoning, on Friday, March 30th. Consequently, the appropriate time for all consecrated followers of the Master desiring to celebrate His memorial on its anniversary would be at the time corresponding to the “same night in which He was betrayed”—the night of Thursday, March 29th.

Let us come together, orderly and quietly, full of precious thoughts respecting the great transaction we celebrate, rather than with our attention much taken up with forms and ceremonies. Let us in this, as in all things, seek to do that which would be pleasing to our Lord, and then we will be sure that it will be profitable to all who participate.

In mem'ry of the Saviour's love
We keep this simple feast,
Where ev'ry consecrated heart
Is made a welcome guest.

By faith we take the bread of life
Which this doth symbolise;
This cup in token of His blood,
Our costly sacrifice.

This cup shall e'er recall the hour
When thou d'idst set us free;
Soon with new joy in Kingdom power
We'll drink it, Lord, with Thee.

What rapturous joy shall then be ours,
Forever, Lord, with Thee!
Clothed with our resurrection powers,
Thine endless praise shall be.

Memorial Service in Melbourne.

The Memorial Service in commemoration of our Lord's great sacrifice, and embracing the solemn testimony of complete consecration to God on the part of all participants, has been arranged for Wednesday evening, March 28th, by the members of the * Melbourne Class. All consecrated members in Christ will be welcome at this service, to be held at the usual meeting rooms—Molesworth Chambers, 450 Little' Collins Street, Melbourne. It is requested that all endeavour to be in attendance in good time, at 7.30 p.m.

PEOPLES PAPER.

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The Greatest Revolution in Human History.

AND so the story goes. Machines displacing men and ever more men ! In fact, it is understood that a factory for the production of rayon yarn is nearly completed which will 'be entirely automatic, with production carried on twenty- four hours per day without a worker in the plant!

We are in the midst of what is the greatest revolution in all human -history. The machine has become so efficient that it is rapidly tending to reduce the economic need for human labour to zero.

Technology can make goods almost as free as the air we breathe, but this will mean fundamental changes which will go far beyond the 'new ideal' of any of our politicians. Unless we make these changes, and fairly soon, human society will be caught and torn to pieces by the very wheels it has created."

Thus is brought to view the possible ending of extreme 'sweat of face' which was part of the curse imposed on man when sin entered. Now is seen the possibility of removing that feature of the curse if sin were abolished. However, while sin still reigns, selfish greed and ambition for riches and power will prevent the blessing which machinery might be to mankind and make a great cause of present unemployment and distress. Only when the great task-master, well represented in Pharaoh of Egypt, has been overthrown and his evil influences have -been restrained, and instead earth's new ruler—the Prince of Peace—takes control and His spirit of love, sympathy, peace and joy pervades the hearts of men, will the curse of sin and death be rolled back and the world be a happy family—no more labour and sorrow, no more burdened souls, no more weeping nor sighing, no more curse, and "there shall 'be no more death." The following excerpt from an address by Professor Miles Walker, of the British Association, is interesting "This failure of civilisation to attain its purpose is not surprising when we remember that the chief principle in operation has 'been 'every man for himself and the devil take the hindmost.' This is supposed by some economists to be the only principle which will work satisfactorily and automatically. It certainly does automatically give the hindmost to the devil."

"The main business of the world, to-day, is buying and selling. Things are .manufactured to be sold at a profit. When prices are low, business is said to be had. This shows how invested is the position under our ridiculous system. It ought to, be just the other way. Buying and selling should be a mere unavoidable incident in the distribution of wealth. When prices are low, it should be evidence of economical manufacture and distribution, and the standard of life should accordingly be higher. The main business of the world should not be to buy and to sell, but to make the things that men want and distribute them in the simplest way without adding any more to the cost than is absolutely necessary. .

. . Many attempts are made to justify the prices at which things are sold, but the real reason for high prices is that in a so-called civilised country there are only about 15 per cent. of the inhabitants making a real contribution to wealth; the remainder are hangers-on, such as landlords, merchants, retailers, servants of the rich and retainers of all sorts. .

. I suggest that the engineers and economists of this association should urge upon the Government the necessity of organising a wealth-producing community in which the voluntary work of thousands of young men might be directed to making things for themselves—houses, clothing, fuel, food, and most of the things they want. . . The abject in view would be to ascertain how far it is possible with our present knowledge and the best methods of manufacture and distribution for a group of, say, 100,000 persons to maintain themselves and continually to increase their wealth when freed from the restraints and social errors of modern civilisation. Such an experiment might do more to enlighten the world as to the possibility of modern logical methods than an experiment carried out on a continent thousands of miles across, where unforeseen difficulties might easily defeat the best intentions."

Adelaide Convention.

Word is to hand from the secretary of the Adelaide Ecclesia, directing attention to the Annual Convention that has been arranged for Easter in that city. It is understood that the usual four days—Good Friday to Easter Monday, March 30th to April 2nd—will be taken up with the gatherings, and a hearty invitation is extended by the Adelaide brethren to all who may be able to join them in this season of fellowship and praise before the Lord. Our prayers are to the end that the assemblies may bring much blessing and encouragement to all able to attend.

The gatherings will be held in the usual meeting rooms in Liverpool Buildings, Flinders Street, Adelaide, and visiting friends not supplied with programmes, or desiring further information are advised to communicate with the secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, S.A.

Chose so heartily the Lord's will concerning yourself and all other things, that to know that shall be your only, question. Claim His promise, "I will guide thee with Mine eye."

"Old Paths " Publications.

Enquiries have been received in recent months for copies of literature supplied by Old Paths Publishers, 70 Ilford Lane, Ilford, Essex, England, and on procuring these for our readers the brethren in England suggested that we keep a small collection of their publications on hand which would be easily available for those who desire them. This suggestion is gladly accepted, and we have a limited supply of booklets and tracts already on hand. These publications are supplied free from our English brethren, so the only cost will be the postage on same.

Study Aids.

The following helps to Bible study are now on hand in addition to our usual list:

"The Plan of God—in Brief." This booklet of 96 pages, published recently by the Bible Students Committee, England, is a digest of Volume 1, Scripture Studies,—"The Divine Plan of the Ages,"—and is a fine little work for encouraging new interest in the truth. Price 6d.

Berean Bibles, containing Teachers' Manual bound in. Price 15/6.

Berean Teachers' Manual, keratol, same as in Berean Bible. Price 4/9.

"What Pastor Russell Taught" (on the Covenants, Mediator, Ransom, Sin-Offering). Cloth binding. Price 5/9.

"Daily Manna for the Church," a new Manna Book, paper cover. Price 1/6.

Christian Hymns, words only, cloth binding. Price 10d.

(Exchange rates have had to be added to the above, thus making them dearer than in former years.).

Ancient Bible for State.

Gift from London Bookseller.

A copy of the Geneva version of the Bible, believed to have been published in 1589, has been presented as a Centenary gift to the State of Victoria by Mr. W. A. Foyle, the head of a London bookselling firm. The Premier (Sir Stanley Argyle) was informed of the gift in a letter which he received recently from the Agent-General for Victoria in London (Mr. R. Linton) who said that it was due entirely to the initiative of Miss Mary Chomley that this ancient and historically valuable Bible had been acquired by the State. Head arranged for Miss Chomley to bring the Bible with her, and to present it personally. Miss Chomley arrived in Melbourne recently by the "Mongolia."

According to authorities, the Geneva version of the Bible was regarded by scholars of the 16th century as of great distinction for its accuracy. With other versions, however, it was supplanted by the Authorised Version, which was published in 1611.—News Cutting.

"Be useful when thou livest, that they may Both want and wish thy pleasing presence still." George Herbert.

Not Holding the Head.

THE Apostle warns us all against a wrong attitude which at all times has more or less threatened the body of Christ, in its larger gatherings as well as in its little handfals ;—he warns us against the danger of looking too much to ourselves or to other men in the Church and not enough toward the Lord, who is indeed "the Head of the Church, which is His Body." Some members he represents as taking a head position, forgetful of the fact that "one is the Head of the Church, even Christ," and inclined, in consequence of this forgetfulness, to think too highly of themselves, to imagine that the whole weight and importance of the Lord's cause devolves upon them, and to assume too much leadership.

The Apostle warns other less prominent members of the Church against a recognition and support of such a wrong position, assuring them that their condescension is extreme, prejudicial to themselves and to the interests they would serve; that the angels, that is the messengers, the representatives of the Church (Rev. 1: 20; 2: 1) are not to be worshipped, though they are to be highly esteemed in proportion to their faithfulness, good works and humility.

He warns other members that such a humiliation as would ignore themselves entirely and cast all the weight and responsibility and influence upon these angels or elders would be improper, and would indicate an unfaithfulness to Christ and a failure to rightly appreciate His arrangements.

Dangers in Opposite Extremes.

Thus, reproving two classes because of taking opposite extremes, the Apostle proceeds to explain that the difficulty with both parties is a failure to hold the Head in proper esteem—Christ, the only true Head of the Church. Whether by exalting ourselves, usurping our Lord's place in the Church, and ignoring His words and arrangements and being puffed up as His servants, or whether, on the other hand, quietly submitting to such things and doing reverence to those who usurp the Lord's place in His body, in either case the difficulty is the same—a failure to rightly recognise the true Head.

If we accept the fact that Christ is the Head of the Church, let us rest every argument on that basis; let us not feel for a moment that everything will go to pieces unless we steady the ark—that we are main spokes in the divine programme in any little quarter of Zion (1 Chron. 13: 10). All such self-conceited ideas are traitorous as respects the Captain of our salvation, for He has told us, and we believe His word—"Without Me, ye can do nothing." Every member of the body of Christ, whom the Lord has in any sense of the word set in the Church to serve His cause, should realise that he is not at all essential to the development of the divine plan, that it is a favour, pure and simple, that he has been granted a share in connection with it, that His blessings, day by day, more than compensate any little Service and sacrifice he may be able to render. So far from feeling heady he should feel humbled by the thought that he is permitted to have any part in the great plan of God as a servant amongst his brethren, and he should realise distinctly that, so surely as the Lord is the Head of His Church, any who cease to occupy positions of trust in a humble manner will be debased, will lose the privileges and opportunities, perhaps with injury to themselves and to others.

Self First, God Second.

In 2 Tim. 2: 3, the Apostle assures us that, in the last days, grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents (and higher authority in general), unthankful, unholy . . . traducers, heady, high-minded . . . having a form of godliness, but ignoring the power thereof.

This picture certainly fits well to our day throughout nominal Christendom, and it is not strange, therefore, that something of the same general spirit at times seeks to invade the camp of the saints—the little companies of the consecrated who are striving to be overcomers of the world and its spirit. The fact that the Apostle writes thus forcefully on this question does not prove any lack of sympathy on his part, but the trouble is a grievous one and especially injurious to the brethren who may yield to such headiness: nothing is surer to sap spiritual vitality and to lead us into darkness, both doctrinal and spiritual.

It would be well for all whom the Lord hath set in the body, either in a humble position or in a conspicuous place, to have the Apostle's words well in mind—that as our Lord humbled Himself and was subsequently exalted, it demonstrates a principle at work in the Father's programme under which all of His Royal Priesthood must humble themselves if they would in due time be exalted. The Apostle Peter's argument also is, "Humble yourselves, therefore, brethren, under the mighty hand of God, that He may exalt you in due time." Now is not the proper time for exaltation; to elevate ourselves or others under present conditions is to incur the greater danger of a fall. Hence, all who are earnest and of humble heart, should both watch and pray lest they enter into temptation along this line, which, from the very beginning of the Gospel Age, has been the most serious stumbling block in the pathway of this class. We remember that it was amongst the apostles themselves that the argument took place as to which would be greatest in the Kingdom. Let us all remember our Lord's words of reproof to them, "Except ye humble yourselves and become as little children, ye can in no wise enter into the Kingdom."

Only the Humble are Safe.

Thus our Lord marks humility as one of the prime essentials of a place in the Kingdom. It will not be very long—let us have patience. Let us have faith, too, not be doubters. Which of the endeavour to grasp and wield authority in the Church is at first undertaken with the best of intentions, with the desire to do and be in the highest interests of the Church. In such cases, faith is not strong enough to realise how unnecessary we are to the divine plan and how able the Lord is to overrule every incident and circumstance according to the divine will. More faith in the Lord's power to regulate the affairs of the Church will counteract largely the efforts of some of His people to run the Church's interests along lines of their own wisdom

and ability. Let us remember that He is able, He is willing, to work all things according to the counsel of His own will. Let us remember that our highest place is lying low, that the greatest mastery is self-mastery, and that whatever success we might have in usurping the place and authority of our Lord and His Word would undoubtedly react unfavourably to us in the end. Hence, in self-preservation, as well as in the interest of the Church and in honor of the Lord, we need to keep self under. Let us remember the words of the poet and apply them daily :—

“O! to be nothing, nothing,
Painful the humbling may be;
Yet low in the dust I’d lay me
That the world my Saviour might see.
Rather be nothing, nothing
To Him let their voices be raised
He is the fountain of blessing,
Yes, worthy is He to be praised.”

Let us keep ever in memory the Apostles’ example and words: “We preach not ourselves, but Christ Jesus, our Lord, and ourselves your servants for Jesus’ sake.” 2. Cor. 4: 5.

The Nemesis of anti-Semitism.

“There are things worse than physical violence,” says the Chief Rabbi (Dr. J. H. Hertz) in “In Ancient Egypt and Present-day Germany,” a Passover sermon published as a pamphlet in connection with the anti-Jew movement in Germany, “and among these things is the unbelievable trampling underfoot of the human dignity of the Jewish population. Jews as a body are constantly branded in the Nazi Press, and by means of every form of Government propaganda, as ‘traitors’ and ‘criminals,’ and are spoken of as ‘vermin’ and ‘monsters’ who forever plot the ruin of their fellow-men.”

“In various German towns, public placards have been, posted broadcasting the foul and Satanic lie of Jewish ritual murder, warning Christian mothers to guard their children well, as the Jewish Passover is approaching and ‘the Jews require blood.’ To such low depths does a Government descend in order to infuriate the mob against the Jew, to make him loathsomely hateful in the eyes of his fellow-men, to ‘embitter his life,’ and crush his spirit. . . . But one need be neither Rabbi nor even religionist to see that the world is built somehow on moral foundations, and that no nation which chooses anti-Semitism, i.e., the will to hate, as the basis of its national life, can have a future. ‘The study of European history during the past centuries,’ wrote Olive Schreiner in connection with the Tsarist pogroms of a generation ago, ‘teaches us one uniform lesson: that the nations which have received and in any way dealt fairly and mercifully with the Jew have prospered ; and that the nations that have tortured and oppressed him have written out their own curse.’ “—”Christian World.”

The Call of the Church, the Bride of Christ.

(Convention Address.)

“Hearken, O daughter, and consider, and incline thine ear ; forget also thine own people, and thy Father’s house; so shall the King greatly desire thy beauty; for He is thy Lord and worship thou Him.”—Psa. 45: 10, 11.

We recognise these words of the Psalmist as prophetic—referring to the Church of Christ. God has been calling out of the world a peculiar people during the present age, to be the Bride of Christ. The Prophet here pictures the call of this class, the terms of the call, and the preparation of the Bride for her marriage to the King’s Son. The exhortation is that those who have taken upon themselves the covenant of faithfulness are to separate from the world. Hear the injunction, “Forget thine own people and thy father’s house.”

Our own people are the human family. Our father’s house is Adam’s house. By nature we belong to his house; we have natural interests in his inheritance. Whatever we have as human beings we have received from Adam. Those who are now the Lord’s people, were by nature children of wrath even as others. But we have been called out of this condition and invited to become “the Bride, the Lamb’s wife.” Rev. 21: 2, 9-11; Psa. 45: 9.

None of the human family could claim to be worthy of this high exaltation—to be the Bride—nor even to life on the earthly plane, for neither Jew nor Gentile could keep the Divine Law. Our Lord Jesus was the only ‘One who could keep that law, for it is the full measure of a perfect man’s ability. Our Lord Jesus being a perfect man, kept the law, and additionally laid down His life according to the Father’s will, thus becoming heir of all things. Just as a wealthy man might take a beggar for a wife, lifting her up from her degraded condition and making her joint-heir in his inheritance, his name, his honour and his property, so the Lord Jesus is taking a Bride from the fallen human family to make her joint-heir with Himself.

We had nothing that would ever entitle us to be taken into God’s family, but God made this way for us through His plan of redemption. What a wonderful thing for us that God should choose some, a little flock, to be associated with our Lord in blessing all the families of the earth. This is indeed a heavenly calling.

This choice is being made in harmony with the custom of olden times, as in the case of Abraham and Isaac.

Abraham typified Jehovah, Isaac our Lord Jesus Christ, and Isaac’s bride (Rebecca) the Church. As Abraham sent his servant to seek a bride for his son Isaac, so God has sent through this Gospel Age the message of His grace by His holy spirit, His servant, to seek a Bride for His only begotten Son.

The promises of God have gone here and there through the world and acted like a magnet upon certain individuals. The magnet of God’s truth has been a power that has drawn a certain class, but does not attract others so much. Is God making a discrimination? Yes, there are many whom He does not want at all for ‘His present purpose. He is not calling the world now, but a people for His name to have Jesus as their King, by whom He intends to bless all the families of the earth in due time. Whosoever will may then come and take of the water of life freely, as Jesus Himself said, “I if I be lifted up will draw all men unto Me.” These statements would have seemed very strange to us once, for we had in mind the idea, handed down from the errors of the past, that whoever did not understand and accept spiritual truths, thus becoming a saint during this present life, would have to burn for all eternity. Now we see that God is gathering out a special class that have special characteristics. God uses measures to drive others off, as

many are called but few chosen. The Lord is also using means to cause any who do not enter into His fold by the strait gate, the narrow way, to fall out of fellowship with His chosen ones, that He may separate the tares from the wheat. This is in order that any of the worldly who have attached themselves to the Church may be separated from His chosen ones, but those who are of the true Church class will adhere the closer.

In the parable of the wheat and tares, Jesus shows that in the harvest time of the Gospel Age He will completely separate the wheat from the tares. Matt. 13: 36-43. Not a grain of wheat is to be left among the tares and not a tare is to be left among the wheat. The wheat class will be taken out by the Lord and gathered into the garner; the tares will be uprooted from the wheat field and burned. In other words, in the time of trouble the tares will be shown to be of the world as they have been all along. There is only one class desired for the Bride—true Christians. Millions of people are associated together and calling themselves Christians who have not the slightest relationship to God—they are tares. They have not come into harmony with God through the door, Jesus Christ. (John 10: 1-7.) Some assemble together because their parents or friends do, and some have the thought that unless they are baptised they would go to eternal torment.

In the end of this age now present, there is to be a great burning time; not the people, but their religious conceptions and affiliations are to be burned up. The fire of that day will try every man's work of what sort it is. (1 Cor. 3: 13.) Those who have 'built with the stubble of human traditions will suffer loss—their works and professions will perish. These are they who build on the sand—their systems and doctrines will be consumed by fire. The great church systems will suffer complete collapse in the day of the Lord—they will fall to rise no more. Jer. 51: 58.

The special ones whom God has been gathering out for eighteen centuries to be the Bride of Christ, have accepted God's terms and entered into a special covenant with Him. These terms are very positive and definite. Our Heavenly Father, in making the arrangement by which we may come into His family, drew up an unchangeable contract more binding than any earthly marriage contract. It is a condition of full surrender to Him, for we give up our own wills and accept the will of our God. Those who have become betrothed to the Lord Jesus Christ have given all to Him.

They do not have very much to be sure; most of us have very little, for "not many great, not many wise, not many noble are called." (1 Cor. 1-123-29.) However, association with the One to whom they are betrothed gives them a noble character. The spirit of God begins immediately to work in them "to will and to do of His good pleasure"; it is a transforming work. The Apostle Paul tells us that we are "transformed by the renewing of our minds." (Rom. 12: 2.) Our body is the same body that we had before, but we have a new mind; we are new creatures. All things appear in a new light. This makes a great change in us. We know that if we are of this class the things we once loved we now hate. Now we love the things pure, noble and beautiful. Many of the things which we once loved were things which we cannot now approve. We have received the begetting of the spirit, and as God's spirit abounds in us more and more, we become copies of. His dear Son, our Redeemer, our Head, our Bridegroom.

In the case of the Hebrew marriage contract, if the bride-elect was guilty of infidelity to her betrothed bridegroom, the unfaithfulness was punished by death. So, should any of us who have made a contract with our Lord violate that vow and be untrue to the Bridegroom, we would lose all. "If any man draw back My soul shall have no pleasure in him," says the Lord. The Apostle Paul says that these draw back to perdition.

We are espoused to a Husband, having taken upon us certain obligations. We must go on now and make our calling and election sure if we want to gain the prize of the high calling of God. One may make unintentional slips of various kinds; probably there is no child of God who has not made such slips. Our

imperfections are hindrances to our doing perfectly ; but our great Redeemer, who is our prospective Bridegroom, has made satisfaction for our imperfections. Therefore, when we err we are to go to the throne of heavenly grace to obtain mercy with God through Jesus Christ our Lord. If we were perfect we would not need to go to the throne of grace to find mercy and grace to help in every time of need. (Heb. 4: 16.) But as we become developed as Christians we shall not need to go so often to obtain mercy. As we grow stronger we grow wiser, but we shall need mercy as long as we are in the imperfect flesh. The Lord knows our blemishes and unsuccessful strivings to overcome, and He has provided us a covering—the precious robe of Christ’s righteousness. The spotless robe given us is the wedding garment mentioned in our Lord’s parable in Matt. 22: 11-14. Clad in this precious robe we may come in and be participators at the great marriage as members of the Bride of Christ. We are exhorted to keep our garments unspotted from the world, yet it seems that no one can pass through the world and always remain absolutely spotless. But if those who are in the right attitude of heart should get a spot on their robe it will be so grievous to them that they will hasten to remove it. There is only one way to get a spot from that robe: we must take the matter to the throne of grace, and whatever our sin, when our lapse has been acknowledged, the cleansing merit of Jesus’ blood is applied and our robe is spotless again. (1 John 1: 7-9.) In this way our robe is kept white. The blood of Jesus Christ—the atoning merit of His sacrifice—cleanses us if we come to Him with a contrite heart.

There are some who do not take these steps and who do not have these spots removed. When first we came to the Lord full of earnest desire to keep ourselves unspotted from the world we were careful about our robe, but how shocked you were at the first spot. You said, “I am a child of God, and oh, what a mistake I have made.” But as time passed and you realised more and more keenly your infirmities of the flesh, you found that you were often overtaken by these weaknesses. But if you were a true child of God, you conquered this feeling and went to the Lord to have the spots removed. A great many Christian people, however, have not been faithful in this respect; they are deceived, but a reckoning time is at hand. They have failed to make their calling and election sure. Their lives are unsatisfactory to themselves and to God; they will not be of the Bride class. Nobody whose robe is covered with spots will be received into the wedding as a member of the Bride of Christ, for the Bride is to be without spot or wrinkle or any such thing. (Eph. 5: 25-27.) Only thus could she be presentable to the heavenly Bridegroom. There will be weeping and gnashing of teeth among the foolish virgins when the door to the wedding is shut. (Matt. 25: 10-12.) Many will be disappointed in that day.

Let us hope that we shall be among those who make their calling and election sure, that knowing the terms we shall keep our garments unspotted from the world, from everything that is contaminating. “So shall the King greatly desire thy beauty.” It is a beauty that dwells in the heart, a beauty of character. Every Christian should see to it that he is growing daily in grace. In all the members of the true Body of Christ, there is a growth in the Lord’s spirit, a growth in love. This is the beauty that our Bridegroom desires in His Bride—this beauty of character likeness to Himself. We desire this ourselves; we wish to see our hearts and minds opening more and more widely to take in the welfare of others, especially our brethren of the Body of Christ. Those who prove faithful unto death shall receive glory, honour and immortality. “They shall walk with Me in white,” says our Lord, “for they are worthy.”

There is one reason which should make us highly esteem our daily small temptations. They are a far better discipline of humility than sublimer trials. We get no credit for meeting them well.

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Death and the Resurrection.

DEATH is not a sleep destruction. ; it is destruction Dead bodies decay because the work of destruction is progressing in them. We say that mortification sets in; that is, the destruction of the tissues goes on until everything that had life in that body has perished. This process of decay is common to both man and beast, and also goes on in the vegetable world. As the Scriptures say, "That which befallerth the sons of men befallerth the beasts; even one thing befallerth them; as the one dieth, so dieth the other ; yea, they have all one breath ; so that a man hath no pre-eminence above a beast. all go unto one place; all are of the dust, and all turn to dust again."—Eccl. 3: 19, 20.

Very few people seem to realise what is meant by the term "soul." The Scriptural teaching is that man is a soul, not that he has a soul. In Gen. 2:7 we read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the 'breath of life; and man became a living soul.'" The Word of God speaks of both man and beasts as souls. (See Num. 31:28).

A dog has a body; a dog has a life—a vitalising principle; and aside from this life-principle and organism, a dog has a personality. One dog differs from another ; one may be a bulldog, another, a lap-dog in a fashionable family. Each animal has his own joys and sorrows, 'but whatever he is, these things go to make up the experiences by which a dog would recognise himself.

So it is with a human being. There is a body and . a life principle, the union of which makes the soul. His experiences—his home-life, his education, his environment, his travels, his finances, his private affairs—all go to make up his personality. It is not his body, but his soul that has these experiences. As two dogs under different experiences would have very different personalities, so with human beings. All the different experiences of life help to make them happy or unhappy, learned or ignorant, wise or unwise.

In Death, What Pre-eminence Hath a Man?

What is the difference between a brute soul and a human soul? The human soul has a. higher organisation of body and brain, which constitutes him an individual of a higher order ; and not only has he a better brain by Divine appointment, hut he was not made like the brute beast to die after a brief period of years. Man was made to live forever.

In Eden, man came under the sentence of death, as the penalty for disobedience. The entire race has been born in a dying condition. Each human being receives a spark of life from his parents, without which the body would return to dust. When man dies, his personality, which is the result of his hereditary and pre-

natal influences combined with his experiences, perishes, for it cannot exist without a body. As the Scriptures declare, “In that day his thoughts perish” ; for “the dead know not anything”; “there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.”—Psa. 146:4; Eccl. 9: 5, 10.

The question then arises: Does man die in the same sense that the brute creation does? We answer that so far as man himself is concerned, he would be as dead as is the beast, if God had not made an arrangement by which humanity will have a future life. God intends to restore to life, not the body, but the soul that died. The soul that went into death is the soul that was redeemed by Jesus.—Psa. 49: 15.

Through the resurrection, God has arranged to show His love for the world. It is written, “When the fullness of time was come, God sent forth His Son” (Gal. 4: 4) ; “Who gave Himself a Ransom for all” (1 Tim. 2: 6)—“for every man.” (Heb. ‘2: 9.) Every man has gone into death or is going there; and unless a redemption had been ‘provided, there could be no resurrection. So the Apostle Paul explains that, “since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order.”-1 Cor. 15:21-23.

This making alive will be the resurrection of the dead —not of those particles of matter which have gone to fertilise a tree and then through its fruit become a part of another organism, but the resurrection of the being—the soul. In the resurrection, “God giveth it a body as it hath pleased Him.” (1 Cor. 15: 38.) To the individual, it does not matter what particles compose his new body. What he is interested in is the resurrection of his soul—his being—his personality. That restoration is the all-important part of the resurrection.

God has given the assurance that He is able to restore mankind ; and we who believe His Word do not think of man as dead in the same sense as is the brute. On the contrary, we allow the beast to pass into oblivion, but we think of man. For our dead we raise a memorial, a remembrance, of the body which represented the personality dear to us. Our faith assures us that the personality is not extinct, but that it will have a resurrection. The respect which we show to our friends and loved ones in their sepulchres indicates our faith in their future life through a resurrection of the dead

Adamic Death Scripturally Called Sleep.

In the Scriptures, ‘God sets forth the thought that the dead are asleep. Since He is the One who has the power and the purpose to raise the dead, He can speak of them in this way. Their bodies have indeed gone to dust, but they as individuals are known to God. To raise men from the dead and to give them back the very thoughts which they had before death will be a stupendous work, which only the wisdom and power of the Almighty God can accomplish.

These alone who have confidence in the promises of God can speak of their loved ones as asleep in death.

The Scriptures speak of the Ancient Worthies as asleep. We read that “David slept with his fathers.” (1 Kings 2:

1.0.) The same statement is made of all of the kings of Israel, whether good or bad. St. Stephen, stoned to death, “fell asleep.” (Acts 7:60.) St. Paul says, “Them also which sleep in Jesus will God bring with Him We which are alive and remain unto the coming of the Lord shall not prevent (precede—go before) them which sleep and the dead in Christ shall rise first.”-1 Thes. 4: 14-16.

In the morning of that glorious Day when the Sun of Righteousness shall rise with healing in His beams, all that God has promised for that blessed time will come to pass. (Mal. 4: 2.) Meantime, the dead are awaiting that Day during which “all that are in the graves shall hear His voice (the voice of the ‘Son of

Man) and shall come forth.”

(John 5: 28, 29.) In this sense of the word, therefore, we speak of the dead as asleep. ‘Our Lord Himself used this word in speaking of Lazarus. He said, “Lazarus sleepeth.” When by their reply the disciples showed that they did not understand, Jesus said unto them plainly, “Lazarus is dead.”—John 1.1: 11-14.

Heavenly Phase of the Resurrection.

From one standpoint all mankind fall asleep to wait for the morning of the great Millennial Day; when the Sun of Righteousness shall arise. The resurrection will come - to every member of the human race; but as no two individuals have been in the same degree of degradation, some will rise more rapidly than will others. The Scriptures seem to indicate that there will be several classes in the resurrection. ‘One of these is designated the “First Resurrection,” that is, the chief, or most important ; and it will consist of those who are to be associated with our Lord in His Throne. “Blessed and holy is he that bath part in the First Resurrection; on such the Second Death bath no power, but they shall be Priests of God and of ‘Christ, and shall reign with Him a thousand years.”—Rev. 20:6.

This description excludes the Great Company and applies merely to the Little Flock, “partakers of the Divine nature.” (2 Pet. 1: 4.) Other Scriptures seem to show us that the Great Company class will attain to spirit perfection in their resurrection; and therefore we might think of theirs as a second resurrection—second in order, ill glory and in preference. These two classes compose the “Church of the First-borns, which are written in Heaven.” (Heb. 12:

23.) The difference between them is that the Little Flock were zealous to go forward and perform what duties and privileges they saw, while the Great Company were. less zealous and less loyal in sacrifice, although they would suffer death rather than deny the Lord or His Truth.

‘This distinction is set forth in the typical arrangement of the Law Covenant. As the tribe of Levi was called out from among Israel for a special work, so the Church of the Firstborns are called out from among mankind, as the antitypical Levites. The priestly tribe of Israel was divided into two classes, the priests and the Levites, and likewise the Church is composed of two classes. Of these, only the “more than conquerors” (Rom. 8: 37) will ‘become “partakers of the Divine nature” and have the pre-eminence. The Great Company will not attain to this honour.

We are not able to distinguish who are the “more than conquerors.” The Great Company are identified with the Little Flock both here on earth and also in heaven. Both classes are of the “First-borns.” As the Apostle James says, we are “a kind of first-fruits of His creatures.” (James 1: 18.)

Earthly Phase of the Resurrection.

In the Scriptures, a third class of faithful servants of God is mentioned. Many of these are called by name in the Epistle to the Hebrews. We refer to the Ancient Worthies, who lived and were found faithful before the coming of our Saviour. These did not have the opportunity of walking in the footsteps of our Lord and so did not have the “high

calling.” These are said to receive a “better resurrection” than will the rest of mankind (Heb. 11: 35)—better, not in the sense of belonging to the spirit plane, but in that it will ‘be instantaneous raising to human perfection, whereas the remainder of the race will require a thousand years during which to come back gradually to the original condition lost by Adam.

At the beginning of the reign of Christ, the Ancient Worthies will come forth almost perfect human

beings — mentally and physically—that their bodies may correspond with their moral development. If they had scars, these will be theirs no longer ; if they had blemishes, these will have disappeared. It is not easy for us to picture to ourselves a perfect man, for we have never seen one, and all around us are various degrees of imperfection. But we know that ‘a perfect human being will be perfect in form, feature, voice, sight, hearing, taste, and in all other organs, as well as in mind.

Last of all, “the residue of men” will come forth, “every man in his own order.” (1 Con 15: 23.) Their awakening will merely bring them forth from the tomb in the condition in which they entered it ; for in the grave “there is no work, nor device, nor knowledge, nor wisdom.” (Eccl. 9: 10.) This awakening is not the resurrection, but merely the preliminary step toward it. The Greek word rendered “resurrection” is anastasis, and means literally “a standing up again.” Adam fell, and ever since “the whole world lieth in wickedness”—

literally, “in the wicked one.” (1 John 5: 19.) The standing up again is, therefore, a return to the perfection lost in Eden; for the world of mankind the resurrection is the Restitution.—Acts 3: 20, 21.

During the thousand years of Messiah’s reign, the resurrection of the world will be in progress. The work will not be done by the Father directly, but will be committed to the Lord Jesus (John 5:28, 29), and will require the whole thousand years for its completion. At the end of that Millennial reign the world of mankind will be perfect, as was Adam in his creation. All God’s work is perfect.—Deut. 32: 4 ; Gen. 1: 31.

As previously stated, the Ancient Worthies, as a reward for their faith in God, will come forth to a better resurrection than will other men. The remainder of the race will come forth in practically the same condition in which they went into death. They will know nothing more, nothing less than when they died; their personality will be the same. As for their bodies, we cannot suppose that these will be perfect, for if mankind were thus brought back from death, they would not know each other. If all should be brought forth of one colour, or if all should have the same style of features, they would not be recognised. On the other hand, they will come forth, neither gasping for breath, nor in fragments, as if blown to pieces by an explosion or eaten by an animal, but in what formerly was their usual health.

Mankind recognise each other by certain physical traits as well as by mental and moral characteristics. If in the awakening a man were given a perfect form or a properly balanced brain, he would not know himself on coming forth from the tomb. His very thoughts would be different ; there would be nothing by which memory could identify him. Humanity will be raised from the tomb in the condition suggested by our Lord when He said to the man with a withered hand, “ ‘Stretch forth thine hand !’ And he did so; and his hand was restored whole as the other” (Luke 6:

10)— complete—not in the full sense of the word, but enough so to have a new start in the new life.

Shame and Contempt will be Purged Away During the Millennium.

The Saviour makes an atonement for the sins of mankind for the very purpose of giving them a trial for life, all opportunity to demonstrate whether, under the favourable conditions of the Messianic Kingdom, they will choose righteousness and life or unrighteousness and everlasting death. The Scriptures seem to imply that there will be a great deal of shame and contempt properly attaching to those who will not have come into full accord with God.—Dan. 12: 2.

During the thousand years of trial, very many will purge themselves of this shame and contempt. Thus we may suppose that, as the years go by, the shame will gradually cease and the contempt will die away. We see this point illustrated in the case of Saul of Tarsus. When he learned that he was fighting against God,

he was very much ashamed of the course which he had taken. As gradually he manifested his loyalty to God, he purged himself of this shame and contempt. St. Paul's valour and zeal in the service of the Lord offset the things which he did ignorantly as Saul of Tarsus. His shame, therefore, has passed away.

The world will awake from the dead in this condition of shame and contempt. But gradually the obedient will arise from this state to the original perfection of the image of God. The wilfully disobedient, on the contrary, will not rise. They will sink lower, until finally they will go into everlasting destruction, or as St. Peter says, "As natural brute beasts shall utterly perish in their own corruption."—2 Pet. 2:12.

At the First Advent our Lord did most of His healing on the Sabbath Day, thus foreshadowing the work of healing which He will do. for the world in the great anti-typical Sabbath—the Millennium. Mankind will come forth from the tomb free from their previous condemnation, with human bodies in proper condition, so that their friends will recognise them as formerly; but they will have weaknesses—physical, mental and moral.

God has provided everything necessary for the resurrection of mankind—not only the Ransom-price, but also Christ's Mediatorial Kingdom. The uplifting influences of the incoming Age will be open to every member of the race, whether great or small, rich or poor. But their acceptance or rejection and the rapidity of their progress will depend upon their personal interest in the matter. Those who refuse to advance and who show no desire for their own development, will be cut off in Second Death.

There is no reason why those who will not make progress should be allowed to live on indefinitely. The same Justice which declares that only those who are in perfect accord with God shall have everlasting life, will not permit those to live forever who continue to be imperfect. Such will indicate by their attitude that they are not in harmony with

righteousness, and will be justly classed as wicked. Of these it is written, "All the wicked will He destroy."—Psa. 145: 20.

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

Miracle in Palestine.

New Era of Things. Development of Holy Land.

THE following newspaper report of an interesting lecture by Mr. A. J. Reedman, of Newcastle, N.S.W., has been received from one of our brethren in Queensland, where the address was given recently:

“At the Town Hall last night, Mr. A. J. Reedman, in an illustrated lecture, vividly depicted what he described as the marvellous changes of the last decade in the Holy Land. He declared that the Land, which was approximately one three-hundredth part of the size of Australia., had played a part in history out of proportion to its size.

Three thousand years ago, declared the lecturer, it was the centre of a kingdom of magnificence and ‘glory, but on account of the idolatry of the people it was reduced to a land of tombs and ruins.. For 2000 years it had remained waste and desolate, but the scattered people of Israel prayed for a return to Zion with undying hope.

Weary centuries had passed, but every attempt at colonisation failed until in 1877, when Dr. Herzl called representatives of the Jewish people to a. great conference and founded Zionism.

Mr. Reedman pointed out that for many years it was not clear how a Jewish State could be created in Palestine, but Dr. Herzl expressed the opinion that only a great European war could liberate the land from the Turks. He advised his people to prepare for the day, and at length the Great War came. While it brought havoc, carnage and ruin to many countries it caused the opening of the gates of Palestine.

British Mandate.

The League of Nations granted a mandate in 1921 to Great Britain. Four years earlier, under the Balfour declaration, England had given a pledge to facilitate the rebuilding of Palestine as a national home for the Jewish people and the altered conditions made it possible for the Jews to have a legal status in the land.

Hundreds of thousands knocked at the door, but the policy of the Government was to admit only as many as it could be proved the country had an economic capacity to absorb.

The lecturer continued that already about 250,000 had gained entrance, while at the present time refugees, chiefly from Germany, were entering the country at the astonishing rate of 1000 per week.

Striking pictures were shown by Mr. Reedman to illustrate the marvellous building of cities, the reclamation of the soil, the transformation of swamps to agricultural lands and the development of industry. It could not be denied, he said, that the events were miraculous.

A great city had been built in the sandhills north of Jaffa. It was called Tel Aviv. and was looked upon as the wonder city of the East. Twelve years ago it was a desert. To-day more than 70,000 Jews were living within the municipality. Altogether the old land throbbed with new life.

‘A New Control.’

Mr. Reedman told his audience that such mighty things were happening at a time of universal disturbance and perplexity of gloom and darkness to all lands. In view of the prophetic writings in the Scriptures, they were not of mere chance or circumstance, he declared, but they must have some special significance. The deafening thunders of tumult and revolution sounded throughout the earth and the signs of the times

pointed to a great collapse of governments and the establishment of a new control, he added.

The lecturer outlined what he described as the plan of God, as revealed in the Bible, to create a great world state, a divine political kingdom on the earth, with the universal centre at Jerusalem and the Lord Jesus Christ enthroned as King of Kings and Lord of Lords. Then, he said, would come peace on earth and goodwill among men. All of those beautiful prospects of the future were embraced in the general term 'the hope of Israel,' said Mr. Reedman.

The lecturer, concluded, 'Theology has perhaps obscured the literality of biblical predictions, but now as we see the events coming to pass, we should face the facts and adjust ourselves to return to the faith of the first century Christians.'

The above account supports the reports that appear from time to time in connection with the return of God's favour to the Jewish people in fulfilment of our Lord's prophecy concerning the "budding of the fig tree"—Matt. 24: 32. Compare also Jer. 8: 13., with Jer. 24: 5-7. We rejoice with Mr. Reedman that so much is taking place to-day along this line, indicating the near approach of the Kingdom Age.

It would seem, however, that the manner in which Christ will reign over the world, after the establishment of His kingdom on earth with the centre of control at Jerusalem, is not generally understood. In the past, the general thought amongst those who have considered the matter has been that 'Christ's Kingdom. would be completely of a heavenly nature. Now, however, there are many holding the view that our Lord's Kingdom will be totally of an earthly nature—that 'Christ will descend from heaven in human form in full sight of mankind, and be enthroned as King to reign over all the earth from Jerusalem, along with His elect who have proved faithful unto death. If the statements of Mr. Reedman are correctly understood it would seem that he supports this latter view. Both the above views, however, will 'be seen to be unscriptural when examined in the light of God's Word. We cannot do better than quote from "The Divine Plan of the Ages," under the heading :

Two Phases of the Kingdom of God.

"While it is true, as stated by our Lord, that the Kingdom of God cometh not—does not make' its first appearance— with outward show, in due time it is to be made manifest to all 'by outward, visible and unmistakable signs. When fully set up, the Kingdom of God will 'be of two parts—a spiritual or heavenly phase and an earthly or human phase. The spiritual will always be invisible to men, as those composing it will be of the divine, spiritual nature, which no man hath seen nor can see (I Tim. 6: 16; John 1: 18) ; yet its presence and power will be mightily manifested, chiefly through its human representatives, who will constitute the earthly phase of the Kingdom of God.

"Those who will constitute the spiritual phase of the kingdom are the overcoming saints of the Gospel age—the Christ, head and body—glorified. Their resurrection and exaltation to power precedes that of all others, because through this class all others are to be blessed. (Herb. 11: 39, 40). Theirs is the first resurrection (Rev. 20: 6). The great work before this glorious anointed company—the Christ— necessitates their exaltation to the divine nature: no other than divine power could accomplish it. Theirs is a work pertaining not only to this world, but to all things "in heaven and in earth"—among spiritual as well as among human beings. Matt. 28: 18; Col. 1: 20; Eph. 1: 10; 2: 10; 1 Cor. 6: 3.

"The -work of the earthly phase of the Kingdom of God will be confined to this world and to humanity. And those so highly honoured as to have a share in it will be the most exalted and honoured of God among men. These are the class referred to as Ancient Worthies, described in Heb. 11, whose judgment day was previous to the Gospel age. Having been tried and found faithful, in the awakening they will not be brought forth to judgment again, but will at once receive the reward of their faithfulness—an

instantaneous resurrection to perfection as men. (Others than these and the spiritual class will be gradually raised to perfection during that Millennial age). Thus this class will be ready at once for the great work before it as the human agents of the Christ in restoring and blessing the remainder of mankind. As the spiritual nature is necessary to the accomplishment of the work of Christ, so perfect human nature is appropriate for the future accomplishment of the work to be done among men. These will minister among and be seen of men, while the glory of their perfection will be a constant example and an incentive to other men to strive to attain the same perfection. And that these ancient worthies will be in the human phase of the kingdom and seen of mankind is fully attested by Jesus' words to the unbelieving Jews who were rejecting Him.

He said, "Ye shall see Abraham, Isaac and Jacob, and all the prophets, in the Kingdom of God." It should be noticed also, that the Master does not mention that He or the Apostles will be visible with Abraham. As a matter of fact, men will see and mingle with the earthly phase of the kingdom, 'but not with the spiritual; and some will, no doubt, be sorely vexed to find that they rejected so great an honour.

"To gain a place in the earthly phase of the Kingdom of God will be to find the gratification of every desire and ambition of the perfect human heart. . . And when, at the end of a thousand years, the great work of restitution is accomplished by the Christ (in great measure through the agency of these noble human coworkers) ; when the whole human race (except the incorrigible—Matt. 25: 46; Rev. 20: 9) stand approved, without spot, or wrinkle, or any such thing, in the presence of Jehovah, these who were instrumental in the work will shine among their fellow-men and before God and Christ and the angels as "the stars forever and ever." (Dan. 12: 3). 'Their work and labour of love will never be forgotten by their grateful fellow-men. They will be held in everlasting remembrance. Psalm 112: 6.

"But great as will be the accumulating glory of those perfect men who will constitute the earthly phase of the kingdom, the glory of the heavenly will be the glory that excelleth. While the former will shine as the stars forever, the latter will shine as the brightness of the firmament—as the sun (Dan. 12: 3). The honours of heaven as well as of earth, shall be laid at the feet of Christ. The human mind can approximate, but cannot clearly conceive, the glory to 'be revealed in the Christ through the countless ages of eternity.—Rom. 8: 18; Eph. 2: 7-12."

Let it not 'be understood that this happy condition of affairs will gradually come about from the present existing order of things; there is yet to be the necessary, very severe time of trouble upon the whole world (Matt. 24: 21; Zeph. 3: 8), including the Jewish people (Jacob's trouble, Jer. 30: 7), for the removal of the present "heavens" (spiritual controlling powers) and "earth," (earthly order of society). which are out of accord with God and His righteousness (2 Pet. 3: 10). Then will be established the "new heavens and new earth wherein dwelleth righteousness" (2 Pet. 3:

13)—the above mentioned two phases of the kingdom of God. It is through these two 'phases of the kingdom that the promise to Abraham is to be verified: "In thee and in thy seed shall all the families of the earth be blessed." "Thy seed shall 'be as the sand of the sea, and as the stars of heaven"—an earthly and a heavenly seed, both God's instruments of blessing to the world. "Thy kingdom come. Thy will be done on earth as it is in heaven."

Wherever in the world I am,
In whatsoever state,
I have a fellowship with hearts To keep and cultivate;
A work of lowly love to do
For Him on whom I wait.
A. L. Waring.

Faith.

(Convention Address),

FAITH is a beautiful quality, and forms a base or foundation for the superstructure of love and hope. All have it in some degree; it enters into the affairs and arrangements of daily life to a far greater extent, perhaps, than we realise.

We do things because we expect certain results to follow. The farmer sows his seed in expectation of reaping a harvest. The earth is the natural place for the seed to grow, but rain and sunshine also are necessary, and he believes that both will come at the right time and a harvest more or less abundant will follow. He cannot tell how the rain is produced or the day and hour when it will come, but that it will come he has no doubts; it has come before, therefore he does not doubt that it will come again.

Men have faith in each other. Our social system is built and maintained upon trust and confidence in the integrity of each other. We know the nature and character of our neighbour and trust him; occasionally our confidence is misplaced, but the man who abuses the confidence of his fellowman falls in the estimation of those who know of his delinquency, and is regarded with suspicion because of his lack of moral principle.

To have faith in that which is seen and can be handled is easy. An old saying is, that seeing is believing and feeling is the naked truth. The things that come into our daily lives and experiences we believe in, and being well based, our belief is quite reasonable.

In spiritual matters faith is of a higher order; it is exercised in things that are not seen. No man hath seen God at any time, yet we believe in Him with just as good reason as we believe in temporal matters. He that has eyes to see has the evidence of his senses. God's handiwork is everywhere around him. There is another evidence, not so easily defined; it is within, and responds to the drawing of the spirit of God and finds satisfaction in Him. Man has always been conscious of a power higher than his own. He realises his own weakness and impotence in the face of nature. He cannot stay the storm; the wind blows with hurricane force; the rain may descend in torrents, the lightning flash and the thunder roll, but however much damage may be done, he is helpless. He must bow his head and wait with what patience he may until it passes. He cannot even stay the fierce passions that rage within his own breast, neither can he guide, his own destiny or way.

The Apostle says, "Faith cometh by hearing and hearing by the Word of God." Hearing is a very important means of gaining knowledge. We are very much influenced by what we hear; an impression is made on the mind; truth is recognised and received by those who have ears to hear. As truth is better understood, light increases and darkness is dispelled, faith comes into existence, takes root and begins to grow. "Without faith it is impossible to please God; he that cometh to God must believe that He is, and is a rewarder of them that diligently seek Him."

He who comes to God must do so in spirit and in truth; there must be no doubts. For want of understanding, there may be some grasping in the dark, but with sincerity and searching, which is a test of faith, light will be found, for God is not far off, and is pleased to reveal Himself to those who search for Him with a true and honest heart. The purpose of seeking is to know God, His nature and attributes; to come into harmony with Him and do His will. God accepts and justifies us through the merit of Christ's sacrifice, because we have no merit of our own. Justification is maintained by a continuation of faith, and leads on to sanctification, a setting apart of ourselves for the service of our heavenly Father. So we are led on step by step and shown what is required of us. We learn that the work to be done in us is a purifying one, for every man that hath the Christian hope in him, purifieth himself by renouncing those things that

are not in conformity with the character or will of God. A transformation by the renewing of the mind takes place after the forsaking of old ways and things, and we 'become new creatures by the begetting of the spirit and putting on of the mind of Christ.

We are in the world but not of it. We must of necessity take some part in its activities, for it is by the sweat of our face that we earn our daily bread. Success may attend our efforts in worldly matters, but our chief aim is to seek those things which are above. Worldly pleasures and enjoyments would lead us away from consecration and weaken devotion to God if permitted to come in. Seeking 'first the kingdom of God and His righteousness should have the uppermost place in our hearts. The things of the world, its activities, pleasures and enjoyments are our temptations, 'because they appeal to our former desires and appetites, and for that reason diligent watchfulness is necessary lest their indulgence lead us into wrong paths. Other trials are affliction and adversity ; all these have their uses and purposes. 'Could we be proved without a test? Without temptations, difficulties and perplexities, what would there be to overcome? The testing is very searching, but to the watchful the weak places are revealed. The knowledge of weakness induces humility and shows the necessity for perfect trust in God, who has promised that with every temptation He will also 'provide a way of escape—His grace is sufficient.

So that His disciples should not be anxious about their material requirements, Jesus told them that God knew they had need of such things and did not forget them. The fowls of the air, He said, sowed not, neither did they reap or gather into barns, yet they were fed. The lilies of the field toiled not, neither did they spin, yet Solomon in all his glory was not arrayed like one of these. Not even a sparrow fell without His knowledge. . This is a simple yet most beautiful lesson in faith, and also shows the benevolence of God in providing for His creatures. Man is gifted with reason, and by the exercise of this faculty can see the truth of this quite clearly. Eating, drinking and wearing rich clothing is not the purpose in life for God's children. Whatever God may see_ fit to send us of these things should be appreciated and accepted in all humility, knowing that He can withhold as well as give. We must live and walk by faith, knowing that our heavenly Father who knows the end from the beginning is choosing the way, and His spirit is teaching and instructing us how to follow. All that happens and every experience that comes is by His permission; having this knowledge we can trust Him. And whatsoever things ye shall ask in prayer, believing, ye shall receive. This is faith sublime. This is the attitude in which we should come to God, sincerely believing in Him and His goodness—perfect trust and confidence without a trace or shadow of doubt. To come in any other spirit would be wavering; "Let not that man think that he will receive anything of the Lord." "The effectual fervent prayer of a righteous man availeth much."

How many failures can be attributed to coming to God in a wrong attitude of heart and mind—insufficient faith. He will withhold no good thing from us; every good and perfect gift cometh from above and He is without variableness or shadow of turning. "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the roots. . . and it should obey you."—nothing shall be impossible. A grain of mustard seed is but a small thing, a mere speck, but it contains great possibilities. Within its small dimensions there is something vital, which, given the right conditions, will develop and bring forth a plant of considerable size and reproduce in its own kind. So with our faith; if it is vital and rightly exercised it will accomplish much. Faced in the right spirit, difficulties which appear overwhelming will 'be overcome, things that hinder our progress will be removed, and that which appears to be insurmountable will 'be conquered. The Apostle Paul says, "I can do all things through Christ which strengtheneth me." The thought that it was for the Master inspired him; the love of Christ constrained him. He was willing to sacrifice all and count it but loss and dross that he might win Christ. He counted even his life not dear, indeed, it was in danger often; he endured all things, having in mind one thing only, the keeping of the faith. Being convinced that this was right, he allowed nothing to turn him from his purpose. Wealth, and the honour of men were not to (be compared with the crown of righteousness. At the close of his life he wrote to Timothy those beautiful words which are an inspiration to every child of God ; "I am now ready to be offered, and the time of my departure is at hand, I have

fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to 'me only, but unto all them also who love

His appearing." To keep the faith was what the Apostle fought for, and in the face of all opposition he succeeded through Christ who strengthened him,. In the Apostle Paul we have a magnificent example of faith, showing what may be accomplished by determination and endurance.

Weak though we may be at the beginning of our Christian way, yet if our faith be of the right kind, if it has vitality and life, the every day affairs of life afford scope and opportunity for its growth and development. Growth must continue and development go on; there is always some weak spot to strengthen or rough place to smooth; self-examination is necessary. Thoughts are important, and those which are not good should be dismissed and never be allowed to develop into action; every thought should be brought into captivity to Christ.

From trust and confidence in God there comes a feeling of security, there is a realisation that underneath are the everlasting arms, and, therefore, there is no cause for fear. Though the mountains be removed and be cast into the depths of the sea, yet will we not be afraid. We are enabled to look into the future and 'behold a new order of things; the problems and perplexities that vex the children of men will be taken away. With righteousness established, it shall cover the earth as the waters cover the face of the deep, for God has promised, "Behold I make all things new."

Study Aids.

The following helps to Bible study are now on hand in addition to our usual list

"The Plan of God—in Brief.." This booklet of 96 pages, published recently 'by the Bible Students Committee, England, is a digest of Volume 1, Scripture Studies,—"The Divine Plan of the Ages,"—and is a fine little work for encouraging new interest in the truth. Price 6d.

Berean Bibles, containing Teachers' Manual bound in. Price 15/6.

Berean Teachers' Manual, leather, same as in Berean Bible. Price 4/9.

"What Pastor Russell Taught" (on the Covenants, Mediator, Ransom, Sin-Offering). Cloth binding. Price 5/9.

"Daily Manna for the Church," a new Manna Book, paper cover. Price 1/6.

Christian Hymns, words only, cloth binding. Price 10d.

(Exchange rates have had to be added to the above, thus making them dearer than in former years.)

We vex our own with look and tone
We might never take back again,

And hearts have been broken for harsh words spoken
That sorrow can ne'er set right.

He did it unto one of Christ's
He did it unto Christ.

Sarah H. Palfrey.

Each thought resentful from thy mind be driven,
And cherish love by sweet forgiveness bought;
Thou soon wilt need the pitying love of Heaven

The time, the time is short.

H.B.

Correspondence,

New South Wales. Dear Brother,

I received the book, "A Voice from Switzerland," forwarded by Bro. — and have to-day forwarded same on to Mr.

--, as requested in your letter. It is very good, and the events in France and Austria during the last few weeks go far to prove that Dr. Hodler is right in his interpretation. The stage is almost set. One can see events marshalling themselves for the final scene. Let us work while it is yet day, for soon the words will be fulfilled, "The night cometh when no man can work." Did you notice Mr. Baldwin's remark recently—"England is now almost the only country where liberty of speech and of conscience are permitted," and how long will this, last?

I am still away from home, but having food and raiment I have learned therewith to be content. I have been disappointed here; no one wants to hear of Christ, or at best they merely want Him to be an adjunct to their own lives; but the Apostle says, "When Christ, who is our life, shall appear; . . . we shall be like Him, for we shall see Him as He is." Thank God "The night is far spent, the day is at hand." If you should eventually get a supply of the books, "A Voice from Switzerland," I should still like to have one for reference.

Kindest regards from yours very sincerely, N.W.

New South Wales. Dear Brother,

Just a few lines to thank you for all your kindness. Thank you for the cheery words and kind exhortations to continue in His service. I am very thankful to work for the interest and advancement of the truth. Your little "Paper" takes along some help and encouragement in its pages, as it seeks to point all to a knowledge of the truth and a closer walk with the only true God and Jesus Christ. With the love of the truth the individual scorns to do a mean thing.

Dear Brother, may the Lord continue to bless you abundantly as His blessings are distributed to others. I pray that the Lord will watch over His little ones and strengthen them.

With much Christian love to yourself and all of like precious faith, yours in the one hope, L.H.J.

P.S.—Please find notes for —; pay subs, for "P.P." and "Herald" and please send two copies "God's Best Gift" for children to —. Please put balance to Tract Fund.

New Zealand, 3/3/34. Dear Friend,

I must apologise for not 'writing to you before this; I received your book, "The Divine Plan of the Ages," and have read once through it. It is a very simple story of the Bible and explains passages which seemed to be hard to follow. I am busy again going through the last chapters—"The Kingdoms of this World," and "The Kingdom of God." May I lend this book to a friend of mine who is interested and will take care of it?

- I have not heard yet re the book "Voice from Switzerland. There is no doubt that if we could only get people to read and understand the Bible we would be living a better life, and there would be more of the brotherly spirit about which is lacking very much just now. It seems a peculiar thing that to everybody one speaks they seem to be up against a brick wall—no outlook ahead. Men have been used to getting anything from £8 to £10 per week, and even this class are being very hard hit with the depression. It seems to be God's way to bring them back to Him and to look for Divine guidance. Man has appeared to have gone as far as he can go, and "I can hope that the Lord's prayer will be answered soon "Thy Kingdom Come," and may it come soon.

Yours truly, Your Christian friend, B.J.W.

Dwelling in the Lord.

TO dwell in Christ means to be in the closest relation- ship with Him; there must be agreement, harmony, and a unity of purpose, producing a feeling of confidence and goodwill. • The closeness of this relationship is shown clearly in that beautiful illustration of the vine and its branches. The vine is the stem or trunk that produces and supports the branches which bear the fruit. The branch is part of the vine with which it must remain connected. “Abide in me and I in you. As the branch cannot bear fruit except it abide in the vine no more can ye, except ye abide in me.” John 15: 4. Here the word “abide” has the same meaning as the word “dwelleth” in 1 John 3: 24, for we surely dwell in God as we continue to abide in Christ.

We dwell or abide in Him by doing His will, keeping His commandments, and He abides or dwells in us. ‘This: union is a double one we in Him and He in us. To establish and maintain this union it is necessary to keep His commandments; God cannot dwell in us unless we dwell in Him. “If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.” John 14: 23.

In Psalm 37: 3, we read, “Trust in the Lord, and, do good; so shalt thou dwell in the land, and verily thou shalt be fed.” Here also is implied a spirit of concord without which God’s bounty could not be enjoyed. His commandments must be kept, then the promise of peace and plenty would be fulfilled.

Further, the prophet says, “He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high : his place of defence shall be the munitions of rocks : bread shall be given him; his water shall be sure.” Isa. 33: 15, 16. Again the condition attached to the promise is righteousness, and he who does righteously has the spirit of God and dwelleth in Him. Under the dispensation existing at the time of the Psalmist and Prophet, the promises were earthly, and to enjoy God’s favour it was necessary to keep His commandments, just as it is now, if we would receive His spiritual favours.

“And hereby we know that He abideth in us by the spirit which He hath given us.” In Rom. 8: 9 and 14, we read :— “But ye are not in the flesh; but in the spirit if so be that the spirit of God dwell in you; for as many as are led by the spirit of God, they are the sons of God.” Being led by the spirit of God is abundant evidence of the inward presence of God’s spirit which leads us to seek those things which are above rather than mind the things of the earth.

What we want is, in one word, that graceful tact and Christian art which can bear and forbear.

—F. W. Robertson.

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Hold Fast that which thou hast.

Rev. 3: 11. (Convention Address).

IT would seem that the words of this text have a very special meaning to the Lord's people of to-day. In the Christian world at the present time there is the tendency to lower the standard of truth. The Laodicean spirit is a compromising, luke-warm condition. It is this spirit—neither hot nor cold—which says, “Do not let us trouble very much about what we believe, only let us join together in one great confederacy.” This spirit has wrought havoc in the churches, so that they have become altogether worldly and indifferent to the true spirit of the truth and consecration, as set before us by the Lord and His Apostles.

Writing to Timothy, the Apostle Paul said (2 Tim. 4: 3), “The time will come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers, having itching ears.” “And they shall turn away their ears from the truth and shall be turned unto fables.” While recognising that there has indeed been a great falling away from the pure teachings of God's Word, we will do well to remember that the Adversary, who has already succeeded in blinding so many, will also seek by one means or another to “quench the spirit” among those who have become awake to “present truth.” By “present truth” we mean 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. No doubt it is those matters pertaining to our Lord's Second Presence, the Harvest work, the closing down of the present age, and the preparation of ourselves for the work of the coming Kingdom, 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 steps of Christ—walking in the light”?

What, then, constitutes a ‘Christian? The Scriptures show 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 also clearly shows that the Divine purpose for this Gospel Age 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 that of the rest of mankind in the next age. The Millennial Age will be an age of works, justification by works. The Gospel Age. is an age of faith, justification by faith, and that faith the Apostle tells us in Eph. 2: 8, is "the gift of God." "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."

These Scriptures show that the first essential 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 on 'Me 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 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." Rom. 5: 1, 2..

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 begets in us a new mind, a new heart, a new creature, 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 first the favour of having been called of God. Then we have the gift of faith; after that, justification through the exercise of that faith; then the holy Spirit of adoption through the further step of faith— i.e., consecration. Following our consecration we receive the wonderful hope of the high calling of God in Christ Jesus.

Having received these favours, are there no other essentials for the Christian? We reply 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 would probably soon lose our faith and hope. We must go on from these first principles and learn to appreciate the deep things of the Word. We remember how the Apostle 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 and so were still babes, feeding on milk, when they ought to have been able to teach others.

How essential it is that we hold fast 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 supply the needs of the Christian in his own day. It is, then, very essential that we understand, the present truth as it opens up, in order that our "shield" may be bright and strong, our "helmet" of hope 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 correct knowledge and application of the truth. The truth alone can sanctify and give us strength to run our course. Just as truth helps, so error hinders.

The question arises as to how far Christians may differ from one another in respect of the truth without

interfering with our fellowship? The fact that we do at times differ on what may be called non-essentials, provides opportunities for the exercise of brotherly kindness in respecting the opinions of others though not endorsing them.

It would seem to be 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 be presumptuous to say that such truths are of so little importance that it does not matter whether or not we believe 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 Mi-form 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 essential 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—we who realise 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 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 would 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 time of our Lord's first advent. The truth then due was 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 "present truth" at that time was, however, essential to such as the Lord was calling, and it did its work of separating the "wheat" from, the "chaff."

Dear friends, let us not undervalue the things which God has revealed to us. Let us fully appreciate our privileges. God has 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 hast kept the word of My patience, 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. The Apostle Peter says that there would be false teachers and that many would follow their pernicious ways, by reason of which the way of truth would 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 I 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. See 2 Tim. 1: 13; 3: 13, 14; 4: 3, 4; Tit. 1: 9; 2 John 7-11; 1 Tim. 1: 3-6; 4: 16; 6:20, 21.

While seeing the necessity for holding fast to sound doctrine, we realise that that is- not all we must “hold fast.” There is the possibility of holding fast the form of sound words, of having a correct understanding of the main features of the truth, even of being “virgins,” and of understanding “present truth,” to the extent of expecting the Lord soon to 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 shall prove to be but sounding brass and tinkling cymbals. The trials of our day 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 much in these days that might discourage us. Some have trials and testings in one way, some in another. Sometimes the failure of brethren whom we had highly esteemed in the Lord is apt to discourage us. Sometimes in contact with the world we meet plausible arguments against the truth by unbelievers or scientists, and if we trusted to our own wisdom and strength to save us, we might fail, but let us hold fast the Word of God. There may be some things that we do not fully understand, but we do 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 favor 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 honor 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?

Sometimes there arise 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, and sometimes a root of bitterness has been permitted to grow, and many have been defiled. Have we injured one of the Lord's children by a harsh or hasty word or act? Has it not been because we failed to hold fast our faith 'in God, in His Word, and our love to Him and His.

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 all members 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 with which we have been entrusted by God's grace to preserve and proclaim.

While we may find that separations are sometimes unavoidable, there is never any occasion to be unkind. We may have to speak plainly against wrong teachings or practices, 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."

A Christian.

OUR every day, every hour silent conduct is more effective than our conduct when we are among the Lord's people. There has always been a tendency in two opposite extremes when describing what the Christian ought to be.

One is to look for absolute perfection; the other is to lower the standard, by excusing the defects and sins of the followers of Christ. Let us avoid both. We cannot place before our vision a standard too high.

While we cannot be perfect and faultless, it is required of us that we be "blameless and harmless the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." And the Apostle tells those who are so doing that it will be a cause for rejoicing in the day of Christ, that they did not "run in vain, neither laboured in vain."—Phil. 2: 15, 16.

A Christian is one whose eye is single to God's glory. "If your eye is single your whole body will be full of light," and the influences that proceed from you cannot but have a sanctifying effect upon those you meet and associate with daily. How responsible a matter is daily life, particularly the daily life of the Christian !

Selected.

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,

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Convention News.

The Easter Convention, arranged by the Adelaide and Gawler classes, proved once more to be a season of helpful and happy fellowship. The Lord's blessing was surely upon the gatherings of His people, met together in His name and seeking to do His will. We trust the many good lessons and exhortations will long remain with us and serve to strengthen our faith and hope and give us renewed courage to press on in the narrow way that leads to life. The Christian pathway is the same to-day as ever, it is still the way of self-denial and sacrifice of the human hopes and ambitions; but those who have tasted of the Lord's goodness rejoice to suffer for His sake, knowing that "if we suffer with Him we shall reign with Him; if we be dead with Him we shall also live with Him."

In harmony with our Lord's request "this do in remembrance of Me," the Memorial of His death was kept on the Thursday evening, and the Convention commenced on , Good Friday, continuing on the Saturday and Sunday; Easter Monday being spent at Gawler, 25 miles distant from Adelaide.

Many good thoughts were expressed in connection with the Bible studies, which occupied the afternoon of each of the four days. The portions selected for study being as follows :—Matt. 10: 32-42; 2 Con 5: 14-21 ; Eph. 1: 3-12 ; John 15: 13-21. The addresses were helpful and encouraging to us,—Psalm 23, "For the Elect's sake ;" "All things are Thy servants ;" "The Lord proved) you ;" "Love one another ;" "Christ in you--the hope. of glory ;" "Let us walk in the light of the Lord ;" "Our Warfare ;" "Hold fast that which thou halt;" being the topics chosen.

A fellowship meeting having as its topic, "What good things have I received?" (Psa. 84: 11), reminded us of the many blessings which are ours in Christ. Also discussions on, "How do we determine the Lord's Will?" "How can we make our meetings and Bible studies most helpful?" "How can I best serve the - cause of truth?" gave us opportunity to examine ourselves and to profit by what we heard.

We feel grateful to those brethren and sisters who journeyed from -Victoria and N.S.W. to attend the Convention.

The spirit of loving service and the desire to just help along in the meetings is much appreciated. The same spirit of service was also manifested among the members of the local classes, and we doubt not that those who took pleasure in entertaining the visiting brethren, also received blessing upon their own hearts and heads. The provision of tea by the sisters of the Adelaide and Gawler classes was much appreciated.

The usual Love feast and singing of "God be with You till we meet again " terminated a very helpful season of fellowship and spiritual refreshment; and our hearts go out in thanksgiving to God for all His benefits. May the days that lie before us find us each one pressing on toward the mark for the prize, laying aside every weight and the sin that doth so easily beset us; running with patience the race set before us; looking unto Jesus. keeping little in our own sight, and content to let His strength be manifested through our weakness.

Notes from Adelaide Convention.

THE following thoughts were expressed in the introductions on portions of the Bible Studies; also the additional selections at the fellowship and discussion meetings. .

Matthew 10: 32, 33.

“That if thou shalt confess with thy mouth the Lord Jesus “. (Rom.. 10: 9, 10.) The habit of confessing the Lord Jesus before men seems to be one of the Christian’s most difficult tasks, for it requires both tact and courage, but it has correspondingly a rich reward. There is a book of remembrance written for them that fear the Lord and try to obey His laws. This confession can also be seen by men, by the way we serve the Lord, by our conduct, by our speech, and by our daily habits. Everything we do must conform to the Divine Law as much as possible, and by this high standard men can discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.

In 2 Pet. 2: 1, and many other Scriptures, we find a class of false teachers, who deny even the Lord who bought them., but this is not the only way in which one may deny Christ. There are those who profess that they know God, but in their works they deny Him. A work (an only have one motive,—it must either be done to the glory of God, or else the honor is given to the Adversary. We can deny Christ if our thoughts are not pure, true and honorable; we can deny our Lord by our conduct and actions toward the brethren. If we neglect to obey the Royal Law, “I command thee that ye love one another,” we most assuredly deny our Saviour.

2 Corinthians 5: 17, 20.

The class which God is selecting from mankind to reign with our Lord at His second presence is represented in the Scriptures as a new creation, its members being specifically mentioned as new creatures in Christ Jesus in this verse 17. See also Eph. 2: 10.

Read Rom. 12: 1, 2. We cast all we have and all we ever hoped for down before the Lord, because, as the Scriptures point out, in order to be counted a “new creature in Christ,” it is necessary that the old things or earthly things,—ambitions, hopes, vanities and follies,—shall have passed from the will, even though to some extent they may harass us, because in a measure attractive to our flesh. But we are to make no provision for the flesh to fulfil the lusts thereof. See Gal. 5: 16, 17, 24, 25; Rom. 8: 5.

Our whole aim in life is for the progress and development of the new mind, because it is the new mind which the Lord recognises as the “new creature.”—Epli. 4: 22-24. In Col. 3: 3, we read, that “our life is hid with Christ in God.” These new creatures are actuated by a hope which entereth within the veil,—”Whither the forerunner is for us entered, even Jesus”—Heb. 6: 19, 20. See also. Psalms 45: 10, 11, 13.

Verse 20.

Following on from the Apostle’s statement that we have committed to us the word of reconciliation, he leads us to see what a great responsibility and privilege the possession of this message is.

There are, as we all know, earthly ambassadors whose position is recognised as being one of responsibility and dignity. How much more then is this so, in the case of the ambassadors for Christ.

In this connection. see John 1:45 Phillip findeth Nathanael; “We have found Him.” in effect this is how the

ambassadorship is carried out ; only those can represent Christ who have themselves already found Him. Read Rom. 5: 10, 11; Phil. 1: 20, 21,—”For me to live is Christ.”

This invitation extended through the faithful ones as members of Christ’s Body will, we know, be appreciated only by the few at the present time, and so the statement speaking prophetically of our Lord would apply also to us,—”The reproaches of them that reproached Thee have fallen upon me” (Psa. 69:9.) Nevertheless, the work of witnessing must continue, for it is only by proving ourselves worthy as ambassadors at the present time, that we shall attain to the privilege of being associated with the Lord in the full work of reconciliation in the next age, when “in the dispensation of the fulness of times He will gather together in one all things in Christ,”—Eph. 1: 10.

Ephesians 1:9,10

God has, indeed, most generously made known to us the mystery of His will. Not a mystery in the sense of .being unintelligible, or incomprehensible, but a mystery in the sense of it being kept secret for an appointed time, as in Col. 1: 26,—”The mystery which had been hid from ages and generations, but now is made known to His saints.”

In God’s plan, the Gospel Age was. the time for revealing this secret unto “us,” which He had previously purposed in Himself, or that which had originated in His own mind. At an appointed time (the Millennial Age) all would see the end or consummation of this plan, Which God had purposed even “before the foundation of the world,” and since then has gradually been unfolding and progressing toward its glorious completion, when all things, both things in heaven (spiritual) and things in earth (natural) shall be brought into complete harmony with the Head,—the anointed One, the embodiment of God’s righteous law of love.

This pictures the unity which is to exist in the whole universe when all things, both animate and inanimate, shall resound to the beauty of perfection, making one harmonious whole.

John 15:20, 21.

Jesus was reminding His disciples that they must expect reproaches, as he had received for preaching the Gospel of God. In an unfriendly world we can only expect to receive the reproaches that fell on our Master, for the servant is not greater than his Lord. Christ bore the taunts and persecutions of the world patiently, while His great loving heart was full of pity and loving concern for others, and if we are His followers we should bear the persecutions as He bore them,—with pity and prayer for those who persecute us. We should endure persecutions as good soldiers for the truth’s sake and in our efforts to do the Lord’s will. All those who live godly lives during the present evil day will suffer Persecution, because they are not of the world, therefore, the world cannot endure the clear, searching light of the true Gospel.

“Those who endure joyfully for the Lord’s sake the greatest trials and persecutions in this present life, and have experiences most like our Lord, will, in proportion to their faithfulness, have a future high reward. As the Apostle declared, he counted the sufferings of the present time not worthy to be compared with the glory hereafter. See John 13: 16; Matt. 5: 10-12, 44.; 1 Thes. 2: 15; 2 Tim. 3: 12.

Determining the Will of the Lord.

The following is the rule which George Mueller followed when seeking to determine the Lord's will:—

“I seek in the beginning to get my heart in such a state that it has no will of its own in regard to a given matter. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to a great delusion. I seek the will or spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone, without the Word, I lay myself open to great delusions also. If the Holy

Spirit guides us at it will do it according to the Scriptures, and never contrary to them. Next, I take into account providential circumstances. These often plainly indicate God's will, in connection with His Word and His Spirit. I ask God in prayer to reveal His will to me aright. Thus, by prayer to God, the study of the Word, and reflection, I come to deliberate judgment according to the best of my knowledge and opportunity, and, if my mind is thus at peace, I proceed, accordingly.”

The Canary and the Sparrow.

“A story is told of a gentleman who had a beautiful singing canary. A friend wanted to try if he could teach his sparrows to sing by keeping the canary with them. He borrowed it, and placed it in the cage with his sparrows. Instead, however, of teaching them to sing, the poor bird got so timid among the strange birds that it stopped singing altogether, and did nothing but chirp like the sparrows. The owner then took it back, but still it would not sing. It then occurred to him to put it beside another canary, which sang well. This had the desired effect, and, regaining the old note, it sang as beautifully as ever. Many Christians go, like the canary, into the strange company and atmosphere of the worldlings, and consequently they not only do not teach the world to sing their happy, 'glorious note of praise, but they cannot sing the old songs of praise in a strange land themselves, and soon they learn the sorrowful note of the world. The best thing for such is to go back again into the more genial society of happy, rejoicing - Christian saints, among whom they will soon learn to sing the 'glorious notes of praise again, making melody in their hearts.”

Memorial Service.

On Wednesday evening, March 28th, the brethren in Melbourne assembled together on the occasion of another Memorial season, in remembrance of Christ,—“our Passover. Lamb.” “In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.”

The few visiting members in attendance on this solemn occasion ere ‘gladly welcomed, and in the singing of appropriate hymns, the prayers of various brethren, and the remarks directing they thoughts of all to the deep significance of partaking of the emblems,— representing as they do our Lord’s body broken for us, and life (blood) poured out on our account—a very helpful and spiritual time was experienced.

As each Memorial comes round we feel more and more grateful to our loving Heavenly Father for the gift of His dear Son, and additionally, for revealing to our hearts and minds the wondrous privilege of following in the footsteps of. our Lord during our short earthly sojourn, being broken with Him, and drinking of His cup, so that we may eventually live and reign with Him and co-operate in the further joy of blessing the families of the earth, in due time.

We assure the dear brethren everywhere, including the ones and twos in the isolated places, of our prayers on their account, and sincerely trust that the passing of the Memorial season once again may stimulate and encourage each and all to faithfully fulfil their covenant of sacrifice in the days that lie ahead, by the grace and strength from above. “For Christ our passover is sacrificed for us: therefore, let us keep the feast, with the unleavened bread of sincerity and truth.”

The following is gladly received from our brethren in Sydney :—”We of the Rawson Chambers Class, Sydney, held our Memorial on Sunday, the 1st inst. Previously, we have held the Memorial on the due date, but some of the friends expressed the wish to be present with us, but could not make it convenient or possible to be present on the correct date, so we thought it wise to put the matter off for a few days to meet the wish of the brethren. The Lord knows all things and looked) at the heart’s intentions, does He not?

Our numbers were somewhat smaller than usual, several of the friends having moved too far away, to whom we forwarded the Emblems. The small class held at Sutherland celebrated by themselves, being more convenient, and several others met with the St. Peter’s class, nevertheless, we had twenty present. The spirit of the Lord was manifest throughout, hence the meeting was very profitable spiritually to all. We know not how many more we shall celebrate this side the vail, my prayer is that we may keep our hearts and minds La the same attitude towards our Master continually.

Another Brother in N.S.W. writes in the same connection :—”I hope you had a good and profitable time at Melbourne and Adelaide, and experienced His presence at the Memorial and the Convention. It is another milestone in the Christian journey and each one brings us nearer home, and nearer to Him who loved us and gave Himself for us.

We did not celebrate the Memorial on the 29th, hut on the following Sunday. There were six of us, and we considered the institution of Passover in Egypt, where the sprinkled blood protected the first-borns, who sheltered under it, and reminded ourselves of its typical significance in our case, and how we too need trust in His shed blood, which is our protection. How we rejoice as we think of the time of which Jesus spoke, when He would drink of the fruit of the vine anew in the Kingdom, and further to think that He prayed for us in that memorable prayer, “Nor do I entreat for these only, but also for those believing into Me through their word: so that all may be one, etc.” (John 17: 20-22.) Well could the writer of the song, “Oh, that will be glory for me” say—”that will he glory for me.”

Question Box.

Question :—Is it possible to incur the second death without being begotten of the Holy Spirit?

Answer :—The second death does not mean that one must have personally died previously. It rather refers to the fact that all mankind were included in the first sentence and “all die in Adam:” then all are redeemed or purchased from that death sentence ‘by ‘Christ, so that as all in Adam die, so all in Christ shall be made alive again. That is, all will have an opportunity of choosing good and life, or evil and death, i.e., the second death, from which there is no recovery, for “Christ dieth no more.” All were in mercy included in one man’s sin, so that all could be included in the one man’s righteousness (Rom. 5: 12-21) and have the opportunity of going up the highway of holiness unto perfect human life. The prophet, Isaiah, 65: 17-25, speaking of that time, states that any one who refuses to make progress towards righteousness will die “as a sinner, being 100 years old, being accursed.” Such an one would never have been “begotten” of the Holy Spirit, although he shall have received “the knowledge of the truth, which will be the result of the Holy Spirit being “poured upon all flesh,” for God will have all men to be saved (from the Adamic condemnation) and come to the knowledge of the truth (1 Tim. 2: 3, 4.) To wilfully resist the influences of truth and righteousness would be sinning against the Holy Spirit. This would be corroborated by our Lord’s words to the Pharisees, who had never been begotten of the Holy Spirit for “the Spirit was not then given,”—”How can ye escape the damnation (or condemnation) of gehenna” (Matt. 23: 33.) Gehenna always signifies death, from which there is no ransom--the second death.

In Matt. 12: 31, 32, it is stated that sin against the Spirit shall not be forgiven, neither in this Age nor in the Age to come, that is in the Kingdom Age, when all mankind are to have the opportunity of life. This privilege of being “begotten” of the Holy Spirit belongs only to the Gospel Age. Those who become members in Christ are begotten of the Spirit, because they are to be no longer human, but spiritual beings in the resurrection.

In Heb. 6:4-6, the Apostle says that those who have been enlightened and tasted of the heavenly gift and made partakers of the Holy Spirit and tasted the good word of God and the powers of the world to come, if they should fall away it would be impossible to renew them unto repentance. He does not say that it would be impossible to sin the sin unto death unless all these conditions had been attained.

In John 9:41. Jesus said unto them, “If ye were blind ye should have no sin, but now ye say we see, therefore, your sin remained].” So these Pharisees were sinning against light and knowledge, and thus their sin was towards the second death, although they had not been begotten of the Holy Spirit.

The “sin unto death” would then appear to be wilful sin against light and knowledge of righteousness or the Divine will, whether by the Christian in this Age, or by mankind in the next Age.

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Enquiries for the booklet, “Voice from Switzerland” continue to be received, and we would remind those friends who now have the copies on loan that they can help greatly by making use of them, and then passing on, or returning to this office, as may have been requested, as promptly as possible,

Correspondence.

New Zealand,

13th April, 1934. Dear Brother.

A few (lays ago, I received a letter from a Bro. in the Lord which contained some thoughts on “The alabaster box of ointment,” as recorded in Matt. 26; Mark 14; and John 12.

These thoughts appealed to me, so I herewith copy the portion and so pass it on, maybe helping thereby to fulfil Matt. 26: 13.

“When we were studying John, a long time ago, we noticed that our Lord mentioned that what the woman with the alabaster box of ointment did to Him was to be told for a memorial of her wherever the gospel would be proclaimed in the whole world. Matt. 26: 13.

“I have never been satisfied with the thoughts we got then, but now I seem to see a parallel between this and what He was actually doing Himself. In Matt. 26, the one follows the other.

“Briefly—The Woman’ represents Love’;—The love of God that provided the sacrifice. ‘The Box’—The body of Christ;—This is My body broken for you.’ The Ointment’;—The result of this breaking—The outpouring of the spirit. In no other way could this ever be possible. The box had to be broken.. Mark 14 (possibly made so that its contents could not be released till then) and so with our Lord. He, the Head, was anointed at Jordan, and only after He gave His body a living sacrifice, and so it is with the whole Body down to the feet. Now note the result of this: ‘What waste, etc.’ Even then, many thought that Jesus would have been far better to remain with them and continue to heal the sick and feed the poor, etc. If, as Jesus said, it was a ‘good work’ that this woman had done, how much more His wonderful work of love. Yet there are many to-day who do not see that it was the only way, costly as it seemed to be. He did not condemn helping the poor, and little did they think that He was giving His all, in order that this problem might be solved.

“In the words, ‘She hath done this for my burial’ or embalming’ as the Diaglott says, we get the thought of an effort to preserve from or counteract the effect of death. This seems to me to be the key to this parallel. Was not this just what He was doing, ‘Giving His life, that we might live, etc.’ “

I have not seen the above expressed elsewhere, particularly regarding the problem of the poor, and the “embalming.” With Christian love,

Your’ Brother by His Grace, N.G.

Dear Brother.

I am very pleased to be able to write to you again. Every day since my return I think of that wonderful long journey I had to Adelaide and Gawler, and the happy days I had with the friends there during the four (days' Convention.

It seemed to be the Lord's will that I should go so far away to assemble with those of like precious faith. It was really good to be with the friends there and dwelling together in spirit and in truth, and to have the eyes of one's understanding enlightened all the more. Truly, it makes one's heart feel glad to meet with the Lord's people wherever we go, for we can all see the beautiful spirit of the Master, and all speaking and studying the same things which He taught, "The Scriptures," which is a boon most sacred from the Lord. Here my thoughts remind me of a few beautiful lines which some friend wrote:

"What majesty and grace
Through all the Gospel shines,
'Tis God that speaks and we confess
That doctrine most Divine"

How good it was to meet with friends of like precious faith at Melbourne, to celebrate the Memorial Supper which our Lord desires us to keep in remembrance of Him,—All who have accepted His invitation to drink of His cup, and be broken together with Him as the one "Loaf." How sweet His name sounds to them that believe and know the truth

"No voice can sing, no heart can frame,
Nor can the memory find
A sweeter sound than Jesus' name,

The Saviour of mankind."

I also think of the little study we hail in Melbourne; this study—Acts 8: 26-40, is much deeper than one would think at first glance. I intend to study it again. Well, brother, I was sorry to have to leave all the kind friends at Adelaide, Gawler and Melbourne. I felt it very much, and was too full for words as I was leaving them all. I felt a big tear or two well up in my eyes as the train drew out from Melbourne, for realised I was leaving behind very great friends all along the way. How thankful I am to you all, for your kindness to me, and I pray the Lord will bless you all and that His spirit will always dwell within you.

I had a wonderful experience in the train after we crossed the Victorian border; it happened that as I took my seat at Albury, I sat next to a man who was one of the Plymouth Brethren. I offered him a tract, "Why Sorrow, Sin, Death and Evil are Permitted." He said, "I saw one of these you gave out on the Victorian side." "Some things in it are beautiful," he said, "but I don't hold with it all." I asked, "What part do you disagree with?" But he could not give a satisfactory answer; he spoke of salvation, then I handed him another Tract, "Two Distinct Salvations." Then he handed me his tract, "Found Written," and which I find according to Scripture is a thousand years ahead of its time. He said how the world will see Jesus again; I said, "Not with their natural, sight, for our Lord tells His people—that the world will see Him no more, for He gave His' flesh for the life of the world." After a while the man went to sleep, and in the same seat was a lady of the I.B.S.A. I gave her a tract and she promised to read it later. She seemed nice and friendly to me, and the man was, also.

On arrival at Goulburn I broke my journey for two days—Saturday and Sunday. I put out tracts from house to house on Saturday, and only three people refused to accept them. On the Sunday I took the 'bus to the General Cemetery, where I gave out quite a number of tracts—"Why Sorrow, Sin, Death and Evil

are Permitted”—and most people seemed pleased to accept them, and I found it quite a pleasure to give them out.

On the Monday, at 7 a.m., I caught the train for Sydney to see the doctor about my eyes, etc. I have had a very bad cold since my return, and it is not right yet. I will close now, dear Brother, with warm Christian love to yourself and all the friends.

I remain,

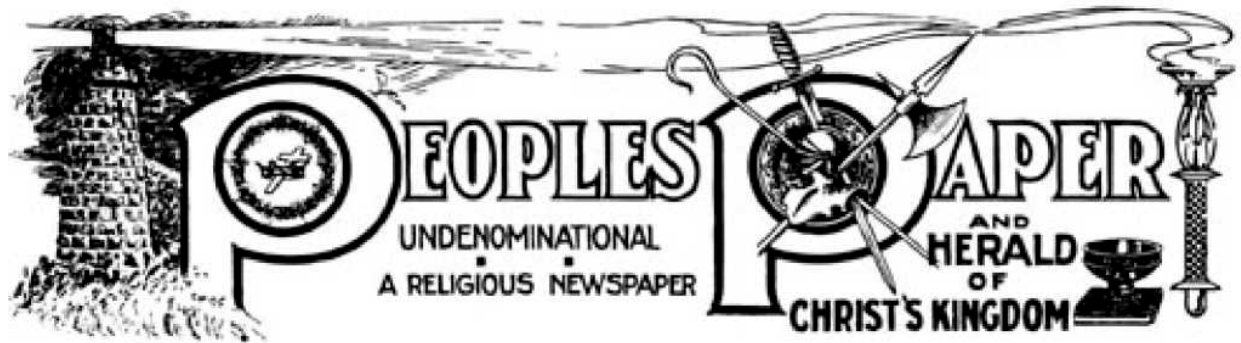
Your Brother by His Grace, B.J.

Lord Jesus, make Thyself to me
A living, bright reality;
More present to faith's vision keen
Than any outward object seen;

More dear, more intimately nigh,
Than e'en the closest earthly tie.

Ruby Leaflet.

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O House of Jacob, Come Ye, Let Us Walk in the Light of the Lord.

(Isaiah 2: 5).—Convention Address.

THE faithful prophet Isaiah, speaking as he was moved by the holy spirit and being granted visions of the future, seemed to see what glory and blessing the Lord was willing to bestow on the nation of Israel in fulfilment of the promises to their fathers Abraham, Isaac and Jacob and Moses.

The first four verses of this chapter foretell how that even though God would punish them severely for their sins, yet He would return His favour and exalt them as a nation above all peoples and use them as a means of establishing righteousness and peace on earth. He could see the coming judgments as a result of their sins, also the blessings they might enjoy if they would walk in the ways of the Lord, and this called forth the expression of our text. He saw their wickedness as described in the first chapter, and pleaded, verses 16-20, "Wash you, make you clean; put away the evil of your doings from before mine eyes, cease to do evil, learn to do well; seek judgment, relieve the oppressed . . . Come let us reason together, saith the Lord ; though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool."

He could see what might have been, and cries out, "Why should ye be stricken any more?" Then after foreseeing that ultimately Israel would repent and be restored under the Messianic Kingdom, he implores, "O, House of Jacob come ye, let us walk in the Light of the Lord,"

What is implied by this expression, "walk in the Light of the Lord?" The nation of Israel was the only nation at that time that had the opportunity of walking in the Light of the Lord. "He hath not dealt so with any nation, and as for His judgments they have not known them" (Psalm 147:20; Amos 3:2.) They had the Law for instructions, and prophets for guidance, and the Temple and priesthood for direction and teaching in righteousness. While they walked in the ways of the Lord they had the rich promises—none of which ever failed, of prosperity, and health, and no nation could stand before them.

The Light of the Lord now shines much more brightly than it did in that day. In 1 John 1: 5-7, we read, "This is the message we have heard of Him and declare unto you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him and walk in darkness we lie, and do not the truth. But if we walk in the light as He is in the light we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

How true it is that darkness and light cannot have fellowship. Where light enters darkness recedes, where light is withdrawn darkness follows. Then after having been in the light, to go into darkness again how much greater is the darkness. "If the light that is in thee becomes darkness, how great is that darkness."

In the beginning "the earth was without form, and void; and darkness covered the face of the deep." And God said, "Let there be light."

Where God is there must be light. The first act, then, in dealing with the literal earth was to create light, and before God will again deal with mankind as His children the darkness of sin must be destroyed.

Mankind represented in Eden, chose to obey the prince of darkness, therefore came sin, wickedness, cruelty, murders, calamities, sickness and death, depravity, ignorance and superstitions. The dark night of sin has been wisely permitted so that man may learn the lesson of obedience.

When the lessons are learnt and all come to appreciate righteousness and truth, the "morning will break and the shadows flee away," and "the willing and obedient shall eat the good of the land." "Weeping may endure for a night, but joy cometh in the morning."

Only by abiding under the providence of the Almighty can man enjoy the fulness of life, the joy of His love and the shelter of His care. Only as the Lord will "lift up the light of His countenance upon us can we have peace."

While darkness always symbolises ignorance, superstition, sin, sickness, sorrow, calamity and death, light ever indicates enlightenment of mind, intelligence, knowledge, righteousness, truth, life, peace and joy. So Jesus said unto the Jews (John 12: 35, 36), "Yet a little while is the light with you. Walk while ye have the light lest darkness come upon you, for he that walketh in darkness knoweth not whither he goeth,—while ye have the light believe in the light." "In Him was life and the life was the light of men and the light shineth in the darkness and the darkness comprehendeth it not" (John 1: 4, 5.) These words were uttered at another crisis in the history of Israel. Isaiah had warned against the sins of Israel, and the Lord's judgments of his time, which meant the carrying away of the nation to Assyria. They failed to walk in the light of the Lord,—the light was withdrawn and they did not discern where they were drifting until they became captives and were carried away from their loved homeland of liberty. When Jesus came 1000 years ago, Israel again faced a great crisis. Matt. 4: 16, quotes Isaiah as referring to Christ, "The people which sat in darkness saw great light ; and to them that sat in the region and shadow of death is light sprung up."

Had Israel recognised Christ, "the Light of the world," He would have gathered their nation as a hen doth her chickens under her wings and the great calamity, the fall of Jerusalem, would never have occurred. Because they failed to "walk in the Light of the Lord," darkness came upon them, their leaders acted as though stupefied—"blind leaders of the blind," they stumbled into the ditch. So Paul informs us that, "Blindness is happened to Israel until the fulness from the Gentiles be come in,"—that is, until the Church is completed, out of all nations. "Through their fall salvation is come to the Gentiles."

How important it is, then, that we "walk in the light of the Lord." In Isaiah's day the light did not shine as brightly as now. The Law Dispensation is likened to the light of the moon, which is • only a reflection of the sunlight to which the "light of the glorious gospel of Christ," is likened. "The Lord God is a sun and a shield." The light increases as the ages progress; it shines for the guidance, comfort and blessing of God's people.

How important it is that we should be ready to perceive truths which the Lord is willing to make known.

“The things that are revealed belong unto us ... but the secret things belong unto God.”

\\Then sin entered, man went out from the Divine presence and providential care. How soon came sorrow and death. Yet even in sending man out of Eden God gave him a little light, a glimmering hope in one or two ways. It was clearly shown that death was the penalty. The confident trust of righteousness had gone, no longer could he rejoice at the voice of the Creator walking in the Garden; fear and dread was felt and he preferred darkness to hide his shame. God in mercy, in sentencing the Adversary, gave a hope of help in the seed of the woman, and indicated that a covering for sin might be found in having animals slain to provide clothing for the guilty ones.

Abel would seem to have grasped the thought,—to have seen the light,—that in bringing an offering to the Lord there should be a recognition that death being the penalty for sin, there must be a death in order to redeem man. Thus his slain lamb pointed to the hope in, “the Lamb of God that should take away the sins of the world.”

Abel walked in the light which Cain had not perceived, therefore, Cain missed the blessing and fell into worse sin.

In his jealousy he slew his brother.

From Abel to Noah there were those who walked in the light of the Lord, such as Seth and Enoch, but the remainder of the human family went their own ways into depravity,—the darkness of sin. Through walking in the light of the Lord, Noah and his family were able to understand the present truth of that day, the ark was built and their lives were saved.

There are some, however, who think that there must be some new truth, new light, every few weeks, and we have seen what confusion they get into, by exercising their vain imaginations. We notice that it was about 400 years before there was further development of the light of the Lord. It was then Abraham who was found faithful, and to him was the light made clearer and the promise was given that in him and in his seed should all the families of the earth be blessed.

It was again another 400 years before the light increased. In the meantime, faith had been tested by the gloom of slavery in Egypt of the seed of Abraham, which seemed so contrary to the promise. There were, however, still those who faithfully looked for the fulfilment and they were rewarded by the coming of Moses. The whole nation of Israel were then miraculously delivered and the Law was given. Then there were from time to time the messages of the prophets and Psalmist telling of the golden day of Israel’s glory, givings of warnings against their sins and instructions in righteousness, Again and again was Israel punished to correct and bring them to repentance and forgiveness, yet they rebelled and ultimately brought upon them the long punishment of “seven times” foretold in Lev. 25. They were under this punishment, being then under the Roman rule, when Christ came. As a nation they refused to recognise “the Light of the world,” and darkness came upon them. Blinded because of unbelief, only a remnant were saved and the Gospel then went to the Gentiles to make up the full number required for the spiritual seed, i.e., the Church of Christ (Rom. II: 25; Acts 15: 14.)

What privileges were lost through not walking in the light—not perceiving the unfolding of the Divine plan or the truths clue as time went on. We may remember just one or two such occasions :—

(1) Fifteen months after leaving Egypt, Israel could have entered Canaan, but they failed because of unbelief—failed to walk in the Light of the Lord, though led by a pillar of fire by night and a cloud by day. Consequently the nation wandered 40 years in the wilderness. •

(2) Again in Zedekiah's day, because of wickedness, the seven times of punishment had come upon them and they were commanded to be content under the over-rule of the Gentile power ; they failed to recognise the present truth of that day and so they were carried away captives to Babylon and the land was desolated.

(3) In the days of our Lord, they failed to recognise the presence of Messiah—the present truth of that day,— consequently they were destroyed as a nation, their city ruined and temple burned in a terrible calamity.

“What, then, has this message of Isaiah to do with Christendom, the nominal “Israel of God,” the “House of Jacob”? It is just as important as ever it was that God's people should recognise “present truth,” and so direct their lives accordingly and “walk (go forward) in the light.” The light of truth shines more clearly to-day than it ever did and only as we appreciate it can we have the blessings and privileges which it brings. Those who lag behind saying, “what our fathers believed is good enough for me,” do not know what they are missing until it shall be too late, like the foolish Virgins in the parable.

The present truth of this day has gone forth with trumpet sound, as foretold by our Lord (Matt. 24: 31.) It is sounding for a particular purpose. Those who have “ears to hear” respond and enter the joys of the promised feast (Luke 12: 37; Rev. 3: 20), and in their turn become the messengers proclaiming the “sound of the trumpet” and gathering “the elect from the four corners of the heavens.” Those who have no ears to hear,—whose ears are not attuned to catch the wireless message—do not know the importance of the present truth, and fail to “walk in the light of Lord.”

There are those as indicated in the Parable (Matt. 25), who seemed to appreciate the trumpet proclamation at one time, but they appear • to be short of any reserve of oil (the holy spirit) for their lamps—the word of God.. From some cause their light has become dim, things appear to be confused, they cannot even see that we are living “in the days of the Son of man.” They say that they were mistaken in thinking they had heard the “sound of the trumpet” and that anyway it does not matter much whether it be sounding or not, that such things are not essentials; and again they seem “to eat and drink with the drunken,” in the Laodicean spirit of compromise,—’neither hot nor cold.”

It is in this way, through the revealment of truth, that the Lord has ever tested His people. Only those walking in the light of the Lord will understand present truth, and be separated from the systems of error, and have the joys of bearing the glad message of the presence of the Lord and the Kingdom being so near at hand.

Isaiah had visions of that glad day. He could see Israel returning to God's favour again in their own land and prosperously leading the whole world. (after the Church was glorified), into harmony with righteousness and the joy of knowing God. Only those willing to “walk in the light of the Lord” will enjoy the blessings of that time. It shall be a “Way of holiness, the unclean shall not pass over it.” No doubt the light will grow brighter and brighter throughout that Age, the Divine purpose and will, no doubt, becoming clearer and the Bible fully understood. Then, as now, light will be sown for the righteous and truth for the upright in heart, and the indication is, that at the end of that age, once more revealed truth will be the means of proving who it is that loveth the Lord his God with all his heart and soul and strength.

“Walking in the light of the Lord,” however, means much more than just understanding dispensational truths. In 1 John I : 5-7 we read, “God is light and in Him is no darkness at all ; if we say that we have fellowship with Him and

walk in darkness we lie and do not the truth. But if we walk in the light, as He is in the light, we have

fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin.” That is the important part ; are we walking “in the light of the Lord ?”

God has revealed His plan in His Word, we have the instructions of the Law and the Prophets, as also of Jesus and the Apostles. The light that shone as the moon, revealing the righteousness of God, now shines as the sun manifesting His love as well as His justice, wisdom and power. “God commendeth His love toward us, in that while we were yet sinners Christ died for us.” He has extended to us a wonderful invitation to become joint heirs with Christ if so be that we suffer with Him. The mystery, which had been hid from Ages, is now made manifest to the Saints. The requirements of those who will attain such glory are made known. They must “suffer with Christ,” must present themselves a “living sacrifice,” to be “as sheep led to the slaughter killed all the day long.” They must walk (progress) in the light, “more and more of Jesus learning every day,” and be transformed into His likeness.

We may agree about doctrines and discuss Bible teachings and dispensational truths, chronologies, etc., and speak of the drift of the world into the great time of trouble, and also of the great times of restitution to come, but unless the “life of Jesus becomes manifest in our mortal bodies,” unless we partake of His spirit and “delight to do God’s will,” and become copies of the character of our Lord, all will be in vain. -

It is, then, to such as have heard the great invitation to be members in the spiritual House of Jacob, of whom it is written, “He hath chosen our inheritance for us even the excellency of Jacob,” that this message applies to-day. It would urge us to carefulness in our Christian walk, to diligence to make our calling and election sure, “O, House of Jacob come ye, let us walk in the light of the Lord.”

“God is Light,” then we read, “Jesus is the light of the world.” Again, Jesus speaking to the disciples said, “Ye are the light of the world.” It is for this light that the poor world waits, while grovelling in darkness. “Then shall the righteous shine forth as the sun in the Kingdom” (Rom. 8: 19-22.) “The sun of righteousness shall arise with healing in His wings,” and chase away all the darkness of sin, superstition, error, sorrow, death and the curse. “And there shall be no night there, and they need no candle nor the light of the sun, for the Lord God giveth them light” (Rev. 22:

“And the city had no need of the sun (gospel light), nor of the moon (the Law) to shine in it, for the glory of God did lighten it and the Lamb is the light thereof” (Rev. 21: 23; Isaiah 60: 19-21.) And

“The light that shines on Zion’s Hill,
Shall lighten every land;
The King that reigns in Salem’s Towers,
Shall all the world command.”

“O, House of Jacob come ye, let us walk in the light of the Lord.”

Patience is the key of joy, but haste is the key of sorrow.—Arab Proverb.

MY TRAVELLING COMPANION.

It is the path for those who are alive from the dead, and immediately we step into it we find that we have a travelling companion. He hath said "I will never leave thee, nor forsake thee" (Heb. 13, 5). "Thou art with me, Thy rod and Thy staff they comfort me" (Psa. 23). Cultivate the thought of the Lord as your Travelling Companion in the path of faith and obedience to God's will, and the sufficiency of His grace for you in it will not be a doctrine only but a blessed experience.

PEOPLES PAPER.

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(Monthly) 2/6 per annum, post paid,

Work of the Berean Biblical Institute

AT this time of the year the opportunity is taken of referring more particularly to the work of the Berean Biblical Institute over the past twelve months, and also to include the Tract Fund Account for the same period, which closes with the month of April. In so doing, it is with deep thankfulness to our loving Heavenly Father for all His blessings throughout another year of privileges in proclaiming the glad message of truth with the willing assistance and loving co-operation of the dear brethren in all parts. We would, then, at the same time express sincere appreciation of the help and encouragement received from fellow-members in the Christian way, which means so much, especially in these trying times.

The work of the Institute has gone on steadily and for the most part similarly to former years. It is mainly in the small ways that service has been rendered, but many expressions of appreciation of the efforts to encourage and stimulate with the message of truth are received from time to time. The main lines of activity are still in the publishing of the monthly "People's Paper"; supplying such literature as will be enlightening and beneficial on most Bible subjects ; and providing quantities of tracts of a nature likely to appeal to the minds and hearts of those still hungering for the message of hope and comfort.

While the subscriptions to the "People's Paper" have shown a little increase in the year just past, it is still necessary that a good balance of its cost be made up from the Tract Fund. Again we would remind all subscribers that they could help greatly by encouraging others to take the "Paper" regularly; the work being done by some along this line is highly appreciated, and we trust that they realise much blessing in their efforts to give the same to others. Sample copies of the "People's Paper" will be gladly posted to any address, or forwarded in numbers free of charge to those friends willing to pass them on to likely cases of interest ; also extra issues of current numbers may be had each month, upon request.

A. goodly number of free tracts have been distributed throughout the year again by willing workers, and this is one avenue in which all may co-operate—all have some talent in this direction. Some nice results have come from this witness work again, and we may be sure that much more has been accomplished of

which we see nothing at the present time—our faith is such that we can feel assured God’s Word of truth will not return void. The main object in this work would be to place the pamphlets with wisdom and reverence, also with a word of encouragement to read of the Scriptural plan of redemption for the whole world of mankind, in due time. Good supplies of tracts are on hand, so that all who desire may enter upon this service while there is still opportunity. “A night cometh when no man can work.”

Another method of witnessing to the truth which is worthy of continued attention, is that of advertising free literature on interesting Bible topics by way of coupons in suitable newspapers. Very good results have come in over the past year from this means, especially from South Australia, and we would be glad to hear from other brethren who could co-operate in this way of reaching those in somewhat isolated places perhaps, who could not be found by other means. We are hoping to take up more in this way from Melbourne shortly. Free literature is forwarded to all enquirers, also the “People’s Paper” for three months at least, as well as a personal letter to try and encourage the interest.

The Tract Fund Account below shows the financial assistance received for the work from all the dear friends, and which no doubt represents much of loving sacrifice in the interests of the Lord’s cause. It has been our endeavour to use this provision as wisely as possible, in a way which we believe has had the Lord’s approval. All will be able to see what expenses have been met, and it will be noticed that the credit balance has been increased from last year. However, there will be need very shortly of a further supply of printing paper to keep up the stock of literature, and this will greatly reduce the credit in hand.

In conclusion, we assure all the Lord’s dear people everywhere of our warm Christian love and sincere interest in, their highest welfare, and trust and pray that, despite the trying circumstances, the days ahead may prove the power of the spirit in each and all by continued growth in grace and in the knowledge of the Lord. The Lord’s words seem particularly appropriate at this time: “In patience possess ye your souls,” and “In quietness and in confidence shall be your strength ;” “Rest in the Lord and wait patiently for Him.” It is a pleasure to hear regularly from all members near and far, and any assistance we can possibly give is rendered gladly, as unto the Lord. Suggestions by way of improving the work in any direction are very welcome and shall receive the best attention. We desire at all times the prayers of the brethren for guidance in the work, that all may have the Lord’s approval and be to His praise and glory.

TRACT FUND ACCOUNT.

To Balance Carried Forward ..

„ Donations Received ..	139 14
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By Pilgrim Work, etc. ..

„ Postage	24 12 2
„ Free Tracts and Deficiency	28 16 TO

“People’s Paper” .. • ..

„ General Expenses (Office, etc.)

„ Balance ..

£149 14 7

Encouraging Words from Tasmania.

THE following helpful account of the Memorial, and Easter Sunday Convention, held in Burnie, has been kindly forwarded. by the Secretary of the Class there. On account of being delayed the report came just too late for our last month's issue, but we feel it will still be of deep interest and encouragement to all.—
"Loving greetings in the name of Him we love so well."

"I am sending you just a few notes on our Memorial and Convention, as I know your interest 'n our doings. In all, nine of us assembled at Burnie to partake of the Memorial Supper on March 29th, at 7.30 p.m. The great, simple, yet : solemn privilege was truly appreciated by us all.

"The years pass quickly, dear Brother, and each (lie is another milestone passed in our pilgrim journey ; the thinning of our numbers, and greater appreciation of the deep things of God. As we -Tow in knowledge, it makes us look forward with renewed joy to the time when we, like our Blessed Lord, can say, "It is finished," so as to be ready to drink it anew with Him in the Kingdom.

"Truly, in this evil day, this simple little service is a wonderful stimulus to continue with renewed zeal in the dear old rugged path until we hear those words, 'Well done.' Needless to say our thoughts reverted to those who were 'keeping the feast' in companies, or with their Elder Brother alone, that they might also be richly blessed.

"Is it not a nice thought to look upon this date (Nisan 14th) as our new year's day (I think it was for the Jews), and trust that we will make it by (God's grace the best yet in loving faith and zeal. May all the dear ones so run as to obtain the great prize of the high calling in Christ Jesus, who alone is the Author and Finisher of our faith.

"Our little Convention is a thing of the past ; just blessed memory to help us along. We were reminded that it is not numbers that go to produce time of sweet fellowship when only eight came; we expected to have about thirteen.

"The whole day was spent in the little room you now of, and, I am sure, from the happy, helpful time spent we numbered nine, for truly our dear Lord was there and His spirit manifested.

"Commencing with prayer and testimony the friends had the old story of their Father's love and supervising care to recount, which never tires. Some thoughts expressed were, grief at coming short of the standard set ; God's goodness now,—a foretaste of future blessings when able to serve perfectly ;—love for the brethren a proof that we have eternal life now in the begotten state. The message from yourself read,—James 5: 7, 8, to, 11.

"Afternoon :—Luke 12: 37-46.

"Amongst other thoughts were, the great blessings accruing to the servants found watching. The girding and serving to those fully exercised thereby, alone an undisputable proof of our Lord's presence. Satan, at first unaware of our Lord's return, only recognising it when too late to save his house. His endeavours to blind others to understand, until the watchers can say in the words of John,— there standeth one amongst you whom you know not.' Afternoon concluded with an address by Bro. Badrock on 'Consecration' (Text, 1 Cor. 4

"Evening:—Study, 1 Thes. 4:-18. Some very helpful thoughts came out of this study.

“Addresses.—Bro. Dobson, on ‘The Presence and Consecration,’ taking Isa. 52: II as his text ; Bro. Brown, ‘Our Glorious Hope,’ text Tit. 2: 13.

“This, in brief, brought to a close a happy, helpful and encouraging day. To sum up one might say that consecration and the blessedness of those who have come to the 1335 days (Dan. 12:12), were quite the two principal themes. Thus, we separated to our homes in deep thankfulness to God.”

NOTICE.

Being unable to procure further stocks of the original “Daily Heavenly Manna,” and having enquiries for copies from time to time, we are wondering whether it would be well to reprint a supply in Australia (should the way be open), and would like the help of the brethren in the matter.

The “Daily Manna” is, no doubt, of much help in every home where the truth is appreciated, and provided the demand is sufficient to warrant its being printed again, the work may be undertaken. As the enquiries for the “Manna” have been mainly for the pocket edition (without the birthday recording pages), an estimate has been prepared showing that these could be printed, nicely bound in cloth, and posted to any address for about 1/9 per copy, with a reduction for three, six or one dozen copies, etc., in proportion.

It is desirable to hear from all who, are interested in the above as soon as convenient, and if each will kindly indicate how many copies they would take if the “Mannas” are printed, that will be a good help in deciding for the best.

Who masters his tongue saves his head. Turkish Proverb.

Correspondence;

Tasmania, 15/5/'34. Dear Brother,

Loving greetings in our dear Saviour's name. I have enclosed a postal note for the Berean Teacher's Manual that you sent to Bro. some time ago. He has gone to Victoria to work and is going to write to you from there. I miss him very much; but, still, we cannot always be together, and it is a glorious thing to know that wherever we are we can still enjoy the sweet fellowship with our Master. I have not been able to gather with any of the brethren for study lately, but He is just as precious. Bro. and I went to Burnie and celebrated the Memorial Supper with the friends there, and had a blessed time as we thought about the great sacrifice made for us by our dear Redeemer, but I was unable to attend the Convention held there on the following Sunday.

I saw the report 'of the Adelaide Convention in the "People's Paper" and was pleased to know that you had such a helpful time in the study of the Word. It is indeed good to be able to gather together in one accord and enjoy fellowship one with the other around the "Throne of Grace." The reading in the "People's Paper" is still enjoyed, and a good deal of food for thought is got from them.

Is it not wonderful, ' dear Brother, that we see signs around us which show that the "time of the end" is drawing nigh, and that whilst the world is in such a turmoil, we can rejoice in the wonderful peace we have in Christ Jesus, which the world cannot give nor take away.

With Christian love, your Sister in Christ, • M.E.

Victoria,

17th May, 1934. Dear Friend,

Many thanks for the "Foregleams of the Golden Age," which you have kindly loaned to me, and which I received safely. The small portions I have read are most interesting, and I feel I am going to like this book exceedingly. I think I will take about two months to study it, providing this time is not too long for you.

I am still safely receiving the "People's Papers" and enjoy them as ever.

Thanking you for the book and all past kindnesses, Yours in Christ's bond,

W.G.

New South Wales,

The Principal,

Berean Biblical Institute.

Dear Sir.

The "People's Paper" is coming to me each month; I appreciate it and enclose the yearly subscription, 2/6. I should like to read other publications advertised in it — "Divine Plan of the Ages," cheap edition; "Death, Hell and Spiritism"; "Mythology Explained"; "Christ's Return"; and any of the free pamphlets will be passed on. Stamps — enclosed.

New South Wales,

Dear Brother.

I am enclosing postal note for three shillings for "People's Paper." Have you a spare copy of "A Voice from Switzerland?" Would like one if you could let me have one, please, and let me know what I am in debt.

I am always very glad to hear from you; it cheers me up; the fellowship of the Lord's own is very sweet.

Yours faithfully, D.A.

Soon we shall be united together with Him whom our soul loveth. I am drawing near the end of my journey; it is sweet to rest awhile and look back on the way the Lord my God has led me. I know now His will and way is the best—I can safely trust the future. Praying still more that I might press on toward the mark, my arduous task will not be done till I have gained the crown.

Yours in the Faith, with Brotherly Love,

L.A.G.

Question Box.

Question.—I have been looking over Matt. 24 and would like to know if you consider the shortening of the days to be the same time as the holding back of the winds, in Rev. 7?

Answer.—The references to “the elect” in Verses 22, 24 and 31, of Matt. 24, all appear to apply to the same class mentioned in 1 Peter 1:2, “Elect according to the foreknowledge of God the Father through sanctification of .the spirit,” i.e., the Church of Christ, and the “shortening of the days” for the elects’ sake would seem to be the same as the “holding back of the winds until the servants of God are sealed,” in Rev. 7. Neither “earth,” “sea” nor “trees,” should be broken up until the elect were sealed. The sealing must be completed or, as Matt. 24:31 has it, the elect must be gathered from the four winds of heaven. The trees spring Out of the earth but raise themselves up to the heavens and seemingly represent the sects of Christendom, out of which the elect are to be gathered. If the sea and earth were to be “turned upside down” (Psalm 46), in turmoil, the trees would go too. That cannot be permitted until the “harvest is past.” A figure of this may be seen in Genesis 19: 22, when Sodom was to be destroyed, the angels urged haste, “Haste thee, escape, for I cannot do any thing until thou be come hither.”

So the great time of trouble is now held back and the longer it is held back the shorter will be the time of distress, for at the time appointed Christ’s Kingdom will be set up and the work of restitution begin.

The divine plan seems to be, that mankind should experience 6000 years under Satan’s rule, with its sin, sorrow, trouble and death, and that the 7th moo year day shall be man’s rest day—the great antitypical seventh day Sabbath.

It would seem then that the way to shorten the days would be to hold back the winds of trouble—to keep back the great catastrophe, foretold in Daniel 12:1, and Matt. 24: 21, and this, so that every member in Christ shall be gathered home,—”taken to the mountain” (Gen. 17-19.) The 6000 years from the fall of man have evidently not yet been reached, though we cannot be many years from it.

That Ye Love One Another.

(Convention Address.)

“A new commandment I give unto you, that ye love one another as I have loved you, that you also should love each other” (John 13:34).

AFTER the Adversary had fully entered the heart of Judas, he immediately went out into the night bent on his awful mission. To the little band gathered together in that upper room the passing of Judas seemed to revive their spirits, for what fellowship hath light with darkness. From the words of their Master, a sadness had filled their hearts, also a feeling as if some dread disaster were about to take place, so, once more finding themselves alone with Jesus, their spirits revived and they felt secure in the Divine presence. “For Jesus having loved them, He loved them to the end.” So much has been crowded into that eventful night, so much has been written of that last supper, that right down the Gospel Age the story of Jesus on this solemn occasion with his Disciples, has never lost its charm and beauty; there has always been a fresh act of love to catch the eye and warm the heart. And it was on that eventful night that Jesus gave us this “new commandment,” that we love each other.

All ‘of our Saviour’s teachings had been leading up to this Royal Command. We hear Him say, “If ye do not from the heart forgive men their trespasses, neither will My Heavenly Father forgive you.” A strict condition firmly set, and the only one by which we can hope for forgiveness. There must be no regret in forgiveness, hard though it may be, it must be wholehearted,—as Jesus has loved you. If this love, for the brethren is not cultivated it will not grow, and if the spirit of love does not grow let us fear lest we too walk out into the night.

It will be well for us to remember that this command comes from the King of kings; it is a Royal command given to a chosen race,—to a “royal Priesthood, a holy nation.” It is to this law that the new creature should pay special heed, for the one who puts this law into daily practice, will be known as a disciple of Christ.

Whoever we love we try to imitate,—their ways and actions,—so, if we sincerely love Jesus, we shall most assuredly be like Him. For the Lord has loved us with an everlasting love and with loving kindness He has drawn us to the Cross of Christ and made us heirs to all the precious promises. So let our minds be as a glass to admit the love of God and to reflect it, for the greatest gift on earth is to have, our hearts so full of tender compassion for one another, so tuned and ruled by the love of Jesus, so united to each other,—anxious and willing to bear the burden of another,— that we will have no time to see their defects or faults. If we are looking for faults we will most assuredly find them, not only in others but in ourselves too,—for faults lie thick where love is thin.

There is an unutterable sweetness in the love of Jesus, an irresistible force which carries all before it. No creature has ever sounded the depth of that Love and the height will ever be left for us to ascend. It is as boundless as the ocean, as limitless and unsearchable as the vault of heaven. And this love of Jesus can be ours only as we use it and expend it on others. There must be a generous giving of love, if we would receive bountifully of this hidden treasure. Deep in our hearts there must be the constant, earnest striving after the spirit of love.

It seemed so easy when we first came into the troth, so easy to love those clear ones, whom Jesus died to save.

But has it been so; have we lived up to this Divine standard of perfection? We look back on the past and find that the ones we loved most are often the very ones who wound and disappoint us, and so difficult it

is. to put this commandment into daily practice, that were we not endowed with power from on high we could never hope to do so; for the Adversary, ever ready to stumble the child of God, lends them a glass with which to see and magnify the faults of others, and so huge do they 'appear in our sight that we forget that deep in our own hearts there lurketh the very same evil.

“They all went out and left her there,
The Scribe, the Pharisee, the Jew;
But the Lord’s words, how sweet they were,
He condemned her not and loved her too.
So quick are we to cast a stone
And swift to mark another’s fault;
Oh, help us, Lord, to see our own,
Lest we be sick, and lame, and halt,
We only feel our burden fall,
When taught by God, we pity all.”

We have seen the departure of Judas on that eventful night. Our Saviour had tried in every way by loving-deeds and actions to rescue him from the powerful evil. And we hear His loving reproof to another disciple who would lay down his life for his Master,--”Simon, behold Satan has desired to have you that he may sift you as wheat.” And is not the Adversary trying his hardest to sift us as wheat, to make us rend and devour one another with harsh words and unkind actions. Have we not one and all vowed to lay down our lives for the Master, and like Peter of old, have we denied Jesus by our harsh treatment of a brother or sister? Have we said, I know not the man? Have we washed the feet of the humblest member? Have we performed the most menial task with joy? Have we dipped the sop revealing our tender love and devotion to the ones who would wrong us? Have we prayed to the Heavenly Father that the faith of the weakest member fail not?

So let us from the heart try our hardest to fulfil this command. Let us use the mantle of love the Lord has provided, to cover the faults and defects of others, and let us fear greatly lest the Lord having left us this law we should fail to come up to the standard of perfection. “For inasmuch as ye have done’ it unto the least of one of these my brethren, ye have clone it unto Me.”

The Dead Sea.

A Health Resort.

On the north-western corner of the Dead Sea, in Palestine, there has come into existence a little health resort which, according to Mr. Harold J. Shepstone, who contributes an article on the subject to the "Empire Review," is "a veritable modern Lido."

"One travels down from Jerusalem to Kallia by bus, and the return fare is only 2/6, decidedly cheap when one remembers that the distance is 23 miles each way, the return journey being a steep, uphill climb," writes Mr. Shepstone. "Palestine's bus service deserves mention. It represents Jewish enterprise. There are also bus services to Haifa, Hebron, and other centres, at most reasonable fares, and they are proving invaluable in enabling tourists to see the country cheaply. The ride down to Kallia is decidedly interesting, as one passes many places of biblical interest.

"The resort is situated at the north-western corner of the lake, covering at present some 250 acres of ground.

The area, however, is being rapidly enlarged, as Palestine's Lido is developing rapidly. It adjoins the works of the Palestine Potash Company, which to-day covers 500 acres of ground, virtually monopolising the whole northern area of the lake, and there are the great evaporating pans and miles of dykes, factories for treating the salts, power house, pumping station and dwellings capable of housing 500 workers with their wives and families.

"A favourite time for bathing in the Dead Sea is during the period of full moon, when there is quite an exodus from the Holy City to the new Lido. It is a common thing to find 500 or 600 people bathing in the lake at one time. The novice quickly discovers that bathing in the Dead Sea is unlike swimming in the ordinary ocean. There are notices warning you not to dive or allow the water to get into your eyes. The water is so salt and bitter that no fish can live in it. Whereas in the ocean, such as the Atlantic, the percentage of mineral salts is but 3.5 per cent., in the Dead Sea it reaches no less than 25 per cent. It is these salts that render the water so buoyant that it is impossible for a human being to sink in it. The water is exceedingly clear, and it is possible to see distinctly every pebble at a depth of 20 feet."

"Trials make the promise sweet,
Trials give new life to prayer,

Bring me to the Master's feet,
Lay me low and keep me there."

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God's Sympathy For His People.

BEFORE the mountains were brought forth, or the hills, before the First-born was created, He is God. To Moses at the burning bush, He said, "I am that I am." (Exodus 3: 14.) Our God is very great, very wise, very high, and the Scriptures show us that He is also very sympathetic. He is a God of mercy and of love.

Besides being very great and lofty, our God is particularly sympathetic towards those who are of a broken and contrite heart, whose spirit is humble, who realise that they are imperfect, who desire to be in accord with Him, and to dwell in holiness. To such He is ever near—to revive the spirit of the humble, to give them strength, He will not trample them into the dust, as many an earthly potentate has done to his subjects, but will assist them in the right way, and revive the heart of the contrite. These are to know that our God is a God of sympathy, compassion and love, who takes pleasure in reviving their hearts and in bringing them back into harmony with Him, if they are willing to be led.

Discouragement with Self a Favourable Condition.

There is a difference between a broken and a contrite heart. A heart is broken when it is bowed down with grief and sorrow ; a heart is contrite when it has a quiet, deep, continual sorrow for acts not in harmony with righteousness. A broken will is not necessarily the same; for there are those whose wills are broken, but who are not submissive to the Divine will.

To be repentant is to be thoroughly submissive to the Divine will, and implies a change of mental attitude toward sin. This humble, discouraged condition becomes a very favourable one if the person will seek Divine assistance, if he will become submissive to the Lord and ready to do the Divine will. Such will surely receive the blessing of God; for the Lord is very nigh to every One who is broken-hearted. The way to full consecration would be very short to him.

If such as be of contrite- heart will be submissive to the Lord, He will save them from their difficulties and bring them into a large place, as the Prophet David states. (Psalm 18: 19.) This does not necessarily mean that He will deliver them from financial troubles, but that He will give them peace and rest, which are better than money. If they have family troubles, they will find in Him a superior Friend, who is able and willing to administer superior consolation and refreshment.

Come, ye disconsolate! where'er ye languish,
Come to the mercy-seat, fervently kneel;
Here bring your wounded hearts; here tell your anguish;
Earth hath no sorrow that heaven cannot heal.
Joy of the desolate, light of the straying,
Hope of the penitent, fadeless and pure!
Here speaks the Comforter, tenderly saying,
Earth bath no sorrow that heaven cannot heal.

The Lord's Method of Deliverance.

The Scriptures assure us that, "There is none righteous, no, not one." There is relative righteousness, however, which God can approve. Those who are seeking to be in harmony with Him to the best of their ability, who are walking- in the ways of righteousness, and at the same time are trusting in the precious blood of our Redeemer—such are spoken of as righteous. Of these it is said, "Blessed are they that hunger and thirst after righteousness ; for they shall be filled" (Matthew 5: (1).

This class, however, shall have afflictions. The Scriptures tell us that all who will live godly lives shall suffer. (Acts 14: 22; 2 Timothy 3; 12; Romans 5: 3-5.) The reason why this is true is that the world is travelling in the opposite direction to righteousness—in the way of selfishness and gratification of the flesh. We read, "If any man love the world, the love of the Father is not in him." (1 John 2: 15.) This is especially true of this Gospel Age, when some are following in the footsteps of the Master. It was also true of the Jewish Age, when some were seeking to walk in the Way , of righteousness.- The Lord delivered them out of their afflictions, and in the sense of shielding -.them from trials, but in- that of not permitting there to be overcome by their difficulties.

The Ancient Worthies fully appreciated the Divine favour or exercised in their behalf, and took joyfully the spoiling of their, goods, in order that they might have the continuance of ,that favor and larger blessings by and by. God delivered them out of their trials and difficulties by not permitting these to overcome them. This was also true of our Lord, and is true of the Church as well. The Lord delivers us out of our trials and difficulties, so that mentally we are not oppressed by them in the same way as are others. He will sustain and support us in our experiences and will eventually deliver us by giving us a share in the First Resurrection.

The sons of God by adoption are, during this Gospel Age, especially beset by trials and difficulties. If they should fall, however, the fact that they have stumbled will not make them feel like going back into sin, if their hearts are of the right stamp. On the contrary, they will feel like St. Peter, who, when others were stumbling, said, "Lord, to whom shall we go? Thou hast the words of eternal life." (John 6: 68.) The true people of God have no desire to go to any one but Him. If they stumble, they recover themselves, avail themselves of His arrangements for forgiveness and press on. By these stumblings they learn of their own weaknesses, and then fortify themselves so that they may be strong in the Lord, and in the power of His might. (Ephesians 6: 10).

A just man will not fall into sin. The very most that could happen to him would be to stumble. There are various causes for stumbling. But if the heart is right, the man will rise again; for the Lord will show him that he has made a mistake and will point out the way to him by which he may recover himself. If he is a lover of righteousness, he will desire to press on toward that which is right, just, approved of the Lord, even if he should stumble many times. (Psalm 37: 23, 24; Prov. 24:16).

The Evidence of Favor with God.

So far as our humanity is concerned, we are undone by reason of the fall. It behooves us, then, to be very humble, to feel our own littleness, our own fallen condition. It becomes us to be very contrite, very much in opposition to sin, to feel that sin is the great blight upon the whole race, and that God will not be in harmony with anything except that which is righteous and holy.

All, therefore, who would be in harmony with God must be repentant in respect of their own shortcomings and must be appreciative of His lofty standards--His holy standards. He,, in turn, in- forms these that they _have His sympathy, and that they shall have His succor. He appreciates the attitude of mind in which they are ; and, therefore, He is ready to revive the spirit of the humble and contrite ones. To such He will show. His salvation; to others He" will not. •

Only- the humble-minded can really appreciate their own condition. God not only will revive their spirit, but is willing to lift them up and to make them sons, with all that this implies. of blessing. He has this attitude towards the humble and contrite in the present time, and He has always had this spirit toward the humble and contrite ones. Throughout Christ's reign this humble class will have His favor and blessing. Only the humble and contrite ones have the opportunity of becoming joint-heirs with our Lord.

God resists the proud. To the humble He gives grace, and opens the eyes of their understanding. They become His children because they are in the attitude to receive His blessings and to be guided by His instruction. This applies not only in the present time, but will have an application in the next Age. "Go through, go through the gates ; prepare ye the way of the people ; cast up, cast up the highway; gather out the stones ; lift up a standard for the people." (Isaiah 62: 10.) These words are all intended to indicate the preparations for the incoming Age. There is no provision for the proud, none for the haughty, none for the self-conscious—but all for the humble-Minded.

If God has these blessings in store for the humble only, and if the humble are few in number at the present time, what 'of the others of humanity? God is allowing now a humiliating influence to work with people, which should teach them humility and lead them to be contrite of heart. But much more will this be the case in the next Age. "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26: 9.) All the blessings will be upon the contrite and humble. And this will be so markedly before the attention of the people that all will know a change has taken place.

Now the humble and contrite are trodden down in the street. Now the proud are happy. "Now we call the proud happy ; yea., they that work wickedness Are set up ; yea, 'even they that tempt God are delivered." (Malachi 3: 15.) But in the new Kingdom every one that exalteth himself shall be abased, and the • humble shall be exalted. (Luke 14: 11.) God has provided a thousand years for the education of all. A thousand years may seem a short period for this work when we know that for six thousand years things have been going wrong. But we must recollect that during the six thousand years, many of the people have lived but a short time—many dying in infancy.

In the new order -of things this will be changed, and each will live longer.. "There shall be • no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." (Isaiah 65: 20.)

"Judgment (justice) also lay to the line, and righteousness to the plummet : and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." (Isaiah 28:17).

And then it will not be necessary for one to say to another, "Know the Lord ; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord." (Jeremiah 31: 34.) The high standard that

God has for His people will be recognised. Then all who have humility and the right condition of heart will come into harmony with God. All who refuse to come into harmony with God will get the wages of sin—the Second Death.

The Sympathy of Jesus.

It is so sweet to know—

When we are tired, and when the hand of pain
Lies on our hearts, and when we look in vain
For human comfort—that the heart divine

Still understands these cares of yours and mine.
Not only understands, but, day by day,
Lives with us while_ we tread the earthly way,
Bears with us all our weariness, and feels

The shadow of the faintest cloud that steals
Across our sunshine—even learns again
The depth and bitterness of human. pain.
There is no sorrow that He will not share—
No cross—no burden for our hearts to bear

Without His help—no care of ours too small
To cast on Jesus; let us tell Him all
Lay at His feet the story of our woes,
And in His sympathy find sweet repose.

—Edith Hickman Divall.

UR OF THE CHALDEES, Light on Domestic Life.

Joint Expedition Completes Labors.

(British Official Wireless).

Commenting on the fact that after 12 seasons of careful and scientific exploration the joint expedition of the British Museum and the University of Pennsylvania has completed its labors at Ur of the Chaldees, “The Times” says, in a leading article, that the work has marked an epoch in archaeology. “For the first time,” it adds, “two distinct scientific institutions of two countries have cooperated, and their successive campaigns represent the longest continuous examination of the site that has yet been undertaken. Their excavations have carried back the record to the first human occupation of the Euphrates valley, when Ur was a hamlet in a marsh, and their discoveries have illustrated with an astonishing wealth of detail periods that were formerly known only in the barest outline. Abundant light has been thrown on the domestic life of the people of Ur 20 centuries before the Christian era. Of even greater importance has been the unmistakable confirmation of the Biblical tradition that a flood of gigantic dimensions—which left 11 ft. of silt at one point near Ur—once overwhelmed the lowlands of Irak and destroyed its settlements.”

PEOPLES PAPER.

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“Christian World”:

IN answer to a correspondent who objected to his modernistic views the Rev: John Bevan, M.A., wrote as follows, in the “Christian World”:

“Are you right to base everything, as you do, on the infallibility of the Gospel records? You must know that they are not infallible. From your university training and subsequent study, you cannot but be aware of the many knotty problems for infallibility presented by the Synoptics and the grave question of the historicity of the speeches in the Fourth Gospel, to go no further. Frankly I cannot understand any educated minister, with the knowledge of the New Testament that the study of scholars during the last fifty years has made accessible, believing in the literal accuracy and historicity of all that the Gospel records. The Gospels were written by inspired men, but no degree of inspiration can make writers completely superior either to the limitations of their own nature or to the intellectual conditions prevailing in the age in which they write. Do consider the fact that the truth Christ had to declare to the world was bound to come through many different media before reaching us. Any medium inevitably modifies colours and sometimes even distorts the truth of which it is the vehicle: Inevitably so.

The flowering moments of the mind
Drop half their petals in our speech.

May one not even dare to think that this may have been true of Jesus?”

Thus Mr. Bevan speaks for the great majority of church ministers who have passed through the colleges in preparation for the church service, and he is undoubtedly right in his estimate that it is well nigh impossible for the student to come through these seminaries with his faith in - the Scriptures unimpaired.

What could be expected from, churches whose ministers no longer rely upon the teachings of the Lord and His Apostles. The gospel has certainly lost its “power unto salvation” in the churches of to-day, and no wonder that there is such a deadness apparent, and such a lack of spirituality, and that so much of sociality and worldly attractions are resorted to by way of trying to hold the people together.

While all will admit that the Scriptures have come down to, us through many agencies, and that we have no translation that can claim perfection, that does not invalidate the claim that the Gospel “at the first began to be spoken by the Lord and was confirmed unto us by them that heard Him” (Heb. 2: 3). These who confirmed the words of the Lord were previously chosen by the Lord to be. “witnesses of these things” (Luke 24: 48; Acts 1:8; John 15:

27). The Lord did not operate on the Apostles to make them express themselves aside from their personalities. The spirit brought matters to their remembrance in accord with the promise (John 14: 26), and they expressed themselves in their own way and the harmony and beauty of the Gospels is lovely.

The whole writings of the New Testament, as also of the Old. have the stamp of honesty. There is no attempt at forming a clergy class or at gaining a control or lordship over the people, even from Moses to John, and there is no shunning to declare the defects as well as the noble qualities of any of the characters mentioned. There is no other Book so old, and there is no other book so wise and so beautiful, and no

other book that has been, so great an influence for good and for liberty and intelligence and progress. While admitting the possibility of additions and omissions and poor translations, as it has come down to our day and language, yet it is certain that it has lost very little or may be nothing of anything essential. We may still say with Paul, "The Holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus," and "All Scriptures given by inspiration of God is profitable for doctrine, for-reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works."

It is, indeed, a sad fact, as Mr. Bevan intimates, that seminaries in which young men go to prepare for the ministry, instead of confirming in faith and the Word, are doing; the very opposite, and are sending out men not to preach the Gospel which Paul preached, "which is the power of God unto salvation," but to undermine faith in the Bible by their theories of evolution and "higher criticism," creating, doubts and fears, so that many have become infidels.

There is,, indeed, a famine in the land but not for bread, but for the Word of the Lord, yet to those who hunger after righteousness, the Bible shines clearer to-day, than ever, and reveals a Divine purpose through the sacrifice of Christ that satisfies both heart and mind, and leads to a true worship of God, "in spirit and in truth."

The fact that the, Scriptures of both- the Old and Testaments have :so miraculously survived attempts to destroy them during the dark days of Papal power, • and since by Scientists and Infidels, and have been preserved to us in such beautiful form, is evidence of a Divine providence, which has surely provided them as a revelation of God's purposes respecting mankind.

It was, we think, Dean Inge, who, speaking of the various modern translations recently said words to the effect that it was surprising how little of the import and beauty of the original Scriptures was lost in translating them into the English language, as in the authorised version. The "Impregnable Rock of Holy Scriptures," as Mr. Gladstone terms the Bible, has stood all the storms and we can still safely anchor our faith thereon. "The Word of the Lord endureth forever."

There is such majesty and dignity, yet simplicity and beauty along with such depths of thought, such wells of truths and such honesty of purpose with its prophecies of things foretold centuries prior to their fulfillments, that it is not possible to account for .the Bible, apart from a supernatural origin. Its own internal evidence sufficiently stamps it as of Divine inspiration and supervision.

In this connection the words of Rousseau, the celebrated Frenchman, are appropriate :

"How petty are the books of the philosophers with all their pomp, compared with the Gospels! Can it be that writings at once so sublime and so simple are the work of men? Can he, whose life they tell, be himself no more than a man? Is there anything in his character of the enthusiast or the ambitious sectary? What sweetness, what purity in his ways! What touching grace in his teachings! What loftiness in his maxims! What profound wisdom in his words! What presence of mind, what delicacy and aptness in his replies! What an empire over his passions! Where is the man, where is the sage, who knows how to act, to suffer and to die without weakness, without display? My friends, men do not invent like this, and the facts respecting, Socrates, which no one doubts, are not so well attested as about Jesus. Those Jews could never have struck this tone nor thought of this morality. And the Gospel has characteristics of truthfulness so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than he whom they portray."

THE LORD BE WITH YOU.

“The Lord be with you!” steals the benediction.

With solemn splendor like a falling star;

In morns of joy and midnights of affliction.

It breathes its echoed sweetness near and far.

“The Lord be with you when the shadows hold you;

And prove His loving power to soothe(and: bless;

When dangers darken and when fears enfold you,

“The Lord be with you!” in His tenderness.

All things are Thy Servants

(Convention Address.)

“For ever, O Lord, Thy word is settled in heaven. Thy faithfulness is unto all generations. Thou hast established the earth and it abideth. They continue this day according to Thine ordinances : for all things are Thy servants” (Psa. 119: 89-91).

It is often thought that good people only, or the good things of life only, can serve God, but here the Psalmist tells us that all things, whether good or bad, are His servants.. That is, all things, no matter what their origin may be, are used of the Lord to accomplish His purposes, and all are made to work together for His designs. “And we know that all things work together for good to them that love God, to them who are called according to His purpose” (Rom. 8: 28). “All things are Thy .servants,”—not a few things only, not things on Sundays only, but all things on week days as well.

Both the Psalmist and the Apostle Paul spoke out of the midst of tribulation and persecution. The Psalmist had just been telling how he had been “almost consumed” by the proud, who had “dugged pits” for him, and “persecuted him wrongfully.” Yet, on the face of things, which must have seemed so mysterious to him, he could still declare that God’s faithfulness was unto all generations, and that all things were His servants.

The Apostle Paul, too, could declare, unhesitatingly, his faith, for, notwithstanding his trials, he still was sure that “all things worked together for good to them that love God.” In both instances it was their strong faith in the God who created and controls the worlds that enabled them to see this grand fact that all things are His servants, and that all things, therefore, must minister to the welfare of His children.

“Praise the Lord from the earth, ye dragons and all deeps : fire and hail; snow and vapours, stormy wind fulfilling His word” (Psa 148: 7, 8.) Here we have even fire and hail, snow and vapour, dragons and all deep fulfil His word and serve Him. And not only is this true of the fierce and cruel. things in nature, but of the wicked things in man as well.

“Surely the wrath of man shall praise Thee : the remainder of wrath shalt Thou restrain” (Psa. 76: 10). The wrath of man is altogether a wrong thing, yet even this becomes God’s servant, and is forced to accomplish His purpose and bring Him praise.

“Thou art my battle axe and weapons of war : for with thee will I break in pieces the nations,” etc. (Jer.. 51:20-23).

The common sense of this is simple, that while the Lord does not inaugurate evil in order to accomplish His will, He adopts it to fulfil His Word, using a heathen king as His “battle axe,” and His “weapons of war” to accomplish His purposes of discipline and chastening toward His people.

The story of Joseph is another striking instance of this. His brethren in their wrath and envy sold him into Egypt. Nothing could have seemed to be more plainly the result of sin, nor more utterly contrary to the will of God than this, and yet in the end how clearly we are shown that these wicked brethren, while acting out their own plans, were really used by God as His servants to bring about “a great deliverance,” and “to save much people alive” (see Gen. 45:4-8; 50: 19, 20). “Ye thought evil against me, but God meant it unto good.” His is the secret of all those trials, which come to us from the wrath and malice of men. They think evil against us, perhaps, but God means it for good. Can we, therefore, say with Joseph, “It is not you who did it, but God”?

With these thoughts in mind we can realise how Paul could assert so triumphantly his deliverance from all fear of what man could do unto him. “Be content with such things as ye have, for He hath said, I will never leave thee nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me” (Heb. 13:5; 6).

The death of Jesus on the cross was another illustration of this truth. It certainly was “by wicked hands” that He was crucified and slain, and yet these “wicked hand’s” accomplished, all unconsciously to themselves, God’s “determinate counsel,” for the salvation of the world. “Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain” (Acts 2: 23). The multitude, who cried, “Crucify Him, crucify Him,” thought they were taking His life, but He had said some time before, “No man taketh it from Me, but I lay it down of Myself” (John 10: 17, 18). He knew that His Father was merely using those “wicked hands” to accomplish His purposes of love and mercy toward mankind, to bring about “a great deliverance,” and “save much people alive.” The Jews thought evil against Him, but “God meant it unto good.”

So I believe it is always,—all things are used by God. as His servants, let the agencies that started them be what they may. He does not inaugurate the evil; but when that evil. is directed against His children, He makes it His “servant” to carry them a blessing. When we consider our relationship to Him this must be the case, for He is our Father. His care of us is more watchful and more tender than any human father could be. All things are in His hands and He controls each one. “I am -the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord, do all these things” (Isa. 45: 6, 7).

In Acts 16: 16-31, we have another case how the Lord used “wicked hands” against Paul and Silas, who were faithfully preaching the Gospel, and a prison and an earthquake to accomplish the conversion of the keeper of the prison. From these Scriptures it is perfectly plain that all things, Whether kings or nations, light or darkness, peace or: evil, cities or rivers, all are under, His control ‘and all must accomplish His will.

And this God is our Father. All must serve Him, whether they know Him or not. Can we conceive of a good father allowing his servants to injure his children? Do we know of any good parents who do- not make their servants serve their children? Certainly not. Then we could not imagine our God and Father doing less than our earthly parents. Our heavenly Father’s servants must surely serve us, and since all things are God’s -servants, all things are, therefore, our servants as well. “Therefore, let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s” (1 Cor. 3: 21-23).

Now the question is, How are we receiving God's servants? Do we look for the message they bring us? Many of our choicest gifts from our friends come to us by the hands of very rough looking messengers, or may be wrapped in coarse brown packages. Do we, because of this, despise and misuse the messengers and refuse to receive and open the packages? My neighbour, who treats me unkindly, or my friend or enemy, who wrongs me, has a message for me as well as the Christian friend who gives me a tract or reads to me. Perhaps the gift of patience, for which we have prayed, is held in the hand of that very disagreeable inmate of our household, or employer under whom we must labor. Let us see to it, then, that it is not said of us, as it is of the Israelites of old, when God sent them messengers,— "They despitefully used them, beat some, and stoned others" (Matt. 21: 34-36; 2 Chron. 36: 15, 16).

In the story of Job we have a very striking illustration of the truth we are considering. All sorts of misfortunes came upon him, originated by various agencies,—Sabeans, lightning, Chaldeans, a great wind, and finally Job himself was smitten with sore boils from the crown of his head to the sole of his foot. (Job 1st and 2nd chapters.) All were God's "servants," to accomplish His blessed purpose of maturing the fruits of meekness, patience, submission and trust in the heart of Job. And he received them all as God's "servants," for he took no notice in any case of the "second causes," but referred his trials right back to God. "The Lord gave," he said, "and the Lord hath taken away; blessed be the name of the Lord."

"Give thanks always for all things unto God the Father, in the name of our Lord Jesus Christ" (Eph. 5:20).
"In everything give thanks; for this is the will of God in Christ Jesus concerning you" (1 Thes. 5: 18).

Christ in You, The Hope of Glory.

(Col. 1: 26, 27). (Convention Address.)

THE Apostle in these few verses in Colossians intimates that this mystery, which God hid from man in past ages and generations, is now made manifest to His saints. And St. Peter, writing to the saints, would have us be able to express, "a reason to every man that asketh you, of the hope that is within"—the faith and hope in God. We will be able to do this just as much as we bring ourselves into holiness, having as our standard and pattern the Lord Jesus, and then His faithful Apostles and disciples.

The hope of glory is of no value to any, unless "Christ be in you." If Christ is within us, we, indeed, have a hope of glory; and who is going to rob us of this hope if we are abounding in the Lord? If God be for us, who can be against us?

Shall tribulation separate us from the love of Christ? Shall distress, or persecution, or famine, or lack of apparel, or any other peril, even a sword—nay, in all these things we are more than conquerors through Him that loved us; and there is no power able to take from us the hope of glory, of life eternal, of bringing men to the Redeemer, if we will obey His word; not fashioning ourselves according to the former lust, which we practised in ignorance, but as children of God putting away every desire that would conflict with the message God gives to us through His precious Word—living and written.

We all know that for life and light we must appeal in simple faith to Jesus—the Word of God. We are favored above the residue of mankind in being able to appreciate the "precious promises" we enjoy in His light. Surely we have, in part, been "translated into the kingdom of His dear Son from the power of darkness." But when we are known, as He is known, when we come into that fulness of joy, to be with Him and like Him, and an habitation of God in the ages to come to show the exceeding riches of His grace in His kindness toward us, through Christ Jesus, what hope abounds in us to show His honor and glory even now. How many of us can say with the Apostle, "For me to live is Christ?" No wonder his prayer for the saints is, "that God would grant to us, according to the riches of His glory, to be

strengthened with might by His Spirit in the inner Man; that Christ may dwell in (not visit) your hearts by faith; that ye, being rooted and grounded in love may be able to comprehend with all saints, what is the breadth, length, depth and height, and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God.”

To be firmly grounded and taken root in His Word necessitates a growth, otherwise the plant is stunted and eventually dies. The plant must be watered, tended, and trimmed in every respect. Has God made this provision for us? The Apostle -says He has done exceedingly abundantly above all we have asked, or even thought of, according to the power that worketh in us. Yes, we find God has, indeed, “supplied all our need, according to His riches in glory by Christ Jesus.”

In these later years of our pilgrimage to the Holy City, the Church has found itself at the division of two roads, alike in every respect, and perplexed as to which one to take.

We recall how “Christian” on his journey met these roads, and was in difficulty as to which to take. One came along and confessed to be journeying as they were, and would lead them thither. They followed, and the result was that the road led them into entanglements, they knew not what to do, and they lay crying, for it was impossible to free themselves. Can we discern these roads, and which one to press on? If we discern the leading of the Lord, and are content to recognise whom He sets in the Body, we will not be shaken, nor moved, nor tossed to and fro with every wind of doctrine. “The fruit of the Spirit (of Christ) is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.” “If we live in the Spirit—let us walk in the Spirit,”—children of the Day, which the Lord hath made, and • we shall rejoice and be glad in it (our hope of glory). “Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the :last ye. continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard.” “Faithful is He that calleth you who also will do it.” “Wherein we greatly rejoice being born again, not of corruptible .-seed, but of incorruptible, by the Word of God,” . . “Whereby are given unto us exceeding, great and precious promises, that by these ye might be partakers ‘of the Divine Nature,” . . . wherefore, we receiving a kingdom, which cannot be moved “-Christ in you, the hope of glory,—”Let us grow in grace and knowledge,” . . . “that we may serve God acceptably (in the Beloved) with reverence and godly fear.” “And beside this giving all diligence, add to your faith virtue, and to virtue knowledge; to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness, love. For if these things be in you and abound, they Will make you that ye shall neither be barren nor unfruitful, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

What grace we possess, to be justified by faith in our Redeemer’s sacrifice, to have peace with God and to rejoice in the hope of His glory, which is Christ in you—the hope of glory. “Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day : and in Thy righteousness (Christ in you the hope of glory) shall they be exalted” (Psa. 89:15: 16).

NOTICE.

Being unable to procure further stocks of the original “Daily Heavenly Manna,” and having enquiries for copies from time to time, we are wondering whether it would be well to reprint a supply in Australia (should the way be open), and would like the help of the brethren in the matter.

The “Daily Manna” is, no doubt, of much help in every home where the truth is appreciated, and provided the demand is sufficient to warrant its being printed again, the work may be undertaken. As the enquiries for the “Manna” have been mainly for the pocket edition (without the birthday recording pages), an estimate has been prepared showing that these could be printed, nicely bound in cloth, and posted to any address for about 1/9 per copy, with a reduction for three, six or one dozen copies, etc., in proportion.

It is desirable to hear from all who are interested in the above as soon as convenient, and if each will kindly indicate how many copies they would take if the “Mannas” are printed, that will be a good help in deciding for the best.

And many a weary traveller,
Whose wounded heart may ache,
Needeth the cup of water
Given for Jesus’ sake.

—Anna Shipton.

Our Bad, Goodness.

There are two famous prayers, apparently contradictory but really complementary, which I should like to put side by side that we may learn their lesson.

The first is Augustine’s anguished cry, “Domine, libera me—a homine malo—a me ipso,” which may be freely translated, “Lord, save me from that evil man—myself.” The second is the well-known prayer of an early Wesleyan preacher, James Spence, “Lord, save me from that good man, James Spence,” I confess that I do not know which of the two is the greater or betrays the deeper insight. They are both typically Christian prayers, perhaps at different poles of life and thought: but there are moments in our experience when each must be offered.

Every one can understand Augustine’s prayer. He had passed through the scorching fires of passion, and he was thinking of the downward pull of the lower desires. He knew the evil in himself, the evil that was himself ! For he knew that we men and women are our own worst enemies. the things that hurt us are not outside us; the men that wound us are not other men: we are despoiled by the “evil man” within us. God’s best salvation is to save us from ourselves—from the lower dream, the pet passion, the fond indulgence.

But James Spence saw as deeply. He knew that a true Christian must be rescued not only from his sins but also from his virtues—the virtues on which he prides himself, the virtues on which he is too apt to rely. There is no greater moment of spiritual danger for a Christian than when he admires himself, or is complacent about his fine attainments. That good man, James Spence, is actually James Spence’s worst enemy, especially when he is conscious how very good James Spence is as compared with other men. Thus I think that the Wesleyan’s prayer is the more discriminating of the two., “Save me from that good

man, James Spence.”

Two men went up into the Temple to pray. One of them, a Publican, cried out in abandoned shame, “Lord, be merciful to me, a sinner.” This is the parallel of Augustine’s cry, “Save me from the evil that is in me—save me from that evil man, myself.” The other, a Pharisee, was a good man, undoubtedly a good man. He attended church, lived correctly, performed all his daily duties to his neighbour and his God, and was unquestionably the best kind of citizen of his own day. But alas, he knew it—and even told Almighty God all about it in his confessions! I think we must admit his virtues: every word he said was strictly true. It is quite nonsense to say he was a hypocrite. He was an ornament of that good class of men, the Puritans of their time, the Pharisees, But this should have been his prayer, “Lord, save me from that good man, James Spence,”

Our Lord never wearied of showing that a good man’s main danger lay in self-satisfaction,-which is a milder or disguised form of pride. I imagine that in our human weakness no honest man can be wholly unaware of his own virtues and attainments. We know that we don’t drink, or misbehave, or shirk our duties, or dodge the income tax. A man cannot help knowing his virtues as well as his faults and sins. But the finest Christian prays to be saved both from his virtues and his sins. Our deadliest sin is self-satisfaction and pride, as Jesus showed in His parable: it kills the very virtue it exults in. Let us do anything at all with our hands except pat ourselves on the back. “Lord, save me from that good man, James Spence.”--(Extract from “Christian World,” by Dr. J. Black).

PALESTINE.

Shortage of Labour.

Delegation’s Impressions.

London, June 12.—Mr. B. Janner, M.P., who has returned from Palestine with a small Parliamentary delegation, said that there was no unemployment in Palestine. Her present difficulty was lack of men for building. Tel Aviv was the wonder city of the Near East. The development of orange growing and the new enterprise to recover potash and bromide from the Black Sea were suffering from a shortage of labour.

Mr. W. F. Strickland, M.P., said that there was an enormous market for all kinds of British goods in Palestine.

“Lo, I Am With Thee.”

The “Lord of the harvest” be near thee,
To comfort and strengthen, and aid;
His “presence” be with thee to cheer thee,
In sickness and sorrow and shade!
May He lead thee to heights of ambition:
To service for great and for small;
The “fire” of the Christ-like within thee,
Consuming the sacrifice all.
—I. W. Watts.

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Come Out of Her, My People.

“Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues”
(Rev. 18:4.)

THE revelation of our Lord to St. John is a Book of signs, in which the things stated symbolise the things meant.

To illustrate: - In this Book a woman is used to represent a Church—a pure woman a pure Church, a false woman an apostate Church. In Rev. 17: 1-6 a picture is given of a false woman, disloyal to her engagement, and, therefore, no longer worthy to be the Bride of Messiah. This unfaithful woman is branded “Babylon.” We read that she sat upon a beast, a symbolic statement of her control of the power at Rome.

In her hand this woman held a golden cup full of abominations, and thus symbolically she is represented as making all nations drunk with the wine of false doctrine. The cup suggests that the unfaithful Church, symbolised by this woman, had once been the receptacle of Divine Truth—“Babylon hath been a golden cup in the Lord’s hands.” (Jer.

51: 7.) In Revelation 17: 5 she is called “The Mother of Harlots”—a term suggesting a mother church, and daughter churches which are said to closely resemble the mother. As the mother was called “Babylon,” the daughters—so like their mother—bear also the family name.

Babylon—Mother and Daughters.

All about us we see the fulfilment of this prophecy. We see that the daughter systems have proceeded out of the mother system; that they are all developed from her. Some years ago, a very prominent Presbyterian minister said, “Wince as you will, you must admit that this (the Catholic Church) is the Mother Church. She possesses an unbroken history extending back to the times of the Apostles. For every fragment of religious truth which we prize, we are indebted to her as the depository. If she has no claim to being the true Church, then are we bastards and not sons.”

A fair examination of the denominations shows that they are more or less in sympathy with the mother system. Revelation 18 traces the history of the Apostate Church and foretells that Babylon—both Papal

and Protestant systems—will fall. But the Lord has a true Church, to which He says, “Come out of her, My People!” In other words, the saints of God are scattered throughout the denominations. But now, in the closing of the Age, God sends forth the Message that His people shall no longer remain in the denominations; for the time is coming when the doom of Babylon will be upon her and she will fall (Isa. 13: 1-22).

Prophecy a Graphic Picture of History.

When we examine the Scriptures with the purpose of understanding prophecy, we find that during the Jewish Age, God made various types and pictures. The Jews themselves were typical. The Scriptures also show that there are two Israels, one of which is to be as the “stars of heaven” and the other as the “sand of the seashore.” (Gen. 22: 17; Isa. 8:14; 1 Cor. 18; Gal. 6:16.) Natural Israel was used of God to make types of the spiritual things—the “better things.” Their Jubilee years were types of the antitypical Jubilee of better times; their Levitical priesthood was a type of the Priesthood in glory, etc.

During the great Babylonian captivity the Jews were compelled to live in Babylon, to be a part of her, to support her, although their bondage was not severe. So to-day God’s people are required to stay in Mystical Babylon, be a part and parcel of Babylon; to support some of her wards and denominations. Therefore, it becomes a difficult matter to flee out of Babylon. But we find in the Scriptures graphic pictures of what is coming upon

Mystic Babylon, and those who would escape must flee. As Cyrus, a type of Christ, overthrew Babylon, so a part of the work of the Second Advent will be the overthrow of antitypical Babylon (Jer. 51:6; Rev. 18:21).

Babylon the Symbol of Confusion.

Originally “Babylon” signified “Gate of God.” But the word came subsequently to have the meaning of confusion, mixture; and in this sense it is used in the Revelation. Babylon is a symbol of confusion. God’s people in Babylon are dishonoured; they are held in restraint. Now, through the prophecy we hear the command, “Come out of her, My people!” This call applies not only to those in Babylon the Great, but to those in other denominations—mother and daughters. “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.” (Rev. 18:4.) Be not of those who cannot see the errors of Babylon and who, consequently, are not of the called ones.

The object of the call to come out is not for people merely to withdraw from a nominal Church ; but whenever any true Christian comes to see the error in which he has been held, and which Babylon has taught, he will see that he will misrepresent not only himself and the denomination to which he belongs, but also the Heavenly Father and the Word of God, if he remains connected with what he sees to be error. As he realises his position, the voice of the Lord through His Word tells him that he must stand for truth and righteousness.

No one is called out of Babylon until he sees her true condition. So then, never urge anyone to come out of Babylon; for if they have “ears to hear,” God’s voice tells them plainly to take this step, and gives the reason why they should do so. This Book of Revelation shows us by symbols that dire trouble is coming upon Babylon. The nominal Church claims that Christ’s Kingdom was set up hundreds of years ago. Consequently, they are not looking for Christ to come to establish His Kingdom, for they think that He set up His Kingdom at the time of His First Advent.

“Gather My Saints Together Unto Me.”

The expression, "Come out of her," signifies that the Lord's people are to separate from all things which are in conflict with the Divine Word. We are to come out of the errors and systems of error which are contrary to the Word of God. But we are not to organise another denomination, for the original call was to membership in the Body of Christ.

"Come out of her, My people," is a call to associate with Christ, with Messiah. This call is given by the Lord through the Prophet when He says, "Gather My saints together unto Me; those that have made a Covenant with Me by sacrifice." (Psa. 50:5.) They were to be gathered, not to the Roman or other systems, but to the Lord, to become one with Him. Therefore, they could not be gathered to all these different denominations, nor to any one of them. Those who hear the call should come out of Babylon and take their stand with the Lord. They are no longer to be mis-representatives of God and of themselves.

Those who see these things and have sufficient courage will come out. Those who see these things and lack the courage to come out are more responsible than are the majority of people who are in Babylon, but who do not see. If those who see do not have sufficient courage to obey the Lord, they will surely receive of her plagues by remaining in, and will probably have a large share in the punishments of the day of vengeance.

Many Becoming Irreligious.

Many people who have been identified with the different denominations are not coming into the Truth, but are becoming irreligious. They are by no means bad people; and they feel convinced that there has been a great error connected with Christianity. They repudiate much that Babylon does and says. Babylon claims that she has civilised the world; but she forgets that civilisation existed before Christianity began. She forgets that Jews are just as civilised as Christians; and that Mohammedans are more temperate than many so-called Christians. By no means do we wish to say anything against whatever good people have received from her. If they get a still further blessing, they will probably find that while the blessing which they previously had was better than message from heathendom, yet Babylon's best is far inferior to the Truth, the Light.

The Lord's people are permitted to enjoy wonderful things! By the grace of God, we are privileged to see the meaning of things that were once mysterious, not only to us, but to our parents. While some in Babylon are going into infidelity, some out of Babylon are becoming stronger spiritually, entering by hope "into that which is within the veil." If Christ is our Forerunner, we shall enter there with Him. To do so will mean to become partakers of The Messiah, by becoming the Bride of Messiah, as symbolically represented. The true Church is to become associated with Christ in His Kingdom. Then will come the promised blessings to "all the families of the earth."

As we perceive the consistency of the Divine Plan of the Ages, our hearts are full of thanksgiving to God. We see that the New Dispensation will be ushered in with "a Time of Trouble such as never was"; and that this Time of Trouble located, among other ways, by that prophecy which tells that "Many shall run to and fro, and knowledge shall be increased"; that there will be a time of trouble; but that "the wise shall understand." From what source do the wise receive their instruction? They will understand according to the wisdom from on high--in humility accepting the Divine Word and being blessed in so doing (Dan. 12:4, so).

PEOPLES PAPER

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Some Thoughts on the British-Israel Theory.

INTEREST in the above mentioned theory being definitely manifest from time to time the opportunity is taken of presenting the following thoughts from an unknown writer, which are considered to be very appropriate on the subject.

(1) —British Israelism is Historically Impossible and a Myth.

“No migration of a vast horde has ever occurred without carrying with it language, customs, physiognomy ; synagogues and circumcision (for example) mark to-day every city to which the Jew has wandered ; yet British Israelism supposes that two_ or three million Israelites poured into these islands, and somehow dropped everything— language, physiognomy, records, customs, even their names, their very memory; so that for two thousand years no one in the world even suspected this stupendous fact. The entire lack of evidence simply means that the event alleged never occurred. That a race which once wrote from right to left should (without government compulsion, which would have been impossible) silently, unanimously, with no conceivable motive, and leaving not a single trace of the process behind—that an entire race should thus revolutionise its penmanship by now writing from left to right, is one of the most extraordinary phantasies that can ever have entered the mind of man. Moreover, ten ‘tribes’ which inter-mix and inter-marry with countless other ‘tribes’ over a vast area of two continents for two or three thousand years, to such a degree as to lose their memory, their language, and their physiognomy— whatever they are after twenty-six centuries, they are not the ‘ten tribes.’ The Jew has gone through exactly such a scattering (without inter-marrying), and yet has preserved practically everything.

(2) —British Israelism is Irreconcilable with Explicit Scriptures.

“When Amos was sent to announce to the ten tribes their final doom, Jehovah said : ‘I will destroy (the sinful kingdom) from off the face of the earth, and I will sift the house of Israel among all nations like as corn is sifted in a sieve’ (Amos 9: 8). Therefore, no individual nation, on national territory of its own, can be Israel. So also Moses, speaking to the undivided nation, announced that, on the breaking of the Law, they should become few in number and flee before their enemies (Deut. 28: 62) ; the huge numbers of . the Anglo-Saxon race, and its enormous military prowess, therefore, at once disprove its identity with Israel. Again, until Israel shall be reunited to David risen from the dead, Hosea declares (Hosea 3:4), she remains without king, without prince, without sacrifice: Britain’s thousand years of royalty exclude her finally from Israel. These are but samples of numerous Scriptures decisively antagonistic.

(3) —British Israelism is an Unconscious Betrayal of the Gospel.

“All men to-day, whether Jews or Gentiles, are either believers or unbelievers ; if unbelievers, they are under the Curse; yet 150,000,000 of mankind—for America they say is ‘Ephraim’ —British Israel-ism declares to be as richly blessed of God as the Jews will be in the coming kingdom of Christ, Though uncircumcised, and, therefore (according to Jehovah Himself), self-excommunicated from the Covenant (Gen. 17: t), a hundred and fifty millions of unregenerate souls drifting steadily further from God, and ripening for apostasy, are -distinguished by God’s signal favour, because under the Covenant. ‘Israel,’ says ‘British Israel Truth,’ has been re-covenanted by being baptised into the one Catholic and Apostolic Church’; and now. ‘the Gospel of salvation must be preached by His now instituted agent, the House of Israel.’ That a nation can be baptised into the Church, still remaining a nation, with a destiny of imperial rule over all other nations, while simultaneously evangelising them as God’s sole embassy of the Gospel, is not only a conception profoundly un-Christian, but a direct negation of what the holy Spirit says the Church is: ‘where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman’ (Col. 3: 11).

(4) —British Israelism is a Profound Overthrow of Dispensational Truth.

“Anglo-Saxons, even if they be Israelites, are either saints or sinner ; if saints, then they. are Israelites no longer, but belong to the ‘holy nation,’ the Church, in which there is neither Jew nor Greek; if sinners, then they are doubly under broken law—both the Law of Eden and the Law of Sinai—and, therefore, doubly cursed. Nationalism—all favoured-nation claims before Jehovah—within the Church, and under grace, is a complete subversion of Church truth ; for it re-erects the barriers of the flesh which the Cross has thrown down ; it makes national prosperity and worldly greatness, instead of righteousness and truth, the hall-marks of God’s spiritual favour—an error negated even by the Law itself ; it ignores, and so implicitly denies, the individual regeneration and sanctity without which no man shall see the Lord and it concentrates the blessing of God on the British Empire becoming the mistress of the world. No spiritual truth is more radical, more elementary, than that ‘the flesh profiteth nothing’ (John 6: 63) ; and, therefore, no error could be more radical, more fundamental, than to attribute to blood, not grace, to the flesh, not the spirit, any standing whatsoever before God.

(5) —British Israelism is, Fundamentally, an Abandonment of Grace for Law.

“National blessing, it is true, still follows national obedience ; but to found that blessing, not on obedience but on blood, is something the Law itself never did, and is profoundly hostile to grace. Even if the claim be true, and proved up to the hilt, it founders on a fact swift and deadly as a submarine torpedo. Paul, himself a full-blooded Hebrew of the tribe of Benjamin, and out-soaring all possible rivals in purity of descent and Covenant privilege, gathering in one wide sweep the flesh in all its glory, sums it all up as dung (Phil. 3: 8) ; so that the very fleshliness which is the glory of the BritishIsraelite—birth, covenant relationship, national privilege, identification with the Law—the holy Spirit pronounces, in this dispensation, obnoxious refuse. The more the claim is established, the clearer is the proof of the worthlessness of the claim.

(6) —British Israelism Presents to the World a Pitiful Travesty of the Kingdom of God.

“ ‘The Prince of Wales—Prince David, as he is known at home—is in the hundredth generation from Israel’s King David.’ For the surrounding nations to be told that the British Empire is the Divine Kingdom on earth, and the British throne the Throne of David, to which all nations must ultimately bow, is too utterly tragic, and (to the nations) ludicrous, if it were not also so politically dangerous. For thus war on Britain, by any nation, is war on God, and Chinese resistance to imposed opium is sacrilege.

(7) —British Israelism, by Denying that the Coming Wrath is Upon All Nations, Robs the World of its Most Urgent Warning.

“The Most High has said, again and again, that He will ‘punish the world, for their evil’ (Isa. 13: II) ; that the hour of trial will fall ‘upon all the world’ (Rev. 3: 10) ; that ‘the Lord hath indignation against all the nations’ (Isa. 34: 2). British Israelism, on the contrary, affirms that one empire covering a fourth of the globe—the enormous majority of whose citizens are Hindu idolaters —has been so ‘re-covenanted into Christ’ as to become ‘the ministering angel to all kingdoms of the earth’ ; that the Ten (British) Tribes, ‘now basking in the smile of God,’ Christ Himself has sought as lost sheep, and brought back to the fold’ ; that Anglo-Saxondom ‘now embodies in itself the Church of Christ’ ; that this is ‘the Church which shall be spiritually used of God to evangelise the world,’ and that shall ‘draw all Gentiles to itself’ ; so that ‘after His advent, Christ will occupy the throne of David, and ‘will reign over the “stone” kingdom, which has been gradually growing, and which will then smite the “image”—i.e., all Britain’s enemies—and fill the whole earth.’ The sharp cleavage of the two prophecies is fratricidal. One or the other is false. The summary of British Israelism’s own handbook is unavoidable : ‘If contrary to Scripture, it may become a formidable obstruction to the true faith.’

In Thee I Trust.

Only for Thee, Lord, would I live, while here below;
It is my great delight, Thy love to show;
Use me, then, first as Thou seest best
Not mine to choose, but mine to trust and rest.

Only to Thee would I resign my will, 'tis all
I have to give, and Lord, it seems so small
A thing to offer unto Thee,
Who didst lay down Thy life for me.

Only to Thee, my Lord, I'd come when trials press,
Assured that Thou alone canst comfort best;
My deepest griefs, I need not to Thee tell,
Thou understandest all, dear Lord, so well!

Tis only Thou canst send the peace which soothes my pain,
That bids my weeping cease, and sunshine follow rain,
My every fear remove and doubt dispel—
I rest on Thee, and know that all is well.

Jennie G. Sharp.

“DAILY HEAVENLY MANNA.”

The responses from our brethren respecting the proposal to reprint the “Daily Manna,” while being comparatively few, are appreciated, and should the way be open to undertake this work, it is possible that a supply will be produced.

However, we believe that many more of our readers would find the “Manna” very helpful for themselves and useful to pass on to others who would appreciate them, and it is really necessary to hear from everyone in the near future who is interested and would desire one or more copies.

Word is expected from our brethren overseas in the course of a few weeks, and then, if all orders are in, a decision can be made as seems to be for the best. As mentioned previously, the price would be about 1/9 per copy (for the pocket edition, cloth bound), with reduction for three or more copies in proportion.

Buy up the moments as they go,
Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find the harvest-home of light.

All Flesh Shall See the Salvation of our God.

And it shall come to pass in the last days, saith the Lord, I will pour out my spirit upon all flesh : and your sons and daughters shall prophesy, and your young men shall have the visions which your ancients dreamed of: and on My servants and on My hand-maidens I will pour out in those days My spirit, and they shall proclaim (Acts 2: 16-18.)

DURING the Gospel Age, God's spirit has been granted only to those who have been accepted as sacrificers with Christ. Our text, however, declares that the time is coming when the world will receive a share of the blessing, which was assured by the death of the Redeemer. But, its time of favour will be "after those days"—after this Gospel Age has come to an end, and the Millennial Age shall have come. The work of the present Age is to invite such as have "ears to hear," the call to joint-heirship with the Lord in His coming Kingdom, which is for the purpose of blessing mankind as a whole. So many as accept this "high calling" are probationary members of the Kingdom of heaven, and are exhorted to be diligent in making their election sure.

All who are thus heavenly minded are promised a spiritual birth in the first resurrection to glory, honour and immortality. The period between the 1st and 2nd advents of Christ is set apart, for the selection of the little flock to whom it is the Father's good pleasure to give the Kingdom as joint heirs with His Son. Such are to be highly exalted in the spiritual phase of the Kingdom and participate with Messiah in His great work of the next Age. This great gift is still obtainable, for the time has not yet fully come when the door, which leads along the narrow way to life must close. Close it will directly the full number of the elect Church shall have been completed. Thank God that another door will then open for the world : the door of Restitution to human perfection and to everlasting life on the restored earth, grand beyond the power of description.

St. Paul speaks of this Gospel Age saying: "Now is the acceptable time." This age alone is the time when God is accepting co-sacrificers with Christ. The call of the Gospel Age is not to the world, but to believers the class whom the Apostle addressed when he said, "I beseech you brethren . . . that ye present your bodies living sacrifices, holy and acceptable" (Rom. 12: 1).

Those who do not take this step of full consecration receive the grace of God in vain, not being begotten of the holy spirit of God they have never been in the position to win the prize of the high or heavenly calling. It is in reference to this "high calling" that our Lord said "Sit down first and count the cost" (Luke 14: 28.) After entering the "narrow way" the words of Heb. to: 38 apply : "If any man draw back, my soul shall have no pleasure in him."

It must be clearly understood that after having covenanted to sacrifice, a "drawing back" would mean a departure from God that places us beyond hope of recovery. All who undertake to be "dead with Christ" in order that they may live with Him, being the servants and hand-maidens on whom the Lord's spirit has been poured out "in these days" are being dealt with in advance of the world for a grand and glorious purpose. The Apostle speaking of these says : "It is impossible for those who were once enlightened and tasted of the heavenly gift and made partakers of the holy Spirit, if they shall fall away to renew them again to repentance, seeing they crucify to themselves the Son of God afresh and put Him to an open shame."

Our text, however, distinguishes between God's dealings with the Church and the world, and shows that while the Church's Pentecost pertains to the present dispensation, that of the world belongs to the incoming Age.

The testimony to the Church, and the high calling, have been open during this Gospel Age. The testimony to the world and the blessings under that testimony will be during the- Millennial Age, The death of Jesus is, “the propitiation for our sins and not for ours only, but also for the sins of the whole world” (1 John 2:2). As the Apostle Paul declares: “There shall be a resurrection both of the just and the unjust” (Acts 24:15). That will be the time for the precious merit of Jesus’ sacrifice to be made known and to bring the blessed results of restitution to “whomsoever will.”

The spirit is now calling the Bride, and in due time “The Spirit and the Bride will say come.” It is then that God’s holy Spirit,—holy power,—will, through the Christ (Head and Body), be poured out upon all flesh—humanity. Messiah will inaugurate the new dispensation by sealing with Israel the New Covenant in His blood ; as declared by the Lord through the Apostle, “This is my covenant with them when I shall take away their sins” (Rom. 11:27.) But this outpouring of the Spirit is not only for Israel. It will include every nation desirous of coming into accord with God by becoming children of the promise by faith. And all rejectors of God’s grace having been destroyed in the second death, the world of mankind will constitute the promised seed of Abraham, whose number shall be as the sands of the seashore, even as the spirit-begotten ones of this Gospel Age are in number compared to the stars of heaven. The Prophets, St. - Peter declares, all spoke of these “times of restitution,” and it will be then that the Lord will pour out His Spirit upon all flesh and the people will then realise what the ancients had seen in vision and in dreams-- “the wilderness blossoming as the rose,” “fountains in the desert,” “the knowledge of the Lord filling the whole earth,” and none needing to say to His neighbour, “Know thou the Lord, for all shall know Him from the least to the greatest.

We have seen that the work of bringing back the fallen race into harmony with God, is divided into two parts, (1) the Church Class, (2) so many as will, during the thousand year reign of Christ, The basis of harmony is not that God condones Sin, but that the sinners are to put away sin and heartily accept the Divine standard of righteousness,

Not one iota of the divine law will be modified ; sin will not be excused and counted as righteousness. The world of mankind will be in the hands of Christ for reformation and, as a part of the means for bringing the world back into harmony with God, the influence of Satan (which is now upon the world), will be removed (2 Cor. 4:4; Rev. 20: 2.) Thereafter, instead of the world being under the spirit of deception it shall be under the spirit of truth.

Instead of outside influences being a pressure upon the hearts of men to fill them with anger and strife, the spirit of error will be restrained, while the spirit of goodness, mercy and love will be developed. Thus, through Christ, the holy Spirit will be poured out, giving the world enlightenment and strength to overcome their inherited tendencies and leading the willing and obedient back to the perfection that was lost through Adam.

While these prospective blessings for the world are glorious, they, nevertheless, offer no comfort to the wilfully wicked. The spirit will be poured out for all, but it will be necessary for those who profit thereby to avail themselves of its privileges, just as it is necessary for those who come under the influences of the holy Spirit during the Gospel Age to “eat the truth” that they may have the spirit of the truth. When Christ stands forth to bless the world it will come to pass that those who will not obey what they hear shall be destroyed from among the people (Acts 3:23).

“ ‘The arrangement or government of the next age Will be very different from the present order of things; for, whereas the prince of this age is Satan, the Prince of the Age to come will be Christ. Therefore, those who are disposed to come into harmony with the laws of Christ’s Kingdom will have every assistance, and will experience favour and blessing in proportion as they live in accordance with the spirit of truth.

The possession of the holy Spirit, during the Millennial Age, however, will not signify a begetting of the spirit to a spirit nature or lead to joint-heirship with Christ. That promise belongs only to the Gospel Age to the "servant and hand-maiden class," who, in consequence of the prevalence of evil, are obliged to suffer for Christ's sake and upon whom the spirit of glory and of God resteth M. Pet. 4: 14.) The blessings that Christ will give to the world are the blessings which He bought by the sacrifice of Himself. He gave Himself as the man Christ. Jesus, and not being a member of the sinful race, He was a corresponding price for the man Adam. So it was the life lost by Adam that was purchased by the world's Redeemer, and the things purchased are the things to be restored, an earthly life, and an earthly home, "the redemption of the purchased possession" (see Eph. I : 10-14).

Correspondence.

Dear Bro.,—

Loving greetings in our dear Redeemer's name. Time slips by and changes come quickly. It is sonic time now since I wrote, but you and the work have been in my mind and prayers, nevertheless.

Our dear Bro. Grubb has lost his wife in death, and is preaching a good sermon without words to those around him, in the way he is taking the blow with full assurance of faith and trust in Him who does all things well. How the truth helps us in respect of our dead. A loving God, yes, and One we can implicitly trust, when He tells us through His Word, that they, if Christians, are with their Lord, and if not, in a state of peaceful unconsciousness awaiting that time when "all in their graves shall come forth," at His Son's call, and receive every help to regain that which was lost.

One sorrows for those in distress, wondering if their dear ones are in heaven, purgatory or hell, because they know not God, and His infinite love. The current "P.P." is good, and its first article will suit our dear Brother's position. Now, dear Bro., God bless you and your work. With Christian love,

Your Bro. in Christ, —H. C. B.

South Australia, 23/7/34. Dear Bro.,

Greetings in our dear Redeemer's Name. Pleased to have your letter now sonic weeks ago, and it is good to hear of the interest of one here and there, and trust that you may ever realise the Lord's keeping power and blessing in all your endeavours to serve His truth and His people.

To me the truth is more precious to-day than ever; the heavenly hope seems brighter and I just want to lie ready for whatever the Lord may have in store for me in the days to come.

'Content whatever lot I see,
Since 'tis His hand that leadeth me."

This would express my heart's desire, but how we need to watch and pray, and seek heavenly wisdom and grace, that we lie not deceived by the old nature. It is only to the humble that God shows His favour, so we must guard well against the encroachments of the spirit of pride and vain glory, the spirit of Satan, and

so common in the world.

The classes here continue to be very helpful; it is good to meet around the Word and try to get its meaning before us. We realise the Lord's presence and blessing according to His promise. A gent who came to our meetings had previously been meeting with the Christadelphians; he had been dissatisfied with their views and asked us to meet some of them and have a discussion on the Scriptures. For his sake we consented, and two brethren and myself met four of their adherents, and Mr. came along also. They were nice people, but we were surprised to find how little they understood. They seem to have no understanding of spiritual things whatever. They hold that Christ never lived before He was born of Mary. When He comes again He will occupy the literal throne of David. There is no personal Devil.

Of course, they twist and distort the Scriptures to fit their own ideas.

When we tried to show that our Lord gave His flesh for the life of the world, and was raised a spiritual being, they considered this a denial of the resurrection. They do not understand the breadth of the promise to Abraham —the blessing of all the families of the earth. When the Lord said in Ezekiel 16, that Sodom and her daughters would return to their former estate, He was not referring to people but to land. Imagine it! To what lengths some will go in twisting Scripture to suit the ideas they have fixed in their minds. Our friend, Mr. , was somewhat disappointed, because he thought it would be a discussion to try to see what the Bible did say; but, as he himself said, he could see that the Christadelphian folks came with the idea of pressing their own opinions upon us. Just as oil cannot mix with water, so their views cannot be mixed with ours. The natural man cannot perceive the things of the spirit. Some day their eyes will be opened, and they will be ashamed of their narrow views. We hope Mr. will be helped; he seemed to see the truth fairly clearly.

I called on Mrs. , whom you mentioned as having been on the "P.P." list. She seems thoroughly deluded by the Rutherford delusion. It is all wonderful to her; she upholds Mr. Rutherford; the churches deserve all he gives them, etc.; so I could not do anything but express disapproval of their doings, and suggest that our attitude should be one of helpfulness, rather than of destruction.

Well, now I must close; our love to you and to all the dear friends. Your Brother in Christ, by His grace.

—R. J. M.

Dear Bro.,—

I would just like to mention here how I enjoyed the study and reading of those two Convention addresses in the last "Peoples Paper," especially the one, "All things are Thy servants."

You will be pleased to know that I am still trusting in our Heavenly Father, and His dear Son, from whom cometh every perfect gift, and is good to all.

I pray God's richest blessings upon all you friends carrying on the Berean Bible work of the Lord. Your Bro., by the grace of God,

—A. E. E.

Dear Brothers and Sisters,

Thank you for your very nice letter, also for pamphlets and "Peoples Paper," which I enjoyed reading very much.

I think the address on "All things are Thy servants," is beautiful; what a different outlook one gets from such reading.

Would you please forward me the little books,—"Death,. Hell and Spiritism," and "Where are the Dead?"—for which I enclose 6d.

Wishing your Institute every success, and may its message reach many hearts.

The Lord bless thee and keep thee always, is the wish of your sincere reader.

—R. H.

Christ's Resurrection.

FOR forty days after His resurrection our Lord was with His disciples before his ascension.

Yet He revealed Himself to them, according to the Records, not more than eleven times in all --and some of these instances are probably duplications. His interviews with the disciples lasted only a few minutes each, except on the walk to Emmaus. These manifestations were attended by circumstances and conditions which spoke of a great change which had occurred to Him. Evidently He was no longer the same being, although He had the same loving interest in them as before. He was still their Lord and Master, the same Jesus, though no longer Jesus in the flesh. He wits now "the Lord, that Spirit," "a quickening Spirit."

There is no Scriptural statement to the effect that Jesus arose in the flesh. We have noted the Scriptures very carefully, and find none of them to say that Jesus arose in the flesh. On the contrary, we find, as the Apostle declares, "Now the Lord is that Spirit." (2 Corinthians 3: 17). St. Paul_ in telling us how he saw the Lord Jesus, says that he saw the Lord, not in the flesh, but shining "above the brightness of the sun" "at noon-day" (Acts 26: 13-15).

The Apostle tells us that the Church is to be a spirit body : "It is sown in corruption; it is raised incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body ; it is raised a spiritual body." (I Corinthians 15: 42-44.) He • tells us that our experiences in the resurrection must be similar to those of our Lord. In our Lord's case there was a sowing in dishonour and raising in glory ; a sowing an animal body and a raising a spirit body. St. Peter calls attention to this fact when he says, "Christ . . . being put to death indeed in flesh, but made alive in spirit" (T Peter 3:]8.) Rotherham.

The question then arises, "How could the Lord be raised a spirit body?" We can merely give you the Word of the Lord for it. He was raised so. The new nature began when our Lord was begotten of the holy Spirit at the time of His baptism, and was completed when he was perfected as a spirit being at His Resurrection.

The various Scriptures which are cited about Jesus' appearance in bodies of flesh do not prove that Jesus had a body of flesh; for angels have appeared among mankind in fleshly bodies. And when Jesus rose from the dead, He appeared, or materialised, in the same way that He had appeared to Abraham in olden

times. (Genesis 18:1, 2; IS:4, 5.) One of His manifestations after His resurrection was when He took a walk with two of His disciples to Emmaus and sat down with them to supper. When He broke bread, He became known to them and vanished out of their sight ! (Luke 24:30, 31).

A Materialised Body.

In the case when He appeared to His disciples, it is stated that He came into the room where they were, “when the doors were shut where the disciples were assembled for fear of the Jews.” We read further along, that eight days later He again appeared in the same room, in the same manner, “the doors being shut.” (John 20: 19, 26.) These things were evidently to show the disciples that He was no longer a flesh being, but a spirit being. During the forty days after His resurrection He appeared, probably, not more than three hours in all. He remained with them to establish their faith, so that they might be able to receive the holy Spirit at the proper time.

-In answer to a question about Philip’s vanishing from the sight of the eunuch, and being found at Azotus, we reply that God was able to take him away. But there was nothing said about his being made a spirit being. Philip will, no doubt, in due time share with the Lord the change of nature in the First Resurrection—“in a moment, in the twinkling of an eye”; for “Flesh and blood cannot inherit the Kingdom of God” (1 Corinthians 15:52, 50).

When Jesus appeared in Jerusalem in the midst of His disciples and they were affrighted, He said. “Behold My hands and My feet, that it is I Myself : handle Me and see; for a spirit hath not flesh and bones, as ye see Me have.” (Luke 24: 39). He was there impressing upon them that they were not SEEING a spirit being, a spirit body. They saw a materialised body. The Lord was a Spirit all the time, however, and the flesh and bones were merely agents of appearance. So our Lord appeared in flesh and bones, and He also appeared in clothing.

Body and Clothing Created for the Occasion.

Where did the flesh and bones come from? The same place that the clothing came from. The human body of flesh and bones, etc., and its clothing, which appeared suddenly while the doors were shut, did not go out of the door, but simply disappeared, or dissolved, into the same elements from which He had created them a few moments before.

“He vanished (Greek, ginomai aphantos, became non-manifest, i.e., invisible. Strong’s Exhaustive Concordance.) out of their sight” (Luke 24: 31), and was no longer seen of them when the flesh and bones and clothing in which He had manifested Himself were dissolved, though doubtless He was still with them—invisibly present; so also much of the time during those forty days.

The power manifested by our Lord to create and dissolve the clothing in which He appeared, was just as superhuman as the creating and dissolving of His assumed human body; and the body was no more His glorious spirit body than were the clothes He wore. It will be remembered that the seamless robe and other clothing which our Redeemer wore before His crucifixion had been divided among the Roman soldiers, and that the grave clothes were left folded away in the sepulcher (John 19:23, 24, 40; 20: 5-7), so that the clothing in which He appeared on the different occasions mentioned must have been specially created.

Our thought is that our Lord was perfect in the flesh when He was a man, and that He gave Himself an Offering, as a Ransom-price for Adam. “We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor.” “A body hast Thou prepared Me.” (Hebrews 2: 9; to: 5.) That earthly, human body of flesh suffered death ; and God would not again make Him flesh, but

He raised our Lord from the dead a New Creature of the Divine nature. After His resurrection our Lord said to His Apostles, "All power is given unto Me in Heaven and in earth" (Matthew 28: 18).

All this indicates to us the great change that came to our Lord at the time of His resurrection. If He is now merely a man, He is still "lower than the angels." And to think of our Lord as a man and lower than the angels is contrary to the Lord's Word that He is exalted far above angels to the Divine nature. "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore* God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2: 8-11).

"Many shall run to and fro; and knowledge shall increase."

DESERT TRAVEL DE LUXE.

Mammoth Coach on 470 Mile Run.

From Damascus to Bagdad, 470 miles across the Syrian Desert, has shrunk to little more than an overnight journey now that the largest coach yet built for desert service is on the run.

The Nairn Transport Company Ltd. had this coach specially built for the service. The overall length of the combination tractor and semi-trailer is 68ft.; the width is 110in. The power plant is a 188 horsepower Diesel oil engine.

Dependability is at a premium, for no roads and no service stations are available. The 11-25-20 Goodyear Allweather tread truck and 'bus balloon tyres were selected.

The semi-trailer handles 31 passengers, 12 first class and 19 second class, in comfortable reclining chairs, Meals are prepared and served en route.—News Cutting.

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The Christian's Warfare.

(1 Cor. 9: 24-27.)

THE earnest exhortations of the faithful apostle to the Gentiles were most clearly illustrated in his noble course of life. He shunned no danger, shrank from no labor or reproach, and bravely and cheerfully endured hardness, and suffered the loss of all things temporal that he might win Christ and be approved of Him. As we look upon such a course and consider the fortitude and the strength of character necessary so to run, we may well conclude that, except we be similarly supplied with the help of Divine grace, we shall not be able to persevere to the end. St. Paul sped along in that race not in his own strength, but in the strength which God supplied, and the promise OF such aid is none the less ours as it was his.

The Divine grace is imparted to us through the exceeding great and precious promises of God, inspiring us with new and glorious hopes beyond the wreck and ruin of the present order of things. Permitting our minds to dwell upon these promises, we see in the now rapidly approaching dawn of the day of Christ 'a new heavens and a new earth' ; and by faith we may sit together with Him in the "heavenly places." By faith we see also the blessed privileges of that exalted station, and the Divinely appointed work in which the saints will be engaged together with Christ. A weary and groaning creation awaits this ministry of power.

In running in this race, a part of the conditions set down is the development of that loving and pitiful spirit of the Master, and the more we embrace this disposition the more will we be able to appreciate the privilege of being co-laborers together with Christ. If we are cold and selfish and untouched with 'the feelings of earth's infirmities, if the woes of our fellowmen do not awaken in us feelings of sympathy and a desire to help, we can have no real appreciation of the prize of our high calling in the great race in which we need one another's assistance.

When we realise fully our own failings and shortcomings, then only can we understand how to sympathise with the weaknesses of others and remember that many have hereditary causes, and, therefore, we are not to lay all shortcomings to their personal charge. We will be eager to clear their minds from the mists of ignorance and superstition, and the bias of prejudices, and to help all on to better ideas of life, its relationships and responsibilities. We will seek to gather out of their pathway as many as possible of the stumbling stones whereby so many are now falling headlong in their race-course. We will be ready to declare to them the everlasting gospel of salvation, and to open their deaf ears and their blind eyes. If such are our sympathies toward the world of sinners, which God so loved, then we are able to appreciate to some extent the privileges of our high calling, when, as joint-heirs with Christ in His Kingdom, we could

put into actual execution all our benevolent desires for the uplifting and healing of a sin-sick world.

Any who have ever experienced the joy of converting one from the error of his ways, and of establishing his feet upon the rock of Christ, may have some idea of the joy that will attend the ministry of the saints when they are fully endued with Divine power ; for then they will not be hampered, but every effort put forth will be a success. But though inspired with such a hope of service for the whole world in God's appointed time and of blessed association with Christ in it, we must remember that we have yet to "strive" for the prize of our high calling; and not only so, but we must strive lawfully. We must run our race, not only with diligence, energy, patience and perseverance, but we must run according to the prescribed rules, as otherwise our labor will be in vain.

First of all we must enter into this course by the "strait gate" by a full consecration to the Lord, after exercising faith in the precious blood of Christ as our ransom price. If we do not enter by this door we are not counted in the race for the prize, no matter how zealously we run. This is the first rule for those who would so run as to obtain. The Scripture says, "Enter ye at the strait gate; because strait is the gate and, narrow is the way that leadeth to life, and few thereby that find it." Having so entered, the apostle now urges that we be filled with the spirit of Christ, that we may not be led by the desires -of the flesh a way from God and from the course which He has marked out. If we are filled with the spirit, with the same mind that was in Christ Jesus, we will act from the same motives ; it will be our meat and drink to do the Father's will.

Christ was so full of sympathy with humanity, and so thoroughly of one mind with the Father, that He could not do otherwise than devote His life to the good of others. In all His labors, He strictly observed the Divine plan. Though like the Father He loved the whole world, He did not go beyond Israel to bless the Gentiles with His ministry, because the appointed time for that work had not yet come. He observed God's times and seasons and methods. He never recklessly exposed His life until He recognised from the writings of the prophets that His hour had come to be delivered into the hands of His enemies. He taught His disciples not to go into the way of the Gentiles until the due time; and then they went forth. Likewise it is stated, He did not make long prayers on the street corners to be heard of men nor exhort the multitude with noisy harangue. As the prophet indicated, "He; did not lift up His voice in the streets nor cry, aloud." He chose God's methods, which are rational and wise, and which are effective in selecting out from among men the class which He desires to be heirs of the promised kingdom.

It is for those who would so run as to obtain the prize to mark these footprints of the Master and be filled more and more with His spirit. If so filled, we, like Him, will desire to be as free from the world and its enticements and have our time as free as possible for the Lord's service. To have the mind of Christ is, indeed, the one requirement of lawful striving, a mind which humbly and faithfully submits itself to the will of God as expressed in His great plan of the ages.

The Apostle says, "I, therefore, so run not as uncertainly ; so fight not as one that beateth the air." He had a definite knowledge as to what constitutes the prize: He was not uncertain about it, it was not a question with him as to its being one thing or another. He knew that the high calling in Christ Jesus is that we may be heirs with Him, if we suffer with Him.

Neither was the apostle uncertain as to the terms and conditions of the race. He knew that they were even unto death ; and that if he should seek to save his life he would lose it. Neither was he uncertain as to his own determination. He knew positively that he had entered the course. He was not of those who merely say, I hope to do so some time; he had made his covenant with the Lord,—of- sacrifice unto death. Nor was the apostle uncertain as to his opportunity to gain the prize. He knew that it remained with him to will and to do, in harmony with God's good pleasure. He knew that nothing impossible was required of him in this race, that the terms and conditions of the race include, "grace to help in every time of need;" and that

this grace and help would come from the Lord. Hence, the apostle's expression, that there is no uncertainty from first to last for the runners in this racecourse. Thus it may be with all, under the guiding eye of the great Redeemer. We may each make our calling and election sure—"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" (2 Pet. 1:10, 11).

The apostle tells us that he kept his body under, lest having preached to others the good tidings, he himself should be a castaway. The body originally belonged to the natural man, the natural will. The new will cannot properly be served by the old body, because the new mind is perfect and the body imperfect. When the new mind, the mind of Christ, therefore takes into possession the mortal body, it has more or less difficulty. The mind is not suited to the body, nor the body to the mind. It is the work, therefore, of the new will to show its obedience to the Lord, its full loyalty to the Divine will. Not only are we all thus to brow-beat and mortify the body, but additionally we are 'to bring it into subjection. It is to be made to serve the new creature. The apostle says, "But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ shall also quicken your mortal bodies by His spirit." The holy Spirit, which comes to us more and more as we feed upon the Lord, assists us to conform our lives to His will and 'also quicken our mortal bodies to the service of the truth. There are not two creatures, but just one, for we cannot be two creatures at once.

But the new creature has not its new body as yet. There is an outward man, which the world may think is the individual, but in proportion, as the outward man is brought into subjection and service, the new creature is growing stronger, until eventually, with the death of the human body, God will give the new creature a new body in the resurrection. Then the new creature will be satisfied when it shall be found in His likeness.

There is a tendency for the body to rise from its condition of reckoned deadness. Hence, the new mind needs to be continually on guard in the good fight of faith. These battlings of the new mind against the flesh are a good fight, in the sense that they are fightings against sin and weaknesses that belong to the fallen nature. The entire course of the new creature is the course of faith. It would be impossible for one to keep up this battle against the flesh and its propensities and desires, unless he exercises faith in the promises and in the Lord as His helper.

In Heb. 4: 1, the Apostle Paul says, "Let us fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." He had no thought of coming short himself, yet he knew how necessary it was to exercise this godly fear, and urged those to whom he was writing to make their calling and election sure. As we well know, it is a great help in overcoming the fallen nature to have rightly 'made a full enlistment of every power and talent of mind and body to the service of the Lord. How important it is, also, to realise that the service' is unto death and that there is no room even to consider any suggestion to withdraw and cease to fight the good fight of faith. We are to remember that it is not the flesh, the old creature, which has entered the school of Christ, and is under instruction and preparation for the kingdom, for flesh and blood cannot inherit the kingdom. —(To be Continued.)

A Lunatic World.

"It is not a pleasant thing to be living at the present time," Dr. Russell Maltby told a Liverpool audience the other day. If we read a record of the doings of the world, we should not credit it were it not that we are now living through it. It would read like the proceedings of a kind of lunatic asylum. There has never

been such a state of affairs. All the experts have been beaten at their own trade. There is no statesman who knows the way out. "Don't let us throw stones at the statesmen to-day, who have difficulties such as no other statesmen ever had to face," added Dr. Maltby. "God is saying to the nations, 'You can have peace when you want it all together, but you cannot have it if you want it for yourselves.'"—"Christian World."

How Can We Doubt ?

No failure and no fear
Can baffle spring,

Nor quench the gladness
That the thrushes sing.

No heaviness of heart
Can dim the sight

Of wee green fingers
Stretching to the light.

Or dauntless courage
In the dark earth's beds,

From which triumphant
Snowdrops lift their heads.

God keeps His promise
To the smallest thing;

How can we doubt
In our immortal spring!

—Mary Eversley.

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.

Some Thoughts on the Theory of Universal Reconciliation.

The following- thoughts, for which we are indebted to a Brother in New Zealand,. are presented at this time as being very helpful on the theory above mentioned.

“The crux of the whole question lies in the interpretation and understanding of two words in the New Testament, viz., ‘Ever’ and ‘All.’ The former we may pass, as the claim that ‘Ever’ does not mean finality, but age-lasting has long been admitted and so understood by the Christian Church ; but the latter ‘All’ lends itself to two distinct meanings. First, a complete total of everything in creation irrespective of conditions Second, a complete and finished work after cleansing and purging.

“Mr. A. E. Knoch, the translator of ‘The Concordant Version’ of the New Testament, claims that ‘All’ includes every created being, and once created, God will eventually, by various processes, bring each individual into harmony with Holiness.

“Does the Apostle Paul mean that? Let us consider one illustration, -Hebrews 6:4-8; ‘For those once enlightened and having tasted the heavenly gift, and become partakers of holy spirit, and have tasted the good word of God, and the powers-of the coming age, and having fallen away, it is impossible to renew again to reformation, they having crucified, and are exposing to contempt the Son of God. For that land having imbibed the rain frequently falling on it and producing vegetation useful to those for whom also it is cultivated receives a blessing from God ; but that yielding thorns and thistles is disapproved, and near to a curse; the end of which is burning’ (Diag.).

“Paul there illustrates his point by ‘-’the figure of land receiving all the blessings of rain, etc., and • producing two results, i.e., ‘useful vegetation,’ also ‘thorns and thistles.’ The former receives a blessing from God; but the latter is disapproved, near to a curse, the end of which is burning. There is no thought of transforming, ‘thorns and thistles’ into :good vegetation. It may be argued that the text states ‘near’ but the meaning is distinctly that such a finality as ‘burning’ is possible.

“Again, in Hebrews 10:26-31, Paul clearly states (verses 26), ‘If we should voluntarily sin after having received the knowledge of the truth there is no longer a sacrifice left for sins.’ In verses 28 and 29, he compares the punishment of death under Moses’ law with the ‘sorer punishment.’ ‘Will he deserve having trampled on the Son of God and esteemed as a common thing the Blood of the Covenant by which he was sanctified, and insulted the spirit of favor.’ That ‘sorer punishment’ is ‘second death,’ not chastisement, as Mr. Knoch declares. ‘Capital punishment’ is the extreme of the law, consequently anything less could not be superior.

“Now I can understand how conditions in the creation may become such as described in Rom. 14: 11, because when the earth is cleansed of the ‘thorns and thistles’ God will have provided a kingdom in which these conditions will prevail. For example, is that not exactly how the perfect Church’ is to be formed? There is no doubt that when the ‘Body’ is complete it will be perfect. Yet in reaching that state, there will be loss. Our Lord pictures it as a ‘Vine.’ He says that in the development, branches will be ‘‘cut off entirely, others reduced by pruning to perfect the fruit, yet the Wine,” ‘The Christ,’ will be perfect, complete without these. If we apply the same principle to the Final Kingdom, in the development there apparently will also be a purging and destroying of those unfruitful thorns and thistles. God knows and ‘shall not the God of; all the earth do right ‘? To our present understanding of the Scriptures that is so, and we must be most careful and prayerful not to accept any ‘new light’ which we cannot prove from the Scriptures.

“On leaving Auckland, I sent home for a pamphlet I once received on ‘Universal Reconciliation,’ and re-

read it. Leaving, for the present, the points already mentioned, I will mention two or three conclusions Mr. Knoch has reached, which I consider are absolutely unscriptural. The pamphlet is entitled, 'What are the facts concerning Universal Reconciliation and Eternal Torment,' by A. E. Knoch. Published by Concordant Publishing Concern.. According to A. E. Knoch, the fundamental of 'Universal Reconciliation' lies in the non-possession of i.e., free-will, power of choice or decision.

"We have always believed that that was the basis of our Eternal salvation—viz., our God given power to accept or reject God's offer of Jesus Christ's salvation. We have believed that was the difference between man and the lower creatures, that, in that sense God made man in His image, and it has always appealed to us as the only way by which the Father could get His love responded to in a way which He could accept and enjoy, viz., 'A willing heart' (Exod. 35: 5).

"Now, while some seem to think that there are certain Scriptures which appear to give 'Universal Reconciliation' a basis of probability, and certain texts which lend colour to Mr. Knoch's belief, yet in absolute contradiction to these the Bible teems with statements that God has endowed man with a free will and power of choice. That, Mr. Knoch positively denies—after arguing that texts such as Rom. 11:32, Rom. 9:16-18, Eph. 1: 11, prove that 'man' is a mere pawn on a chess board, he concludes thus, under the heading 'Man's so-called 'Free Will.' —'Because he is ignorant of the forces which move him he imagines he is free to will as he pleases. A child's will can be altered by a bauble. A wise mentor knows how to change a man's environment so that he wants to do the mentor's will. God alone has power over the sources that contribute to form our wills, and He can easily turn man's will against Him or for Him. Free-will is a philosophical fable. Man is a creature not a creator.' Page 9.

"On page 10 he states 'Human Responsibility' and says, 'Because of His will, no creature has any jurisdiction over his own destiny, in order to be lost eternally and suffer endless torment. The word of the Lord to Jerusalem: 'And ye would not.' Mat. 23: 37, so often brought up to prove man's 'free-will,' clearly proves the opposite, for Jerusalem shall yet receive Him, and be saved. In Romans 11: 31 we are distinctly told why they were stubborn. It was 'that He may be merciful to them..' Again, page 1.0.—"The philosophical argument for man's free will evades God's plain declaration that God's favour 'is not of him who is willing but of God the merciful' (Rom. 9:16). It seeks scriptural support in the first chapter of Genesis, 'Let us make man in our image, after our likeness: and let them have dominion (Gen. 1: 26), This likeness has to do with man's relation to the lower creation., not his wisdom, or his ;knowledge, his power or his will.'

"In these various passages quoted from the pamphlet, Mr. Knoch teaches that man is mere automaton, not drawn by God as Jesus said, but pushed. Indeed, the only result can • be the acceptance of 'Fatalism.' Man is then a creature forced to do evil, or forced to do right, so that God's purpose may be duly accomplished. To me there seems to 'be a much •deeper and grander meaning in God's- over-ruling providences and marvellous ways of working. He works all according to His will. His blessings are all gifts and graces, but he is calling for a willing obedience and love from hearts drawn to him, not forced to Him.

"In 2 Cor. 11; Paul warns, us very earnestly against deception, verse 3, 'but I am afraid lest, as the serpent deceived Eve by his craft, your minds may be corrupted from that simplicity and that pureness which is in the Anointed. For if he who is coming proclaims another Jesus whom we did not preach ; or you receive a different spirit which you did not receive; or other glad tidings which you did not embrace, you might well bear with it (or consider it).' And we must conserve that in its simplicity. Does there not appear to be a similarity between the doctrine of 'Universal Reconciliation,' and . that with which the serpent beguiled Eve? (Gen. 3:3, 4). 'God hath said, ye shall ,not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, ye shall not -surely die.'

“Again God has said (Ezekiel 18:4), ‘The soul that sinneth it shall (lie: This condemnation is distinctly, in connection with the responsibility of individuals as we see by the context. Primarily men suffered on account of the father’s sins; but then each soul. will be personally responsible. Does ‘Universal Reconciliation’ not contradict that statement, and say ‘Thou shalt not surely die?’ Paul uses the same argument and warning in Rom. 0: 22, 23. ‘For the wages of sin is death : but the gift of God is eternal life, through Jesus Christ our Lord.’

“There is no doubt that ‘Universal Reconciliation’ makes a strong appeal- to our hearts, and as a Brother said to me, ‘Can- our hearts be kinder or greater than God’s?’ That-is true—we cannot exceed our loving heavenly Father in His love, or mercy or justice; but our hearts and minds may not be able to appreciate’ the wilfulness and hopelessness of the mind that wilt deliberately spurn God’s goodness. In that matter, I hold, we cannot judge. God only can read the heart.

“Let me just mention two more peculiar conclusions Mr. Knoch has come to in following this doctrine.

“First (the Church, or body of Christ, only commenced with Paul). Our understanding is that it commenced with Jesus, and the disciples at Pentecost, where the eleven were baptised with the holy Spirit.--Yet Mr: Knoch’ teaches— page 12:=The Bible teaches that many of the saved will be on the earth and never go to heaven (Rev. 21:22). The New Jerusalem comes out of heaven and will be on earth. Peter and the twelve apostles will never go to heaven. Only Paul and those connected with his ministry have a celestial destiny.’ If that is so what did our Lord mean in John 14:

3,—‘I will come again, and receive you unto myself ; that where I am, there ye may be also.’ And the apostle in 1 John 3:2. Was John not included in the ‘we know that, when He shall appear, we shall be like Him ; for we shall see. Him as He is.’ “

“Second. (There are no unfallen holy angels in Heaven). On page 39, he says—‘The Son does not need to be reconciled. I know of no other exception.’ Unfallen angels are a figment of theology.’ His argument is, that if God is to reconcile all creation, then all creation must have fallen. I know of no scripture to that effect. (Jesus speaks of the. holy angels. There are clearly many angels who have kept faithful such as Gabriel.) Besides what about our Lord’s prayer? (Matt. 6:10). ‘Thy will be done in earth, as it is in Heaven.’ If there are no unfallen angels in Heaven, rather, if there are restored ones doing God’s will, then there must have been a previous salvation, and yet all salvation is through. Jesus, God’s Son. This doctrine seems to lead to confusion.

“I will conclude this attempt to explain my thoughts on ‘Universal Reconciliation’ by a quotation from a letter written to Mr. Knoch on this subject by our dearly beloved Bro. Russell. ‘It seems strange that there could be differences of opinion on matters so clearly stated in the Word of God. It must be that there is something wrong, something twisted, in some of our heads. To me it seems as plain as can be that the Bible declares that all the wicked will God destroy; again, that those who, during the’ Millennial age when brought to a knowledge of the truth, shall prove wilful sinners will be punished with everlasting destruction ; again, St. Peter’s statement, respecting the glorified Christ, Head and Body, and Millennial blessings. ‘Whosoever will. not obey that prophet will be destroyed. from among the people.’ Acts 3: 23, again, his statement, ‘they shall perish like unto brute beasts,’ It does seem strange that such plain statements can be made to signify the reverse to some minds! It does seem strange to me that any one understanding that the first death came upon all men through Adam, and that the second death is punishment for wilful personal sin, and that there is no redemption from the second death could think of all having everlasting life. I really cannot understand the mental processes by which they come to this conclusion. I confess that mine must be different.

“The Pastor further quotes Scriptures, which we have dealt with in this letter, so above is sufficient to

give you his thought and opinion.

“Just one more remark in relation to ‘Free Will.’ If man has no was our Lord mistaken when he yielded His to His Father’s? (John 5: 30). seek not mine own will, but the will of the Father which sent me.’ Was John wrong in admitting a ‘will of man’ and also ‘A will of the flesh,’ when he spoke of the second birth (john 1.: 13)? ‘Which were born, not of blood, not of the will of the flesh; nor of the will of man, but of God.’ Like Brother Russell, we feel, that the mental process required to transform these passages to mean ‘no will’ is beyond our weak powers. ‘Prove all things, hold fast that which is Good’,(1 Thess. 5:20).”

“The Plan of God—in Brief.”

A further supply of this fine little book is now on hand. Being a digest of “The Divine Plan of the Ages,” it will be found very useful to pass on the message of truth to those who have ears to hear. Posted to any address for 6d. per copy.

Regarding “Daily Manna.”

During the past month some further nice responses have been received from the brethren in Australia and overseas, and we trust to be able to announce very shortly that the work of printing is being undertaken, D.V.

As previously announced, the proposed “Daily Heavenly Manna” is to be cloth bound in the pocket edition, and the price for single copies will be about 1/9 posted. Further orders sent in right away will help in deciding what quantity may be printed.

Correspondence,

Queensland, 20th August, 1934,

Dear Bro.- I intended to write to you before this with regard to the printing of the "Daily Manna." Should the way open, if it is the Lord's will that you proceed with the printing, I will take one dozen. I would try and sell them here in the town at the cost price, when putting out tracts. I still have a little bundle of the "Voice" left, and when they are finished, I will send for more. I will know through the "People's Paper" if you should Print the "Manna," and will send the money then.

Well, dear Bro., I hope by the Lord's grace to do all I can in spreading His blessed and glorious truth, for the rest of my sojourn here. With Christian love; your fellow-servant by the Lord's grace. B.T.

Victoria.

The Secretary, Berean Bible Institute.

Dear Sir,-It was a most pleasant surprise yesterday to receive your kindly letter and the July issue of the "People's Paper." For these I thank you. I am only a newcomer to the Lord Jesus, who found me in my darkest hour of sin and trouble, and His Spirit has given me a most wonderful joy and light, and a desire to know Him and to serve Him.

I had not previously studied the Bible for some years, and then somewhat disinterestedly, but during the last five weeks (only) I have been "searching the Scriptures," and have found wonderful help and strength. Having surrendered! myself wholly to God,. I have faith in Him to fashion my soul as He will. A Christian brother has been of aid to me in this new life, and our last discussions centred largely 'around Christ's second coming, and seeing your coupon in the "Leader," I thought I might find more light on such Bible studies. In the pamphlets and the "People's Paper" which you have sent me, I have seen a means of a clear understanding of the teachings of God's Word.

I shall study the material you have sent me, and follow them with the Scriptural citations. I would be very grateful for any papers you can send me, that would assist me' in this new life which brings Christ very near to me.

I enclose the sum of 4/- to cover a year's subscription to the "People's Paper," and also some of your booklets, including, if possible, "Christ's Return," "Some of the Parables," and anything else that you would suggest.

Thank you for communicating with me. Wishing your Institute every measure of success in its work with the help of Christ Jesus. Yours faithfully, T.R.

N.S. Wales, 13/8/34.
Berean Biblical Institute.

Dear Sirs,—Receiving in my letter box your paper, namely, “The Voice,” and seeing that you would send copies of the following subjects while they last, kindly send me—”All About Hell,” “Where Are the Dead?” and “The Troubled World’s Hope.” Yours truly, V.A.

Victoria, 12th Aug., 1934.

Dear Bro.,—Greetings in our dear Redeemer’s name. As it is such a long time since I was last with you dear brethren, I thought I would write a little note, and let you know where I am. I had hoped to get into Class again before this, but as events turned out I was unable to do so. However, dear Bro., I am with you and the brethren each time in spirit, and pray always that God will richly bless each little one in the studies around His Word.

What a feast of beautiful spiritual things He provides for us from time to time; truly we are a privileged people, and it is a joy to be as to-day’s “Manna” text says, continually in that prayerful attitude of mind and heart, experiencing daily that cleansing from secret faults, and the spirit of God within us, keeping us from presumptuous, sins, letting Him control the words of our mouth, even the meditation of our hearts. (Psa. 19: 12-14).

I am about 90 miles out from Melbourne, and am camped in a tent by myself. It is very lonely, but affords me” great opportunities for prayer and study of the Word, which, I can assure you, dear Bro., I appreciate very much. It is good at times ‘to be alone with God, and He alone, is my sole Companion out here. As soon as convenient, I hope to get down for a week-end.

Will close now, with warmest Christian love to yourself and sister, and all the brethren. Your Bro. in Christ,

M.R.N.

Thy Will Be Done.

My Lord, Thy will not mine be done:
Whatever path Thy love shall choose for me,
Through desert sands, or if beside the sea,
Thy will be done!

Oh, may Thy will in me be done!
Should “harvest” labour be for me
Thy will, Or if I may but suffer and be still,—
Thy will be done!

My Father, let Thy will be done:
If sweet the cup Thou pourest for me to drink,
I’ll praise Thee; but, if bitter, I’ll not shrink,—
Thy will be done!

Forever may Thy will be done:
I would not choose, I leave it all with Thee,—
The pilgrimage, if short or long it be,
Thy will . be done!
—G. W. Seibert.

Tilling The Desert.

Italy’s Achievement.

Italo Balbo, Governor of Tripolitania, has made his first report on the Italian North African colony since taking over his new duties recently, stated the Rome correspondent of the London “Morning Post.”

The report reveals that the Italian colonist, who formerly proved one of the best labourers when, as an emigrant, he landed on foreign soil, is now showing his quality of endurance in Africa, and on territory over which his own national flag is flying. The formerly arid sands of Tripoli, near the sea, comprise an area of about half a million acres, of which nearly one-third have already been brought under cultivation by the Italian colonists.

The latest statistics show that the concessions under cultivation already have more than a million forest trees, some 20,000,000 vines, 68,000 fruit trees, chiefly peaches, 58,000 mulberries for the cultivation of the silk worm, 2,200,000 almond trees, and nearly two million olive trees.

There are 2500 model farmhouses, more than 2000 artificial wells, fourteen electric power stations with a vast network of wire distributing the current all over the colony, and some 200,000 acres of land reclaimed for cultivation.— News Cutting.

[The above report gives some idea of the possibility of the earth “yielding her increase,” during the “times of restitution of all things.” Acts 3: 21. Surely, “the desert shall blossom as the rose.” Isa. 35.]

The serene, silent beauty of a holy life is the most Powerful influence in the world, next to the might of God. — Pascal.

Chronology and Bible Prophecy.

WHILE the development of the great Divine Plan of the Ages proceeds and the Bible shines brighter and brighter, and prophecy is fulfilled before our eyes, there are many who seem unable to appreciate the clearer light, because of being wedded to views which they have accepted from writings, the author of which they seem to think of as having been divinely inspired.

It would seem to be the Lord's purpose not to use infallible minds to interpret His Word, for His people are granted a measure of the holy spirit and this is to guide them into all truth, as it becomes due to be understood. The promise is that in these last days, "the days of the son of man," at the Second Advent, that servant who would be found faithful would receive the light upon truths clue and feast upon the good things provided by the present Lord and be used to dispense the same good things to others. However, we are all so fallible, all so prone to allow our zeal and earnestness to expect more at a given time than is warranted by the Word. Even our late Brother Russell, so rightly highly esteemed and loved by those who knew him, was no exception to this. His expectations respecting 1914 seemed very reasonable and most of the readers of his studies thought with him in most of those expectations, while they were still prospective.

It is much easier to look back and see where the mistake has been, than it was to find a fault at the time when every feature of prophecy he dealt with seemed so to corroborate the whole. What did happen at 1914-16 was that the "Times of the gentiles" ended. In Luke 21: 24, our Lord said—"Jerusalem shall be trodden down of the gentiles until the times of 'the gentiles be fulfilled.'" That surely indicated a definite period, for the punishment upon the Jews. Since then, the oppression of the Jews in Palestine has ceased, Jerusalem is no longer 'trodden down,' but is being built up and revived. In fact, the "fig tree" that had been cursed and withered away at the end of the Jewish Age is again "budding." "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh" (Matt. 24:32-34; Luke 21 ; 29-31).

The evidences of the revival in Palestine may be read from time to time in our daily papers, cities have sprung up and are prospering, and not only products of the land but manufactured goods are being exported. Wonderful developments are taking place, great undertakings entered upon, and colleges and other institutions are being built. During thousands of years the great wealth of the Dead Sea has lain there untouched, as though reserved to be discovered and developed at the right time. to provide the means 'of rejuvenating the land and gathering the ancient people of God back to the home of their fathers. Surely we have reached the time (the end of the. Gentile times) when we may sound forth -Isaiah's beautiful message, "Comfort ye, comfort ye my people speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished, her iniquity is pardoned, for she hath received of the Lord's hand double (punishment adequate to her offences) for all her sins." How numerous and beautiful are the songs of Isaiah regarding this return of Divine favour upon Israel. (Isaiah 60; 61; 62; etc.):

Some may say, "How can the Gentile times be ended and the Lord's Kingdom not yet established on earth?" But the question then arises, where did we get the thought from that Christ's Millennial reign would begin immediately at the end of these times of punishment on Israel ? It does not seem to be so stated in the Scriptures. The great image of Gentile powers, in Daniel 2, evidently goes a little beyond the time when Israel's times of punishment end. The great image was complete from the head of gold to the clay and iron toes, but the destruction awaits the completion of the Church, the Body of Christ, "Thou rawest until a stone was cut out of the mountain without hands which smote the image upon his feet and brake them in pieces." There is no reason to think that as soon as Israel's seven times of punishment under Gentile rule would end, the Church should have been glorified and be in position to brake in pieces as a potter's vessel the corrupt rule of the nations.

It would seem clear then that the Gentile times were fulfilled in 1914-1916, but the “stone” is not yet ready to become the great and glorious kingdom of righteousness and peace. The fact that this prophecy of “Gentile Times” has reached its fulfilment, being a period of 2520 years, corroborates the date of 600 or 604 B.C. as the beginning of the times of punishment upon Israel.

B.C. 606 or 604 was the date of the subjugation of all that remained of Israel under King Jehoiakim by Nebuchadnezzar. There, 70 years captivity began, which ended in 536 B.C., the first year of Cyrus, who gave decree that the captives might return, and command to build the Temple (Ezra V: 2, 3). The 70 years desolation of the land began 1.9 years later, when Zedekiah was dethroned because he broke his vow of loyalty to the King of Babylon. That was in 587 B.C. That the 70 years desolation did not begin earlier may be seen from the fact that Jeremiah during Zedekiah’s reign was foretelling the event (Jer. 7: 34).

It might, apart from the passage in Daniel 9: 25, have seemed that immediately the 70 years desolation ended, the 70 Sabbaths, or 70 weeks, would begin to count, but the message to Daniel seems to be given specially to guard against such conclusion. Then, too, the accounts of Ezra, and particularly Nehemiah, appear to be supplied so that the time to begin to count the 70 weeks might be noted. It was to be “from the time of the going forth of the commandment to rebuild Jerusalem.” This command was given as recorded in Nehemiah 2; in the 20th year of Artaxerxes, which was 454 B.C.

“Those who claim that the first year of Cyrus was 454 B.C. cannot make it accord with the ending-,,,of the Gentile times and, therefore, labor to obliterate such a period and claim that the “7 times” in .Leviticus simply means 7 strokes more. Poor Israel has, however, suffered many more than 7 strokes. Besides, there is the mention of 7 times as a period in Daniel, which clearly refers to 2520 years, just as the 3-1 times in Revelation refers to 1260 years, or 42 months, or 31 years of days, equal 1260 days, a day standing for a year.

Some seem to think Chronology a vital matter to the Christian, but that does not appear to be the case. None of the time prophecies concerning and fulfilled in this “end of the age” are dependent upon Bible chronology. In fact it would seem that the Lord has kept the matter hidden, may be for the reason that there is strong evidence that at the end of 6000 years the great Sabbath of 1000 years—the 7th 1000 year day will begin. Christ is to reign during that time, also the Church is promised to reign with Him 1000 years, and Satan is to be restrained during that same time.

The fact that we have not yet reached 6000 years of human history of sin and death does not mean that we are not living “in the days of the Son of Man.” There are those who seem to have formed the opinion that Christ would. not be present until His Millennial reign was due to begin. The Lord’s own teachings are contrary to this thought. He speaks of coming to conduct a Harvest work, He speaks of a work to be done among His people still in the flesh. He says the “Harvest is the end of the age,”—not the beginning of the next age. He speaks of “the days of the Son of Man,” during

which the world, and the religious systems, would be acting (just as • they are today), “as in the days of Noah,” before the flood.

We have thought of the period of Harvest as .being 40 years, but that has been a mistake, and we remember that when the first “world” passed away with the flood, it was after 120 years probation (Gen. 6:3), and it was to that period the Lord referred, as did also the Apostle Peter. It seems reasonable to suppose that the passing away of so much -greater a dispensation, covering 4000 years, should have a probationary period at least as long as was granted the few people on the earth in the days of Noah. The present great change involves not only the end of the “present evil world,” or 2nd dispensation, but also the ending of the Gospel Age, which has been for the selection of the Church class.

The question now arises can we locate the time when the “days of the •Son of Man” began. We had thought that 1874 was the date, that being the end of Daniel’s 1335 days. We suggest that that was not the date of our Lord’s arrival, but rather the time when He had prepared the great feast of truths promised in Luke 12: 37, and that He had been present for some years, in fact, ever since the parable of the 10 Virgins began to have its fulfilment, and which Brother Russell taught as being connected with the Millerite movement.

Some time ago, without any reference to this question, it was pointed out by some one that the Verses in Daniel 12 were out of order. Read as in the usual order nothing seemed to be indicated as going to happen at the end of the 1290 days, but if we read the verses in the following order,-5, 6, 7, 8, 9, .10, 11, 1, 12, 4, 3, 2, 13, we see that at the end of the 1290 days (verse 11), Michael is to “stand up” (verse 1). From this it would appear that the second presence or “days of the Son of Man” dates from about the Millerite movement (about 1829). If this is a correct understanding, then the 120 years of probation and the end of the present evil world should be reached about 1949. As Noah and his family entered the ark some days before the flood, so the Church’s deliverance and glorification will probably precede the climax of trouble by some years. The ark was certainly a figure of Christ (1 Pet. 3: 20, 21).

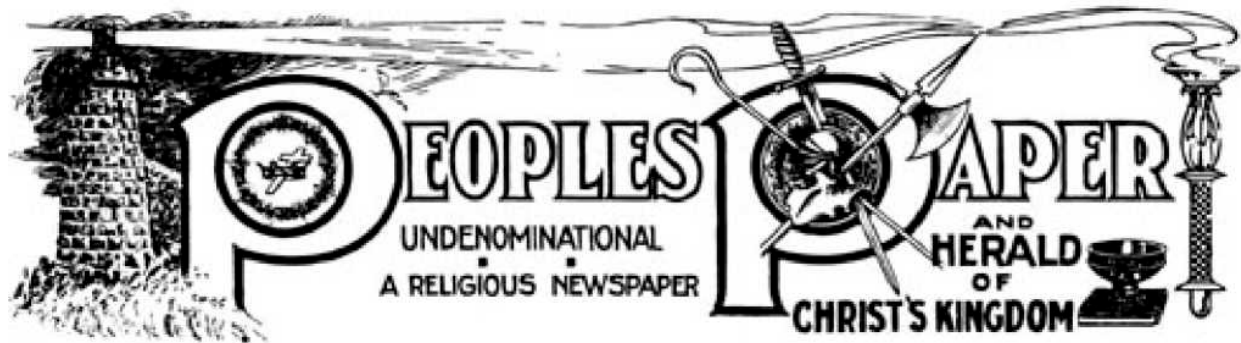
There are other instances where verses in the Bible have got out of place. Rotherham suggests it in Psalm 51; and, no doubt, Matt. 24: 28 ought to be after verse 41, as will be seen by comparing Luke 17: 34-37.

Some speak of the failure of 1914. There was no failure regarding anything that “was written” in the Word; we had jumped to certain conclusions beyond what was written. Since then events and conditions continue to help to a clearer understanding of revelation.

After all, while such matter is helpful and encouraging to the “watchers,” yet. the most vital matter is for us to be prepared in heart and mind to enter the “Ark,” to be changed into the glorious likeness of our Lord, to enter upon. the .happy work of the kingdom, breaking in pieces the systems of error and delusion and bringing the great times of refreshing and blessing to the poor groaning creation (Rom. 8: 19-22).

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Cast Not Away Your Confidence.

WITH very many of God's people, as well as with the world's people, the ideal Christian life is one of constant peace and tranquility. They have never learned that "the peace of God which passeth all (worldly) understanding," promised to the Christian, is to rule in and keep his heart (Phil. 4: 7,; Col. 3: 15), but does not apply to his outward life. They forget or perhaps never learned, that our Master's words were, "In the world ye shall have tribulation, but in Me ye shall have peace" (in your hearts). "If the world hate you, ye know that it hated Me before it hated you." "If they have called the Master of the house Beelzebub, how much more them of His household?" "Yea, and, all that will live godly in Christ Jesus (in this present world, or dispensation), shall suffer persecution." It is of a wicked class, and not of the saints, that the Prophet declared, "They are not in trouble as other men" (John 10: 33 ; 15: 18 ; Matt. 10:25; 2 Tim. 3:12; Psa. 73:5).

Only to those who have some knowledge of God's great Plan is His dealing with His people understandable and readable. The world marvels that those whom God receives into His family, as sons by redemption and adoption, should be required or even permitted to suffer afflictions. But to the well-instructed saint the Apostle says, "Think it not strange concerning the fiery trial that shall try you, as though some strange thing happened unto you" (1 Pet. 4:

12). And this saint may now clearly discern the object and utility of present trials, afflictions and persecutions. He sees that these are in fullest accord with his high calling, his heavenly calling—to be an heir of God and a joint-heir with Jesus Christ our Lord, "if so be that we suffer with Him, that we may be also glorified together" (Rom. 8: 17).

But why should a share in the coming glory be made dependent upon present sufferings? We answer, For two reasons:—

Positive Character Necessary.

(1) Severe trials and testings of our love for God and for His Truth, and of our faith in Him and in His promises, are only a wise provision on God's part, in view of the very high honor and responsibility of the great office to which He has called us. If it was proper that our Lord and Redeemer should be tested in all points as to faith and obedience

before His exaltation to the excellent glory and power of the divine nature, much more so it is fitting that we, who were once aliens and strangers, far from God, and children of wrath even as others, should be thoroughly tested.

We are not tested as to the perfection of our earthen vessels, for God and we well know that in our fallen flesh dwelleth no perfection; but tested as to our new minds, our consecrated wills, whether or not these are fully consecrated to the Lord, firmly established in the love of truth, purity and righteousness in general. We are also tested to see whether we will compromise any of the principles of righteousness for worldly favor, selfish ambition, or for any of “the pleasures of sin for a season.” Those who love righteousness and hate iniquity, who develop positive characters, these are the “overcomers” who shall, as members of Christ, inherit all things. The undecided, the lukewarm—neither cold nor hot—are far from having the spirit of the Kingdom class, and will surely be rejected— “spewed out” (Rev. 3:16).

Love, Not Selfishness, the Ruling Principle.

(2) A share in the coming glory is dependent upon present sufferings, for the reason that the coming glories are to be bestowed only upon those who have the Spirit of Christ, the spirit of holiness. And whoever has received this holy Spirit, or disposition, and has been transformed by the renewing of his mind, or will, so that no longer selfishness but love shall rule over his thoughts and words and deeds, that person, if in the world at all, could not avoid present suffering. His love for God, his zeal for God’s service and people, his faith in God’s Word and his uncompromising attitude respecting everything relating to these, would be so greatly in contrast with the prevalent spirit of doubt, selfishness and compromise that he would be thought peculiar, called an extremist and a fanatic, if not a hypocrite.

Evil surmisings, out of hearts not fully consecrated, will attribute every good deed to some selfish or evil motive, and, therefore, “Ye shall be hated of all men for my (Christ’s) name’s sake”; for “the world knoweth (understandeth) us not, because it knew Him not” (Luke 21: 17, 1 John 3:1). The reason for all this is evident: it is because “the god of this world hath blinded the eyes” of the vast majority of men; because the faithful, who appreciate the Truth, who have new hearts (wills) and the right spirit on these subjects, are but a “little flock.”

Present Conditions Most Favorable For Overcoming.

These conditions will not be changed until the testing of the “little flock” is finished. God will permit evil to be in the ascendancy until that testing, sifting, refining and polishing’ of the Bride of Christ is fully accomplished. Then Satan shall be bound for a thousand years, and not be permitted to blind and deceive the nations during the Millennial Age of blessing; but, on the contrary, the “little flock” of overcomers, with Christ, their Lord and Head, will bless all the families of the earth with a full knowledge of the Truth.

Therefore, dear brethren and sisters, let us give heed to the Apostle’s words, and not cast away our confidence— confidence in God, in the outworking of His great Plan, and in all who trust in the precious blood and are bringing forth the fruits of the Spirit in their daily lives--meekness, patience, brotherly kindness, love.

Confidence the Basis of Christian Effort.

With some of the Lord’s people, however, there is a tendency to become discouraged, to think that they may have been unfaithful and thus to lose their peace of mind. In some instances, this feeling of discouragement leads to such fear and distress that the Second Death is apprehended. The Apostle seems to have in mind this condition. We are surrounded with. imperfection of both judgment and conduct; and

those. who have a proper estimate of themselves must know that they come far short of the Divine standard and of their own vow of consecration. This knowledge should tend to make all very humble, and very generous in considering others, but not to discourage us.

St. Paul exhorts all such, saying, “Cast not away your confidence.” Let such remember that the fact that they have received this Divine favor is an indication that their offering. has had Divine acceptance. Faith, or confidence, in God and in the “great and precious promises” is the very basis of all Christian endeavor. Without this faith one cannot fight a good fight. In proportion as the promises are before our minds, in that proportion we have strength and courage to run the narrow way.

If a follower of the Lord has been thus discouraged or has felt that his expectations have not been realised, he should not be weary in well doing. He should go to the Lord in prayer and renew his vow of consecration, He should rise from the ashes of discouragement and lift the cross with renewed zeal. He should endeavor to walk on a higher plane than ever. If he lose confidence, lose faith, he will easily be overcome by the Adversary.

The very ones whom God will approve are those who walk by faith. The rewards are for those who hold the faith even unto death. We must beware of everything that tends to weaken or destroy our faith. The Lord deals graciously and generously with us. He will do for us whatever is right. Knowing this we can have confidence in God, even though the decision of Divine Justice should bar us out of Divine favor. Those, whose hearts are right are submissive to the Divine will. The Lord wants us to have a faith that will continue in sorrow and in sunshine; that will trust where it cannot see, that will continue under all the leadings of Divine providence.

Communion with Christ in Suffering.

In ‘Hebrews 10:32-39 the Apostle clearly shows that there are two ways of enduring the afflictions of Christ: (1) to be made a gazing-stock both by afflictions and reproaches, and (2) by avowing our sympathy for the reproached ones and thus sharing their reproaches and afflictions. For if one member suffer, all the members of the Body of Christ suffer with it.

“Call to remembrance the former days,” and note that your afflictions and trials came principally after you had been illuminated with the light of the knowledge of God, shining in the face of Jesus Christ our Lord; and that they have increased as the light of Present Truth has increased with you. It is not difficult to discern the reason for this. The great Adversary is not interested in disturbing those who are “asleep in Zion”; but he is ever on the alert to mislead and entangle those who are awake. And the more active we become in the service of the Lord and the Truth, and, consequently, the more actively opposed to Satan and error, the more he will fight against us. And the more faithfully and vigorously we fight the good fight, as good soldiers of the Lord Jesus Christ, the more we shall have of the Master’s approval now, and the greater will be our reward in the Kingdom.

Increasing Severity of Trials.

No doubt there are many and more severe trials just before us. From God’s standpoint, having been blessed with greater light, we should be able to endure greater trials and afflictions. From Satan’s standpoint we, as a Gideon’s band, armed with the Truth, are more injurious to his cause than all others combined. The only wonder to us is that he has not assailed us still more fiercely in the past. Perhaps he was hindered; perhaps he will be granted yet more liberty to buffet us, as the night draws on. Such is our expectation, based upon the direct statements and the types of Scripture.

But such reflections should bring us no sadness, no fear ; for He that is on our part is more than all that be

against us (1 John 4:4; Rom. 8: 31). His promises, as well as His providences, are walls of salvation and protection on every hand. What shall separate us from the love of God in Christ? Shall tribulation? No! It shall but cause us to draw closer to Him; and under His protecting care we shall rest. His grace is sufficient for us. His strength is made manifest in our weakness. -When we feel weak in ourselves, then we are strong in Him. He will never leave us nor forsake us. "Watchman, what of the night?" "The morning cometh, and also the night" (Isa. 21: 11, 12).

What Became of a Lie.

"First somebody told it,
Then the room wouldn't hold it,
So the busy tongues rolled it

Till they got it outside.
Then the crowd came across it
They onward did toss it,

Till it grew long and wide.
From a very small lie, Sir,
It grew deep and high, Sir,
Till it reached the sky, Sir,

And frightened the moon;
For she hid her face, Sir,
At the dreadful disgrace, Sir,

That happened at noon.
This lie brought forth others,
Dark sisters and brothers,
And fathers and mothers,
A terrible crew.

And while headlong they hurried,
The people they flurried,
And troubled and worried,
As lies always do.
And so evil boded,

Till at last it exploded
This monstrous lie goaded,
In smoke and in shame.

While from mud and from mire,
The pieces flew higher,
And hit the sad liar,
And killed his good name."

—Mrs. M. A. Kidder, in Jewish Gazette.

The Great Company.

THE Divine plan for human salvation is a perfect one, and God's provision for the great company on the spirit plane

appears necessary in order that the full measure of that completeness may be made up.

We know full well that the invitation extending over the Gospel Age is to the end that we may form with Jesus the reigning power. Consequently the promises of sharing His nature and throne are absolutely definite.

The hope of obtaining spiritual life apart from the glory, honor and immortality promised to the body members of Christ, is, of necessity, not nearly so clearly stated, for "we are all called in the one hope of our calling," nevertheless, the hope of obtaining a spiritual birth, aside from the 144,000, is variously set forth in the Scriptures both new and old.

The fact that our heavenly Father has made provision for a great company who enter for, but fall short of winning the prize of the High calling, is not only prefigured by the scapegoat, but also alluded to in Psalm 45: 1,4, "The virgin and her companion virgins" (bridesmaids, as it were, making complete the wedding party), the same circumstance is supported by Rebecca and her damsels.

Then we may gather the same view from Matt. 25: 1-12. Verse 7 says, "All the virgins arose," not all the world, in fact, not any of the world. The parable shows the subsequent preparedness of the foolish virgins. They were "too late," or not ready in time. Is it either reasonable or scriptural to conclude that such a class as they, in losing the prize of the High calling, were lost themselves? If not, what is the only alternative? They 'surely cannot be dealt with a second time, when the time will have come for the world's judgment or trial. Having become new creatures (in Christ) all earthly rights were given up, and so that avenue to life cannot be opened to them. All who have started in the way now open to life, have left the world forever, and it seems unthinkable that any who have exchanged earthly hopes for heavenly, should eventually gain the former. Consecration to death with Christ can by no means lead on to life on earth.

The question then is; Where are those spirit-begotten ones to be who are not included in the Bride class, having not fully overcome, but later having been "saved so as by fire"? The Scriptures answer; "Blessed are they that are called to the marriage supper of the Lamb." Called to be the Bride but not chosen, the great company, in keeping with God's bounty, are the favored wedding guests. (Rev. 19:9; 7: 9-15).

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 Falling Away First.”—2 Thess. 2: 3.

A GREAT wave of unbelief is sweeping over Christendom to-day. Not only among the laity, but particularly among the clergy, it is apparent on every hand that it is not confined to one denomination or another. It is evident that it is no longer necessary for a minister to believe in the inspiration of the Bible, nor even in miracles, the virgin birth, or the resurrection of our Lord.

No doubt the great fulfilment of Paul's words was in the falling away from the true faith and the compromising with pagan doctrines and festivals, and the setting up of the great Papal system, but it is wonderful how many features of that great decline from Christian purity of doctrine, worship and practice seem to have a refulfilment in this end of the age.

So many examples of loss of faith in the New Testament by the clergy appear, but two are now before us. The Rev. H. Emerson Fosdick, speaking of the Lord walking on the sea of Galilee, said, “The fourth Gospel says that coming down (from the mountain) He walked upon the tempestuous waves of Galilee, and the other Gospels add that the winds grew calm. Many of you do not believe that such a thing really happened; no sea storm was ever stopped, you say, nor did any one walk on the water. No more do I believe it really happened.” Yet it is attested by witnesses chosen of the Lord to be, “witnesses unto me both in Jerusalem and unto the uttermost parts of the earth” (Acts 1: 8).

Dr. Bevan in the “Christian World” answers a questioner, whose wife had died, and who could not think that she lay unconscious in the grave, but felt she had gone to the safety of the Father's house; yet he was puzzled about the doctrine of the resurrection. In his reply Dr. Bevan says, “I do hope you will keep on believing as you do, for I am sure you are right. Do not argue about it with any one, nor let your mind be perplexed by the many and conflicting New Testament references. Your spiritual perception has shown you the truth, Don't be anxious, keep on believing as you do and put down everything in the New Testament that speaks of a time when graves are to be opened and those that sleep are • to arise, as evidence that though the Christians had grasped the truth of personal immortality (which is not • truth—Editor) they were at the mercy of their prescientific ideas and had but cruder thought with which to express and explain the truth.”

Thus it would seem that Dr. Bevan and such leaders claim to be more reliable authorities as to what is truth than the words of Christ, and the Apostles (John 5: 28; 1 Cor. 15, etc.). The difficulty, of course, is that they believe Satan's lie, “Thou shalt not surely die”; they do not believe in death but call it “transition” and think they become more alive than ever. If that were true, then, of course, there could be no resurrection from the dead, during the second. presence of Christ, when the trumpet shall sound (a proclamation) and the dead in Christ should rise first.” “Afterwards they that are Christ's during His presence,” when “all that are in the graves shall hear the voice of the Son of God and come forth.”

“If the blind lead the blind they shall both fall into the ditch” (of unbelief), and that is what is taking place to-day. Even in this the words of the New Testament are being fulfilled before our eyes. The trouble is that the false teaching of the “higher critics” has permeated Christendom's preachers and most of them no longer believe in Christ's death as being the necessary redemption price to redeem the human race.

One is reminded of Spurgeon's words and grave warning: “Dear hearers, never have any questions upon the vital point of redemption by blood. This is a fundamental truth, and he who is in darkness upon that subject, has no light in him. What the sun is to the heavens, that the doctrine of a vicarious sacrifice is to theology.”

We are living in a day of peculiar testing of faith and temptations to let go the anchor of faith in God's Word and thus drift into indifference. Many are falling on the right hand and on the left (Psalm 91). God's Word is our only sure foundation for faith, rest and peace. If 'we were to be guided by our own or some one else's "spiritual perceptions," we should indeed be floundering in the quicksands of doubts and fears.

"The Word of the Lord endureth forever."

"Daily Heavenly Manna" to be Printed.

After due consideration and waiting upon the Lord, it would now seem to be • beneficial for an edition of the "Daily Manna" to be printed at this time in the pocket size.

The work will be put in hand as soon as possible, and the orders received, also those coming in shortly, will have prompt attention when the books are off the press.

While appreciating the good interest of so many of the friends in this fine little hook, there are probably many others who would have them if they realised how helpful are the morning texts and comments with which to start each day. As a gift the "Daily Manna" is admirable, and some are undertaking to offer them for sale as they have opportunity. Additional orders may be placed at once, and we are pleased to state that the price will probably be less than 1/9, quoted previously, with Special reductions for half dozen and dozen lots.

Bible Study Meetings.

The members of the Adelaide Class desire to make known that their services for Bible Study; etc., continue to be held each Sunday afternoon and evening, also mid-week, in Liverpool Buildings, Flinders Street, Adelaide.

The meetings are quite unsectarian and a hearty invitation is extended to all desiring to join them in their helpful gatherings. Further information may be obtained from the Class Secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, South Australia.

Correspondence.

8th September, 1934. Dear Brother,

Many thanks for your kind letter of the 17th ultimo. I hope sincerely that you and all the dear friends in Melbourne are in the best of health. I mean, of course, physical health, for I feel assured that your spiritual, health is good and improving continually under the Lord's care and guidance.

As to ourselves, the Lord has been kind and gracious to us, far more gracious than we deserve, and we are striving earnestly to show our appreciation, though we know that even the little we accomplish falls far short; but the redeeming merit of His precious blood comforts and encourages us.

Dear Brother, there are so many questions I often would like to ask you, but when the time comes I seem to have forgotten them. But there is one thing that occupies my mind more than anything else, next to my own weaknesses and shortcomings, and it is the question, what am I doing with the light the Lord has so graciously granted me? What can I do? How am I doing it? Am I doing it in the way the Lord would approve? This is the harvest time, He is the Chief Reaper. No voice of disapproval seems to come to me, the Spirit seems to bear witness that my work is approved. When I was with the Rutherford people work was the principal thing. I had to thrust that which I considered holy upon people who rejected it with scorn and disdain, and my spirit felt horrified and revolted against such a profanation. This is not so now. I no longer "cast my pearls before swine," but on the other hand now my circle of activity is narrowed considerably, for those who appreciate and inquire after Divine things with a sincere heart are few. I teach my family,

I witness among my workmates (those who will give me a fair hearing) at every suitable opportunity, towards others, too, my feelers are always out, yet the opportunities are so small, I feel I am not doing enough. I ask myself, am I negligent? Do I lack zeal? I am not ashamed of the gospel of Christ; I am only too eager to spread the light; God, who can read my heart, surely knows it. The Rutherford people used to tell me that unless I went out and warned all and sundry about their coming doom God would require their blood at my hands, quoting Ezek. 3: 16-21. The matter is of too serious import to be disregarded, and it would be helpful if I could get your view on the matter.

Thanking you for the "Peoples Paper," which you so kindly sent me, and for all your kindnesses towards us. I ask the Lord to bless you and your house and so am as ever, Your Brother in Christian love, —B. E.

[While "faith without works is dead" there has always been a tendency to rest in works. It would seem pleasing to feel that we could do something that would bring its reward of justification, but all are imperfect and cannot do works that in themselves could be acceptable to God, but through faith in Christ's redemptive sacrifice we are justified and thence able to offer ourselves in willing sacrifice and service.

As new creatures in Christ we have responsibilities to live up to the light of truth we have received, and to allow its sanctifying effect in our hearts and minds, so that we may gradually gain likeness to Christ in our characters. That is the chief purpose of our being called, namely, that we should make our calling and election sure. By the close of the Gospel Age the Church will be complete as the Body of Christ. We have responsibility also to let our light shine out in good works, in kind deeds and in patience, gentleness and goodness. Then, too, we must let the light of truth shine through us, by seizing all opportunities of presenting the glad message to whosoever will listen.

The words of Ezekiel 3: 16-21, referred to, state a general responsibility that comes to all God's people favored with the privilege of His message. It does not mean that we are to assume that the Lord has sent us on an errand or has given us a message for some one or some Church or nation; we must be sure that we are "sent" before we embark on any warning or condemning work, otherwise we shall possibly be found doing harm instead of good.

The Christian's message is a message of good news, a message of peace,—"Into whatsoever house ye enter say, 'Peace be to this house.'" if the sons of peace are there tell the glad tidings, if you are not wanted, then go away;

"Cast not your pearls (of truth) before swine." It is nowhere suggested in the New Testament that we are to judge or condemn,—"Bless and curse not." Not until glorified with the Lord will the Church have any mission of judging.

The mission at present is the perfecting of the saints in the unity of the truth, and of the knowledge of the Son of God (Ephes. 4: 11-15). "Speaking the truth in love," "contending earnestly for the faith," as one has said,—"Our good fight of faith consists in a considerable measure in our defence of the Word of God, which includes also our defence of the character of God. This will mean our willingness to stand for the truth at any cost and against any number of assailants, against the creeds and theories of men which would misrepresent the good tidings of great joy, which the Lord and the Apostles have announced, and which shall, thank God, yet be unto all people. As the Apostle again says, "I am set for the defence of the truth" - "Heavenly Manna."

All should feel that burning zeal exemplified in Jeremiah 20:9; "Zealous of good works" (Titus 2: 14). We cannot have too much zeal, our poor hearts burning with love to God and the Lord Jesus Christ, but we need also great wisdom so that our zeal may be bent in right ways in line with the Divine will and exercised in the spirit of love and mercy. We are to work out our own salvation and assist all we call, also to reach the mark for the prize of the High calling of God in Christ Jesus.]

Formal Prayer.

"I often say my prayers;
But do I always pray?
And do the wishes of my heart
Go with the words I say?
I may as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of words alone;
For words without the heart •
The Lord will never hear,
Nor will He to those lips attend,
Whose prayers are not sincere."

The Christian's Warfare.

(1 Cor. 9: 24-27.)

(Continued from last issue.)

OUR acceptance of the Divine call to the spirit nature means our begetting as new creatures,— • “sons of God.”

We shall never succeed in bringing our flesh into absolute harmony with the Divine law, because of its imperfections, inherited and otherwise, Hence, the necessity that it be covered with the robe of Christ's righteousness. He who looks for perfection of his flesh and who rests his faith therein, must of necessity have a poor hope of ever attaining to the likeness of Christ, of ever becoming one of the predestinated class, of becoming “the image of His Son.”

In joining the Lord in faith and consecration we are proclaiming ourselves, not as graduates and heirs, but as students, disciples, who desire to be prepared to inherit the things which God has prepared for them that love Him.

If this thought be kept in mind as the Divine teaching on the subject, it will tend to prevent our discouragement with ourselves when we find that unavoidably we do those things which we ought not to do, and leave undone those things which we ought to do; for in our flesh dwells no perfection.

It is necessary for us to point out that the new mind, in proportion as it develops in likeness to the mind of Christ, is to relax no efforts to keep the body under, to keep the will of the flesh dead. No spirit-begotten son of God could allow sin to reign in his mortal body. Should sin to any degree control him it will be but momentarily, until the new mind, the new creature, seeing the uprising of the flesh would conquer it, obtaining the promised grace and help in every time of need, from the heavenly storehouse of grace. This thought rightly entertained will help true disciples to appreciate their own position and not be utterly cast down if overtaken in a fault of the flesh, so long as they realise that their hearts are in sympathy with the principles and instructions of our Teacher and longing to be cleansed and acceptable in His sight. Moreover this thought will also help all such to exercise fervency of love amongst themselves, toward the brethren, who similarly are disciples, pupils in this school, not according to the flesh but according to the spirit of their mind.

If, therefore, one should see blemishes in the flesh of a brother, disapproved and striven against, he should remember that the evil which he sees, is his brother's enemy, and he may have confidence in the brother's overcoming, if so be that he gives the assurance that his heart is in harmony with the Lord and His law of love, and that he is daily seeking to fight a successful warfare against the weaknesses of the flesh.

When studying this subject we must keep two facts in mind. Firstly, the Scriptures ascribe no sin to the new creature and additionally no perfection in righteousness to our fallen flesh. This new mind, which is begotten of God, cannot sin ; for in its very essence, as the seed or germ implanted by the truth, “the spirit of the truth,” it is opposed to sin. It is so fully imbued with the spirit of the Lord, the spirit of holiness, that it delights in holiness and not in sin ; and this must be the case so long as this begotten or holy spirit condition continued. “He that is begotten of God sinneth not (willingly, neither approves of sin, nor takes pleasure in it), because His seed remaineth in him and that wicked one toucheth him not.”

The whole world is depraved and under the control of the spirit of selfishness, and largely, though unconsciously, the tools of Satan, “who worketh in the hearts of ‘the children of disobedience.’” To the children of God, the world has become an enemy and a tempter by reason of the fact that the church has

been begotten again to new hopes, ambitions, aspirations and desires, which are along different lines from anything the world knows or with which it has sympathy. Our begetting is of the holy spirit, and its tendencies are heavenly and spiritual in harmony with righteousness and love. Yet it is only our hearts that are thus changed, our flesh is much more in harmony with the world than with the new order of things established in our hearts by grace and truth through Jesus Christ. Consequently, when the Lord's people come in contact with the world through the words or writings or general spirit of any of its children, they find that although their hearts are loyal to the Lord and to all the gracious things which He has promised them, and to the spirit of righteousness, love and truth, yet, nevertheless, their flesh has an affinity for, and some attraction toward the world, its views and arrangements. For this reason the Christian is called upon to reckon himself dead to the world, which is in harmony with sin and has perverted tastes and appetites. As the apostle intimates, there is a constant battle between the new and the old. He says, "the flesh desires contrary to the spirit and the spirit to the flesh." And even though the advanced Christian has reached the place where he is enabled to reckon his flesh and will completely dead and buried, nevertheless he has need continually to re-examine' himself lest the flesh should become alive again.

This was the apostle's method. He says, "I keep my body under and bring it into subjection (to the new mind), lest having preached to others I myself should be a castaway." As we well know St. Paul was a most successful soldier of the cross; and from his epistles we gain much information as to how to fight our weaknesses successfully. The thought is not that we are to keep each other under, but that a special commission is given to us in respect of our bodies, that we ourselves will be held accountable for our conduct. The statement, "I keep my body under," would be true only of one, who is begotten of the holy spirit. But although the individual is reckonedly a member of the body of Christ and called a son of God he has not as yet, of course, received the spirit body promised; but is awaiting to receive it in the resurrection. Meantime, God calls upon all spirit begotten ones to demonstrate their loyalty to righteousness and their faithfulness by practising upon their mortal bodies.

It is not sufficient, however, to declare our intention, for God allows the difficulties and trials of life to prove our faithfulness to the covenant of sacrifice we have made. And while making provision for the blemishes of our mortal body, He, nevertheless, holds us responsible for our words and actions. We must develop our characters to such an extent that the, new creature will fight down to the best of his ability everything opposed to the new will, that the body be kept in subordination, under restraint. We have an illustration given us in the writings of one where he says, "Those who deal in horses tell us that all horses must be broken; and that to break a horse is difficult of accomplishment and requires a great deal of force. The object in thus dealing with the horse is not to continue to break the animal every day, but to break him in once for all, that he might be put to some service." This illustration seems to fit the apostle's thought. As a new creature the apostle had a mortal body which was rebellious against God's will, and thus must be dealt with in a firm manner in order to bring- it under the control of • its master, the -new mind, whose head is Christ. If the body be taught this lesson of submission it may be a good useful servant of the new master and serve unto death, just as a horse may be broken in and serve his master well. This is the thought of the apostle's words, "I keep my body under."

When the apostle says that he would be in danger of being a "castaway" if he did not bring his body into subjection, and thus prove to be an overcomer, it is tantamount to saying that he would fail to make . his calling and election sure. He was called to become an heir of God and joint heir with Jesus Christ. If, therefore, he should fail to perform his part of the contract of sacrifice, he would become a "castaway" in respect of this election. He would not gain the election. He would lose in the race in which he had started. It is our duty • to watch ourselves, that we do no harm, that our body does. good service and not injury to ourselves.

We need to recognise that habits make character. In keeping the body under we need to exercise the fruits

of the spirit, gentleness and meekness. Whoever fails to cultivate gentleness in the small things as well as the larger, is failing to develop a necessary trait of character. He is losing a glorious opportunity of practising upon himself, of keeping the body under, of getting himself into the way of doing things in a sensible and reasonable manner.

We realise the rising of thoughts are small at the beginning, and if they grow they come to words, and to actions.

The keeping of the body under, lest it should become alive again, is a constant necessity to those who would be overcomers, for it is the victory of the new mind over the old will of the flesh that constitutes us victors,—the developing in us of a strong, holy, character like unto that of our Lord and Redeemer.

(Concluded.)

The Tongue That Jesus Spoke.

To-day we are so accustomed to reading the Bible 'in English that we tend to forget that it was first of all written in a very different language, and the compiling of translations occupied the minds of the greatest scholars of utility centuries. This fact is called to mind by two manuscripts of the New Testament recently found in a Syrian monastery in Armenia, and written in the Aramaic language, which is the tongue that Jesus spoke. The manuscripts are in the authorised version of the New Testament used by the Syrian church, and the earlier of the two, which was written between the years 440 and 550, contains nearly the whole of the Gospels of Mark and Luke, and about three-quarters of John. The second manuscript contains practically all the -Gospels, and was written in the sixth or seventh century. No earlier Syriac manuscripts of the New Testament are known, but the British Museum has an imperfect fifth century manuscript of the Gospels of Matthew and Mark, while in the Vatican library there is one of the sixth century. It is believed that the earlier) of the newly discovered manuscripts is that translated from the Greek by Rabbula, who was Bishop of Edessa from 411 to 435, and it will be most valuable to students of the Bible, as it will throw light on disputed passages, and help to establish the accuracy of the text of our Gospels. It is interesting to remember that the words Jesus used on the Cross, "Eli, Eli, lama sahachthani," are Aramaic.—Melbourne "Age," September 14, 1934.

Though we have none else to provide for us, our Heavenly Father knoweth all the things we need, and will make the best provision.—Baxter.

Booklets on Bible Truths.

"Some of the Lord's Parables" 8d.

"Christ's Return" 4d.

"Where Are the Dead?" 3d.

"Hell, Spiritism" ••• 4d.

"The Plan of God—in Brief" •• - 6d.

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True Christian Liberality

LIBERALITY., generosity, is essentially a Christian grace. God is love, and all who partake of His spirit must be proportionately loving and generous. But as we are instructed not to be wise in our own conceits, nor to be wise above what is written in God's Word, so likewise it is well for all true children of God • to beware of assuming to have a greater, wider or deeper love than that clearly set forth in God's Word as the only real and true standard. God's people are to set up a standard neither for God nor for themselves; but as obedient children they should not fashion their minds and faith after their own defective conceptions, but according as the Lord has revealed.

Some err on one side of this question and some on the other ; but the remedy for both errors is the same—submit your heads and hearts unto the direction of the Lord through His inspired Word.

That -Word nowhere teaches that everlasting torment is the wages of sin, but that the wages of sin is death. Every plain (nun-symbolic) statement of the Scriptures agrees that, “the soul that sinneth, it shall die.” Surely, then, no one is justified in maligning, yea, blaspheming God's character and plan by teaching directly or indirectly the contrary--that He will keep the sinner's soul alive to all eternity in order to torment it. There would be neither love nor justice in such a course.

On the other hand, the Word nowhere teaches Universalism—that the entire human family will be everlastingly saved to divine favor and blessing. And those who rush from the one extreme of faith in an almost universal torment to the other extreme of belief in Universalism are carried from one human error to another human error. However, the finding of the one error to have been the result of a too careless handling of God's Word and a leaning to perverted human reason and judgment should put all upon their guard thereafter: but frequently it does not, as we see; and, getting filled with the thought of God's love, they seem to forget that God has more than one attribute of character and that these must all be coordinated in any plan that is His—that His wisdom and His justice each join with His love in His plan for man's salvation from sin and its penalty, death.

The Scriptures do, indeed, teach that the great ransom-sacrifice given by our Redeemer will sooner or later bring to every member of the human family fullest opportunity for the recovery of all that he lost in Adam. But they forget that although Adam had life, its everlasting continuance was not assured: for this he was on trial when he wilfully sinned and thus cut short his trial and brought upon himself, and upon us in his loins, the sentence of death.

It is what was lost, and all that was lost that our Lord came to save. The salvation made possible by His ransom-sacrifice is a new trial for life everlasting, the results of which are expressed in John 3:36, Rev. 21: 7, 8.

It is sufficient that God should grant a universal, impartial trial to all; that those who, under the favorable conditions of the New Covenant, will fully submit themselves to God may have life, and that others may be manifested and, as cumberers of the ground, may be destroyed in the second death. Love, wisdom and justice could never agree to let a wilful sinner live to mar the peace of the holy; nor could they consent that such should be deprived of their own wills in order to their everlasting existence, for their companionship is not sufficiently desirable; nor could they consent that they should be kept alive, and that their wills should be kept under divine restraints to all eternity. Such lives' and such companionship are undesirable: the remainder of God's universe would be blessed by their destruction in the second death. Let us not be more wise, more loving, or more just than the only living and true God who dwells in a light which no man can approach unto, and whose mind is communicated to us through His Word (1 Tim 6:16;

1 John 5: 9, 10).

Let us practice the grace of liberality according to, and not outside of, the boundaries laid down in the Lord's Word.

The Flight of Time.—From Two Standpoints.

To those whose hopes and aims are of this life it is a sad thought, so quickly the time flies. and so little is done. So many things they hoped for and expected to accomplish and to have, are still undone and are becoming more difficult and doubtful of attainment, and hope and interest gradually sink into a resigned disappointment, or worse still into bitterness.

How different with us,—the Lord's people. All we value most is still in the future and yearly growing nearer; it is certain and sure. Based upon the eternal promises there is no possibility of disappointment so long as we ourselves are true and faithful. The passing time we can smile at so long as we try to do our best each passing day, and even when we fail to do as well as we wish, we need not grieve but remember our unwilling faults are covered, and so rejoice and press on.

Sacrifice !

The richest quality of love is sacrifice, and the noblest credential of any work is the spirit which has laid every selfish interest down at Jesus' feet, and counts all things loss for Christ; which holds its money, its friendships, its life, all subservient to the Master's claim, and, living a dying life, at last gives life itself as a willing offering to Him who gave His life for us. In this selfish and luxurious age, it is the rarest quality found, but it is the most needed as the end approaches.—A. B, Simpson.

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Have Faith in God.

(Mark It: 22).

IT is the Master who thus addresses us. How full of meaning are His words ! What life and spirit the words that He speaks will impart to us, if we will receive them, ponder them, and act upon them ! “Have faith in God”; just four short words, and though one may spend much time discoursing on the topic of faith, no more could be said than Jesus here says. How could anyone add anything to His message when every utterance comes to us glowing with the warmth of His heart of . love? Rather let us seek by reverent meditation to rivet His Word on our minds, to catch the meaning of His message, to engrave more deeply on our hearts His heavenly counsel, to our lasting profit.

“Have faith in God.” It is no new message that the Master sends. Throughout the Scriptures our attention is frequently called to the importance of this quality of faith—faith in God—and no one who accepts the Scriptures as being from the Lord would surely willingly underestimate the value of this admirable quality, of which it is, written, “This is the victory that overcometh the world, even our faith.”

Indeed, so highly does Jehovah esteem this quality of faith, faith in Himself and in His Word, that it is written of one who exercised this quality greatly (Abraham) that God counted his faith to him for righteousness. So much may be said of the heroes of those faith-battles of old, which surely should be an incentive to the Lord’s people during this time—a time of favour far in excess of that in which the fathers of Israel lived—but the words of the Psalmist will suffice for the present—“Our fathers trusted in Thee, they trusted, and Thou didst deliver them.” Psa. 22:4.

At the outset, it is well for us to have clearly in mind just what is meant by faith. On account of the darkness of the past through the activity of the Adversary, who delights in and is the author of confusion, many curious misunderstandings of the simple truths of Scripture have arisen in men’s minds, and of none perhaps more than that of the teaching respecting faith.

People have been urged to believe very unbelievable and unreasonable things. Others have been told that all that was necessary to salvation was to believe, and then are left to wonder and puzzle over what or whom they were to believe. Some, noting the Apostle’s statement, “all men have not faith” (2 Thes. 3: 2), have concluded that some people, either at birth or subsequently, have been endowed with this quality of faith and others not, and that the Gospel Message is preached merely to stir up this faith lying dormant, so to speak, in these specially favoured ones. This, however, is not the teaching of the Bible.

The Gospel does not stir up something that is already there. When the Gospel comes there is no faith, but the Gospel there and then creates faith in the message, and in the One of whom that message speaks. Surely nothing can be more apparent than that faith is not a quality that can be possessed apart from an object. It is not possible to merely have faith. There must be someone or something in which that faith rests. We may have faith in a bridge as we ride over it that it will bear the load ; we may have faith in a man that he will act uprightly, but we cannot have faith at all, apart from an object. We may as well speak of breathing without air, of swimming without water, or living without a body. Jesus did not say, "Have faith." Had He done so, it would be a proper enquiry for us reverently to ask, "In what, in whom, dear Lord"? His message leaves no room for such inquiry. It is complete, "Have faith in God."

How glad we are to be able to turn to God's Word of truth, as we would unto a lamp which shineth in a dark place, for light on this important subject. In John 6:28, we read of some who came to our Lord with these words :—"What shall we do that we might work the works of God?" In the next verse we read our Lord's reply :—"This is the work of God, that ye believe on Him whom He hath sent." Let us notice these words very closely. It is evident that faith is a work, not a work of the hands, but a work of the mind. "This is the work of God, that ye believe on Him whom He hath sent." In other words, their minds were to be exercised in respect of the One whom God had sent (Jesus) with the result that they would believe on Him.

In Rom. to: 17, the Apostle explains that "faith cometh by hearing and hearing by the Word of God.". Another translation renders the word "hearing," report. Faith cometh by a report. It would be proper to say that faith cometh by hearing a report, a message; and faith in God therefore' comes by hearing a report, a true report—a message, a true message—concerning Himself, His magnificent character, His glorious plans and purposes.

We can see, too, that this report or message which comes to us, must be understood ere we can intelligently believe it, before faith can be exercised in it. Moreover, from the Apostle's words, we see that while faith is not itself knowledge, it must nevertheless rest upon knowledge. From this standpoint, we are the more able to grasp the depth of meaning contained in the opening of the 11th chapter of Hebrews, "Now faith is the substance (conviction) of things hoped for, the evidence of things not seen." As water is not a solid upon which our feet can travel, except it be congealed in the form of ice, so, likewise, as we have seen, belief, in the ordinary sense of the word, is not sufficient as a foundation for our trust and onward progress unless that belief be congealed, solidified into a substantial faith.

Thus we should always clearly differentiate between credulity and faith ; credulity, which is reprehensible, and faith, which is commendable. A crystallized faith, such as will carry us safely over the quicksands of ignorance and superstition and bring us safely to the goal which God has marked out for us, needs more than human assurance, more than our own or other men's imaginations. True faith seeks for a positive Message from the Lord. It requires diligence in its endeavour to find that Message; then it becomes an evidence, or proof of things invisible.

The Christian life is a life of faith. Its first step is a step of faith, and its last step is the triumph of faith. That is why the Apostle exhorts us to "look unto Jesus, the author and finisher of our faith." We read of our Lord Jesus, "Though He were a Son yet learned He obedience by the things which

He suffered and being made perfect (by His own faithfulness) He became the author of eternal salvation unto all them that obey Him." Then we have in the risen Lord the author (Leader) of our faith and one who shall ultimately be the finisher (Perfector) of our faith as we continue to abide in Him.

All of life's victories are victories of faith, and its joys are the joys of faith. Referring again to Heb. 11: 1, we note that the Apostle speaks of faith as a basis of hope, as something substantial upon which hope may

build. Hope is not faith, but hope is that buoyant gladsome thing that is born of faith. A hope that is not based upon faith is a mere idle fiction which has no substantial comfort in it. Faith is the basis or substance out of which the living hope springs and grows naturally. Faith, then, must be a reasonable thing, well founded in that which is fixed, immovable, sure and steadfast, even in the Word of God, which liveth and abideth forever.

While faith depends for its earliest existence upon a right attitude of heart toward God and His righteousness, it continues to grow and thrive by a closer acquaintance and intimate communion with God and a continual striving to attain to His righteousness. Faith, in its beginning, is always comparatively weak, but we are glad that God does not despise the small things—"A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory." (Isa. 42: 3 ; Matt. 12: 20). So also the Lord's people' who are strong in the faith are taught to hear with the weaker ones. (Rom. 14: 1 ; 15:1 ; 1 Thes. 5: 14; Acts 20: 35).

Since faith must necessarily be at the very basis of Christian character, and is such an important element in its construction, even to the grand and, glorious finish, and since "without faith it is impossible to please God," the effort of every Christian should surely be toward a continual growth in faith. To do this, there must be a close walk and fellowship with God in all circumstances and under all conditions. Does the sunshine of prosperity make glad our hearts? Let us see that we are glad in the Lord ; that our hearts are lifted to Him in grateful adoration and praise for all His benefits, from whom cometh every good and perfect gift. Or, do the clouds gather and the storms of adversity beat upon the soul? Then call to mind the goodness of the Lord in times past and take courage, assured that the sun will shine again in due time, when the Lord sees best to arrange it so.

Nothing is more encouraging to faith than to consider the Lord's past faithfulness to us, and His promises that thus it shall be to the end. All our interests, temporal and spiritual, are in His hands if we are His, and "no good thing will He withhold from them that walk uprightly." "All things shall work together for good to them that love God, to the called according to His purpose."

How often, as the years go by, the children of God can see this. As they realise what the discipline of life, patiently and lovingly submitted to, has already wrought in them, they see, as perhaps they could not see while passing through much of it, how necessary it has been to the developing of character in them, and so they are thankful for the rough and thorny places, as well as for the smooth, because of the peaceable fruits of righteousness which they have learned to prize above all else.

There are many illustrations of faith all around us. Take, for example, that of the navigator in his chart and compass. Though no land is in sight, he takes these as his guides, fully expecting to reach port safely. Similarly, some people who are far out on the ocean of life are steadily steering by the aid of their chart, the Bible, the Word of God, for the promised haven, the New Jerusalem. We doubt not that if they continue in its teachings they will in due time land safely.

We exercise faith in many ways. We drop a letter in the mail box, never doubting but that it will reach its destination safely. We have plenty of faith and trust in our friends, and it is right and proper that we should. Nevertheless, letters do sometimes go astray, and there are instances in which confidence in a friend has proved to be misplaced. As we reflect upon these things our Lord's words take on an added meaning, "Have faith in God." No confidence in Him has ever proved to be misplaced. No confidence in Him ever will. "Have faith in God." Even though we ourselves were to become unworthy of trust, which God grant we never may, yet He will remain worthy. "If we believe not," says the Apostle (2 Tim. 2: 13) or rather as the Diaglott renders the passage, "If we are faithless, He abideth faithful. He cannot deny Himself."

In this connection, let us consider the Apostle's words in Heb. 6, from verse 13: "For when God made promise to Abraham, because He could swear by no greater, He swore by Himself . . . wherein God, willing more abundantly to show unto the heirs of promise the immutability of His Counsel confirmed it by an oath : that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold of the hope set before us." What more could the Lord have given to confirm our faith in His wondrous promises, all embraced in the oath-bound covenant to father Abraham—not only His word of promise, but that, confirmed by an oath?

When the Apostle was with the Church at Corinth, he tells us that his speech and his preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power, that their faith should not stand in the wisdom of men, but in the power of God. What was it to speak in demonstration of the spirit and of power?

There is a wide distinction in the business world between an ordertaker and a salesman. An order-taker gets an order, but frequently the customer is dissatisfied and goes elsewhere for the next purchase. A salesman sells not for himself, but the house he represents, so that, even though he should die, the customer continues buying from the same source of supply. Now, the Apostle sold, or rather imported to his customers, real religion. He gave a display of spirit, of God's holy spirit of truth. He did not just tell them about it, but he showed them how it operated; he showed them how it was working holiness in his own life and in the lives of his associates; how it caused him to devote his life to speaking God's message, simply, earnestly, lovingly, courageously ; how it enabled him to endure all manner of evil things without losing faith in God; how it enabled him to fill up that which was behind of the afflictions of Christ. When the Apostle had the truth, and knew that he had it, he spoke it. He spoke it in love, he spoke it confidently, he spoke it as it is in Jesus, and the result was that the faith of his hearers, resting in the power of the truth, was in God Himself.

As we examine ourselves, let us make sure that our faith, too, rests in God. If, instead, our faith is resting in the wisdom of a man, it will lack strength under test. Should another man a little wiser appear on the scene, his greater ability in argument or debate will cause us to change our faith until such time as we meet with one of still greater persuasive powers, or it may be a little more experienced in subtle phrases and fine talk, when our faith will once again change. Such faith, standing in the wisdom of men, will cause us to be tossed to and fro by every wind of doctrine, and as a result of this unstable condition of mind we shall be unstable also in all our ways. With what care, therefore, should we examine ourselves to see to it, that for every item of our faith we have the unmistakable testimony of God's own Word. Such faith will show firmness, and that, we are told, is the literal meaning of the Hebrew word used in Abraham's case, when he believed God. Such faith will endure to the end. "Have faith in God."

"Darkest night will always come before the morning,
Silver linings shine on God's side of the cloud;
All your journey He has promised to be with you,
Nought has come to you but what His love allowed.
"Have faith in God. The sun will shine,
Though dark the clouds may be to-day;
His heart has planned your path and mine;
Have faith in God, have faith always"
Only a word for the Master,
Lovingly, quietly said
Only a word! Yet the Master heard,
And some fainting souls were fed.

—Charlotte Murray.

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 (a) on the wrapper indicates that the subscription to "Peoples Paper" is overdue.

He Cometh with Clouds.

THE Scripture in Rev. I:7 is generally quoted as a proof that our Lord Jesus at His Second Coming will be visible to the whole human family; that they will all have great mourning when they see Him; that it will be a sad day for them—especially for the Jews. Our thought respecting the passage, in the light of other Scriptures, is different from this. In the first place, the Lord Himself said, "Yet a little while, and the world seeth Me no more, but ye shall see Me." Only the Lord's faithful followers were to see Him. The Apostle Paul explains that Jesus' followers will see Him because they are to be changed in the First Resurrection, "in a moment, in the twinkling of an eye." The Scriptures clearly indicate that our Lord's present condition is the Heavenly, the spirit condition, not only as high a condition as before He came into the world, but still higher.

-The Lord prayed to the Father that He would glorify Him with the glory that He had with Him before He came into the world—"before the world was." The Father assured Him that He had glorified Him and would glorify Him again. (John 17: 5; 12:28. Vatican MS.) The Scriptures also assure us that our Lord in His glorified condition is far above angels, principalities. and powers. (Philippians 2: 0, 10). When He was a man, He was "a little lower than the angels." (Heb. 2': 6-9). The Scriptures declare that the Lord is now the express image of the Father's person (Heb. I : 3), and also declare of Him, "Whom no man hath seen nor can see."

Another Scripture tells us that the coming of Christ will be for the blessing of the world. The very object of His coming will be for the lifting up of the poor and fallen race. St. Peter tells us that there will be "times of refreshing," "Times of Restitution of all things, which God hath spoken by, the mouth of ALL His Holy Prophets since the world began."—Acts 3: 20, 21.

How shall we harmonise this last statement with that of our text, which says that He shall come with, clouds ; that every eye shall see Him; and that all mankind "shall wail because of Him"? The answer is that in harmony with other Scriptures the coming with clouds would signify the coming in a period of trouble—the word "clouds" being used to signify trouble—in the dark Day. He is coming in clouds, in that the time in which He will first manifest Himself to the world will be a very dark Day to the world—"a time of trouble such as never was since there was a nation," and, we are told,. never shall be again. (Matt. 24:21). That will be a dark, cloudy Day.

In that Day, ultimately all eyes shall be opened; and all mankind shall see Him with the eyes of their understanding—see Him in the sense that we see Him now, and have knowledge of Him and of the

Father. A blind Man sees in the same sense. He says, "I see now"—meaning that he sees with his intellectual sight. It is far better to see with the intellect than with the natural sight.

Darkness now covers the earth. "The god of this world hath blinded the minds of all those who believe not." (2 Corinthians 4: 4). There are a great many blinded minds at the present time. They do not know the object of Christ's coming. They do not have the Scriptural teaching as to why He comes. But their blinded eyes shall be opened. Every human being shall come to an understanding of the fact that the Lord's Kingdom is for the blessing of "all the families of the earth" according to God's Promise made to Abraham and all the Prophets after his day.

The Jews will come to recognise Him. The Apostle Paul says, "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved" (Romans 11:25, 26) from their blindness, from their ignorance, from their misunderstanding at His presentation of Himself at His First Advent. Another Scripture says that when they see Him, recognise the "sign of the Son of Man in the heavens, then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." (Matthew 24: 30). The Prophet says that those that "pierced Him" shall mourn for Him as a man mourns for his only son. (Zechariah 12: 10). Thus they will appreciate Christ, and their eyes will be the first eyes that will be opened. But at that same time, when their eyes begin to see out of obscurity, there will not be anything that they can see with the natural sight.

There is first of all to be a parousia, or presence, of Christ, which is. known only to His Church, His Bride class. The culmination of His work in the parousia will be the gathering of the Church to Himself in the First Resurrection. The Scriptures go on to say that He shall be revealed in flaming fire, taking vengeance.

The "clouds of heaven" well represent the confusion in general. The world for a time will be in ignorance of His presence. But gradually they will come to know that they are in the time of trouble, the Day of wrath, in which this Age is to close.

Then they will mourn. The whole world will be in mourning. If the world has mourned in the past, much more shall we expect it to do so when the trouble will be general. In the midst of that trouble, they will gradually learn of the grace of God. Human selfishness, they will find, has been so overruled as to lead up to the glorious Kingdom of Messiah, through which are to come all the blessings which God has promised.

Earthly Way Finished.

EARLY last month the earthly course of an elderly member of our truth friends, in the person of Sister Bateson of the Dunolly (Vic.) district, was brought to a close, according to the Lord's good will.

While not widely known amongst the brethren, those who had met and become acquainted with our dear Sister could not fail to realise her sincerity and earnestness of heart and mind in her devotions to the Lord. For the past year or more particularly the spiritual progress of our departed member has been well in evidence, and in the closing hours such expressions as, "Though He slay me, yet will I trust Him," give assurance that her faith and trust in the Lord was full and complete, and so we have every hope of the heavenly inheritance with our Lord and Head having been gained, in harmony with His promise .to receive all faithful ones unto Himself, "that where I am there ye may be also."

Our warm sympathy and Christian love is extended to the bereaved members who suffer the loss of a very dear and loving Christian mother, and there is cause for thankfulness in realising that the life of our Sister Bateson now closed has been no small means, by the Lord's grace, of assisting her daughters and latterly one son to take their stand also on the Lord's side. It is a joy to know that these dear members have the comfort and consolation of the truth in their hearts, which surely relieves anxiety and grief as nothing else could do, and enables all God's people to praise Him in all things, for He doeth all things well. "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

The Bible Teaching concerning Death, Hell, Spiritism.

The stock of the above-mentioned booklet is now nearly exhausted, and a further edition will, be necessary shortly, as enquiries are continually received on the subjects dealt with in this work.

It has been thought that the friends generally may like a fresh copy of this booklet, and so in all probability it will take the place of the "People's Paper" for January, 1935. Should the new edition be ready in time, the copies shall be posted with our December issue of "People's Paper" to all readers. A supply will then be on hand for further use., at the usual price..

Correspondence. New Zealand, 22/10/34.

Dear Brother,

Greetings. I fully intended replying to your good letter of 18th September ere this, but, you know, time flies. In any case, my delay enables me to. report on my recent visit to Invercargill. On my way south I spent a week in Dunedin, and had good fellowship with Bro. and one or two others. At Gore, I only saw one sister, the other brethren are scattered too far off my line to visit, excepting a Bro. at Tuatapere, way down in the south-west corner of the island.

None of these, excepting Bro. , I think, get the “P.P.,” and have dropped the “Herald “ also. They are all badly in need (so it appeals to us) of a class to keep their interest alive in the work and brethren outside themselves. Still, they are holding on to the truth, and our heavenly Father knows their limitations and want of opportunity for fellowship with others. New Zealand is certainly peculiarly placed, but He knows!

I spent last week-end at Invercargill, and on Sunday looked up Bro. . I feel sure he is a consecrated brother, has a fair knowledge of the truth, and I was very glad of the privilege of helping him on some points he was not too sure about. Later, he took me to There we had a very interesting talk.

I had three of the “Divine Plan in Brief,” and have given them away; you might send me a dozen, and two or three more of the September “P.1’.”; also two or three hundred tracts, with a good proportion of “When Christ is King” and “Has the Bible a Message for To-day?”

This place is in the midst of the gold mining country, and the biggest river in N.Z. flows past my window. Along the banks are great mounds of gravel and stones. I sat on the top of one of these this morning, and thought that if man had spent the same energy in seeking for the true “Gold,” what a different world it would have been. Thank God that that great “Gold rush” will soon take place. “So Come, Lord, Jesus.”

I will enclose M/O against 12 booklets, the balance against tracts.

With much Christian love,

Your Brother by His grace, N.G.

Scotland, 26/9/34.

Dear Brethren,

Christian greetings. Another Sister and I will take two each of the pocket “Manna” when ready. Send them in one parcel to above address; I will send money to cover them when renewing “P. Paper,” which is very much enjoyed.

Yours by His grace, S.J.

New South Wales, 12/10/34..

Dear Sir,

In this month's "People's Paper" we read that the little hook, "Daily Manna," is to be printed. Will you please post to above address half a dozen of them as soon as you can? We think they would be a suitable Christmas gift, and may want more. I enclose 10/6, note and stamps.

And will oblige, yours respectfully,

D.J.W.

Sermon Books.

A few copies of "Pastor Russell's Sermons" are now on hand for disposal. Most of our readers know the value of these volumes of sermons containing 800 pages, and which are now difficult to procure. These are new copies, but slightly damaged on the covers. Posted for 2/9 per copy, while they last.

DANIEL, THE FAITHFUL.

Dan. 6.

At the time of this event, we are to consider Daniel was an old man. He had been long in service, wise and faithful in his administration of the government entrusted to him. He had seen the Babylonian Dynasty perish. In its place came the empire of the Medes and Persians. By these also Daniel's grand character was recognised—his loyalty to principle, his faithfulness as a public servant, his obedience to God and the principles of righteousness. The new Universal Empire was divided into one hundred and twenty provinces with one hundred and twenty governors. Over these were three presidents. Over these presidents was King Darius, above whom, as chief emperor, was Cyrus. Daniel was one of the three presidents, made such because of his recognised integrity and ability.

What a compliment was thus paid to this noble, consecrated Jew, and how the recognition of his ability marks the breadth of mind of some of the rulers of the past ! Their desire to have such a man in high repute and authority seems to evidence their good intentions in respect of the governing of the world. Indeed, we believe that this is true also of many noble-minded, modern monarchs—that they give to their subjects the best government of which they are capable, according to their own imperfect judgments.

That which will specially mark Messiah's Kingdom will be that it will not only have perfect ideals in respect of human government, but that it will be backed by Divine power, before which every knee shall bow and every tongue shall eventually confess.—Phil. 2: 10, 11.

Envious of Daniel.

From all that we know of the governments of the Orient, present and past, they have been full of dishonesty, of what in our day is designated "graft." A man like Daniel, in so important a place as that which he occupied as one of the three presidents or supervisors of a great empire, was sure to be in the way of grafters—a hinderer of their schemes. Realising that he could not be deposed, the first step was to find some fault with him which would secure his removal ; but the man's integrity and uprightness in general gave no hope in this direction.

Finally a scheme was concerted. They knew that Daniel's religion lay at the foundation of his entire course in life. They must involve him along the line of his devotion to his God or not at all. King Darius, like every other man, was approachable through flattery. It was a custom of the East to closely associate the king with religion. He was supposedly a favourite with his god, else he would not enjoy so high a station.

Working- upon this theory, the conspirators, high in office, approached the king with a project which they assured him would help to make strong and united the various parts of his empire. It was this : that the king should be recognised for a month as the only channel of mediation or access between his subjects and their god or gods. The claim was that such a recognition would elevate the dignity of the throne in the minds of the people. King Darius of course felt flattered and at once agreed to the arrangement and issued an order to that effect—never for a moment thinking of what might be the result in the case of Daniel; and never for a moment suspecting that his counsellors were seeking to entrap him and to legally accomplish the death of his most trusted officer.

Prayed Three Times Daily.

Daniel heard of the decree, but altered not his usual custom of praying three times every day before a window of his house which looked out toward Jerusalem. Morning, noon and night he remembered his God and remembered his vows of faithfulness to Him and called to mind the gracious promises respecting the Holy Land, that it would yet be the centre of the whole earth and of God's holy people; that eventually, through these, Divine blessings would be extended to every nation, people, kindred and tongue.

Some one has remarked that, as the sharpening of scythes in harvest time does not mean lost time or energy, so also time spent in prayer is not lost as respects the affairs of life. Unquestionably the best men and women in the world are those who pray, and pray regularly, who bow the knee, as did Daniel. Unquestionably the moments thus taken from earthly affairs are well spent and bring more than commensurate blessings upon the worshipper and all with which he has to do. Unquestionably it is impossible to live a consecrated life in neglect of prayer. What would Daniel have been without his praying time? How would his faith in God have persisted in that heathen land? How would his loyalty to principle have maintained itself in the midst of corruption had it not been for his communion with his Maker? To the Christian this privilege is still further enhanced by a realisation that "We have an Advocate with the Father, Jesus Christ, the Righteous," in whose all-prevailing Name we may approach with courage the throne of heavenly grace, and obtain mercy and find grace to help in every time of need.—Heb. 4: 16.

Jehovah Sent His Angel.

The conspirators were on the lookout for Daniel. They had witnesses ready to testify, not that they had seen Daniel do anything wrong, but that he had violated the edict which the king had been entrapped into making and signing.

The matter was laid before the king and he was reminded that it was one of the principles of the empire that even the king himself could not change or alter an edict once sent forth. King Darius felt himself bound hand and foot and ensnared—trapped. All day he sought means whereby he could avert the consequences of his royal mandate, but he found none. He explained the matter to Daniel, assuring him that he believed that his God was able to deliver him. What a beautiful testimony to the uprightness of Daniel's life !

Daniel was cast into the lion's den and the stone for a door was secured with thongs, the knots of which were sealed with the king's signet, a safeguard against its being tampered with. That night, we are told, was one of great distress to the king. He could think only of his faithful officer, the noble man so unrighteously treated. He was ashamed of the part which he felt compelled to take in the matter. He was abroad early in the morning, after a sleepless night, to call to Daniel, to learn whether or not he were still alive. His joy of heart was great when he learned that he was still safe, that his God had sent His angel to stop the lions' mouths. Daniel was soon lifted from the pit ! Daniel was vindicated! His God was vindicated ! And the king now made another decree—that those counsellors who had thus sought the life of a faithful man should themselves be put to the test by being cast into the same den of lions ; and this, in their case, meant destruction, as the result proved.

Oh, that every Christian could and would live as high above the world's standards as did Daniel, so that their enemies might see clearly that they have no ground for charges except those to their credit ; that their God whom they serve is indeed the true God.

New Edition of "Daily Heavenly Manna."

The printers are now working on the new pocket edition of "Daily Manna," and in a few weeks' time the copies are expected to be ready, and shall be posted straight off to all who have ordered.

From present indications, the requirements of the brethren will now be met by the publication of a moderate number of these books, so the original price of 1/9 for single copies will apply. A reduction in price will still be made for three or more copies.

In addition to the cloth bound "Manna," a limited number will also be available good leather binding, and these should appeal to friends desiring a special copy for themselves, or for use as very nice and profitable gifts. These will be priced at about 2/9 per copy.

"Unto the humble He revealeth His secrets, and sweetly draweth and inviteth him unto Himself."

—Thomas a'Kempis.

CHRISTMAS CONVENTION.

The members of the Melbourne Class are now making arrangements for their Annual Convention gatherings, and once again extend a hearty invitation to all friends who may be able to attend with them over the Christmas season.

The Convention will commence (D.V.) on Sunday, 23rd December, and will be continued on Tuesday and Wednesday, 25th and 26th December, with an outdoor gathering probably for the intervening Monday. A profitable and refreshing season may be expected by all who gather in spirit and in truth, in harmony with the Lord's promise to bless all who assemble in His name, from time to time.

The Melbourne friends will be pleased to hear as soon as possible from those members who contemplate being present at the Convention, so that the programme may be arranged to the best advantage. Accommodation can be secured for visiting brethren, and other information will be supplied as desired.

Pride of Heart Abominable.

PRIDE must take its stand with the other reprehensible qualities of the fallen human mind, character. The Scriptures recognise two conditions of heart, the right and the wrong. The one that God approves is called Love ; the other, the one that He disapproves, is Selfishness. All selfishness is opposed to God's Law. Anything selfish is contrary to the Divine purpose. The quality of pride is specially abominable to the Lord, because there is not a creature in the Universe that has anything of which to be proud. Everything that anyone has is a gift ;- it is not of his own manufacture or creation. God gives the blessing. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." (James 1: 17). It is of His fullness that we have received. Everyone, therefore, who is proud, is certainly very reprehensible in God's sight, for he has been only a recipient of favour, blessing. All God's creatures are dependent upon Him.

Wordly pride challenges faith in, God and obedience to Him. Only those of the Lord's people who are of good courage and full of confidence in the Lord can overcome this giant of pride. It is necessary that the victory should be made complete. Pride, in its every form, should be so thoroughly humiliated, killed, that it can never rise again to destroy us. This battle each one has to fight ; and the only proper weapon with which to overcome is the "Sword of the Spirit," showing us what is pleasing and acceptable in God's sight. "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 18: 14.

Spiritual serenity is spiritual strength. It comes in by no softness of sentiment, but by thorough work. It comes by a faith that emboldens and energises the whole soul.—F D. Huntington.

What “Corrupt Communication” Signifies.

CORRUPT communication is the spreading of evil report or message instead of good. It might be understood to mean a corrupting communication according to the course of ordinary conversation. Our minds might get us into all kinds of difficulty with ourselves and with others, if we did not keep a rein upon them and hold them within certain bounds ; but our tongues might do even more injury than our minds. What we may think injures only ourselves ; but if our tongues come into the matter, not only are our own minds defiled, but there is contagion, there is rancor ; for the tongue spreads the matter all around. And whether the matter be true or false, the influence is corrupting, degrading, tending perhaps at times even toward immorality.

It would appear that not only amongst the worldly, but amongst the Lord’s people, there is a tendency to relate little incidents or make little remarks which, while not necessarily sinful, tend to cause sprouts of evil to develop.

It is along this line that the Apostle says we should let no corrupt communication proceed out of our mouth. If, by any mischance, any corrupting information has come to our attention, we should see to it that it goes no further. We sometimes wonder whether it is the quality of the natural mind to use the tongue to the disadvantage of others, or whether evil spirits have something to do with it.

Let us, as the Apostle enjoins, drop evil communications; shun them, and hold fast only to that which is edifying—the word “edifying” having in it the thought of an edifice, a building, the up-building of each other. .

But some, even of those who profess to love the Lord and to be trying to walk in His footsteps, will say, “I never speak anything but the truth ; and I mean no harm to anybody ; but I must have something to talk about when my neighbors come in, and many of them would think me tiresome if I should try to interest them in religious matters.” But it is evil speaking, slander all the same, and the scandal-monger, however refined his methods or words, well knows that so far from the scandal ministering grace to the hearer, it ministers evil; that the hearer, impelled by the forces of his fallen human nature, goes out to tell the scandal to others. The fallen nature feasts and revels in just such things, deluding many that they are thus moralising, preaching against sin, and that in thus discussing and impliedly denouncing the transgressions of another, they are mentioning matters abhorrent to themselves. Alas! their reasoning is seriously defective when the Lord’s counsels in righteousness are ignored.

There is surely broad scope for conversation among Christian people on the subject of the riches of God’s grace in Christ Jesus our Lord, expressed in the exceeding great and precious promises of the Divine Word. In these things we have indeed that which not only ministers grace to the hearer, but that which, adds also to the grace of the speaker. It showers blessing on every hand so far as the New Creature is concerned, and assists in deadening- the old nature with its evil desires, tastes and appetites.

This, evidently, is what the Apostle had in mind when he said that the Lord’s people should “show forth the praises of Him who called us out of darkness, into His marvellous light.” And a heart filled with the spirit of love, the spirit of God, the spirit of the Truth, and overflowing with the same will be sure to bestow it upon others; for, “Out of the abundance of the heart, the mouth speaketh”; “Blessed are the pure in heart.”—1 Peter 2: 9; Matt. 12: 34; 5: 8.

Finding and Losing.

To find my life in the sense in which the Master uses the expression, means to place myself first, and thus be carnally minded. It conveys the idea of loving and living for this present world, so that at the end of the course I shall find myself defeated rather than victorious; and finally fall short of that full reward which would otherwise have been mine. Therefore to find my life is to lose it.

In contradistinction to this, to lose my life for Christ's sake means to place Him first, and thus be spiritually-minded. It conveys the idea of living for eternity, so that at the end of the journey I shall prove victorious.

—Ernest Barker.

The Christian's Desire.

I want to be marked for Thine own;
Thy seal on my forehead to wear;
To receive that "new name" on the mystic white stone.
Which only Thyself can declare.

I want Thine own hands to unbind
Each tie to terrestrial things,
Too tenderly cherished, too closely entwined,
Where my heart too tenaciously clings.

I want, by mine aspect serene,
Mine actions and words to declare
That my treasure is placed in a country unseen,
That my heart and affections are there.

I want, as a traveller, to haste Straight onward,
nor pause on my way,
No forethought or anxious contrivance to waste
On my tent, only pitched for a day.

I want (and this sums up my prayer)
To glorify Thee till I die;
Then calmly to yield up my soul to Thy care,
And breathe out in prayer my last sigh.

"Think all you speak; but speak not all you think." —Delaune.

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The Babe of Bethlehem.

WHY were all men in expectation of Him at the time of His birth? What was to be peculiar about Him to lead Israel to expect His birth? The answer to this question is that God had made a certain promise centuries before and the promise had not been fulfilled. This promise contained the thought that a holy child would be born, and that in some way, not explained in the promise, this child would bring the blessing the world needed.

The promise behind the expectation was that which God made to Abraham, saying, "In thee and in thy Seed shall all the families of the earth be blessed." From that time forward Abraham began to look for the promised Seed—the promised child. He looked first of all to his own children, and was finally informed that it would not be one of his children direct, but that through their children, at some remote date, this child should be born—the Seed of Abraham. From that time onward, all the Israelites were waiting for the birth of the child that should bring the blessing.

But why was a Messiah necessary? Why wait at all for the birth of the child? The answer to this question is that sin had come into the world; that God had placed our first parents—holy, pure and free from sin—in the glorious conditions of the Garden of Eden with every favourable prospect and everlasting life at their command if they continued in harmony with God. But by reason of their disobedience they came under Divine displeasure and sentence of death. This sentence of death has brought in its wake aches, pains, sorrows, tears, sighing, crying and death—all of these experiences as the result of sin.

Our heavenly Father said to our first parents—and this was the first intimation that He gave them of a deliverance—that "The Seed of the woman shall bruise the Serpent's head." The serpent in this expression means Satan—all the powers of evil, everything adverse to humanity, everything adverse to the blessings which God had given them, and which they had lost by disobedience. But the promise was vague and they understood little about the "Seed of the woman" and "bruising the Serpent's head." It merely meant in an allegorical way a great victory over Sin and Satan, without explaining how it should come.

So mankind continued to die; they continued to have aches and pains and sorrows; they continued going down to the tomb. They realised that what they needed was some Saviour to come and deliver them from the power of sin, to deliver them from the death penalty of sin—a Saviour who would be, in other words, a Life-giver. They were dying and needed new life. This is the meaning of the word Saviour in the language used by our Lord and the Apostles. They were hoping and expecting that God would send a Life-giver.

It was on this account that they were so greatly concerned regarding the promise made to Abraham —“In thee and in thy Seed shall all the families of the earth be blessed”—they shall be granted a release from sin and death. In no other way could mankind be blessed. It would be impossible to bless mankind except by releasing them from sin and death. Hence, the Scriptures tell us of God’s sympathy ; that God looked down from His holy habitation, and beheld our sorrow, and heard, figuratively, “the groaning of the prisoners”—humanity —all groaning and travailing under this penalty of death—some with few aches and pains, and some with more aches and pains; some with few sorrows, and some with greater sorrows, but all groaning and travailing in pain.

But God’s sympathy was manifested; and we read that, “He looked down and beheld that there was no eye to pity and no arm to save” and with “His own Arm He brought salvation.” This is what was promised to Abraham—that one should come from his posterity who would be the Saviour of the world; and because this promise was made to Abraham and to his Seed, they were marked out as separate from all other nations and peoples. To the Jewish nation alone belonged this great honour —that through them should come this salvation. Hence, from that time onward the Jews spoke of themselves as God’s people, the people whom God had promised to bless, and through whom He would bring a blessing to all others. Therefore, all other people were called heathen (or nations, which the word means).

Israel was thus separated because God’s Covenant was with them, and not with the others. But God’s Covenant with Israel was for the blessing of all the others : “In thy Seed shall all the families of the earth be blessed.” Now, we have the “Why” of this wonderful babe’s being born.

How was this Babe Peculiar—Holy, Harmless, Undeified?

How could He be a Saviour? In what way could He be different from any other babe? Why not use some other babe as the one through whom salvation should come? The answer of the Bible is that salvation could not come to mankind unless there should be a satisfaction of Justice on account of Original Sin. That must be the first consideration. The penalty, “Dying, thou shalt die,” pronounced against the first man, must be met before the world could be blessed.

Why not let any man die? Because all were ‘under the sentence of the original condemnation, and none could be a Ransom-price or a substitute. Hence the necessity for a specially born babe, different from any other babe. In what way was this One differently born? The Bible explains to us very distinctly that He was not begotten of an earthly father. Although Joseph was espoused to Mary, yet this child was not the child of Joseph. The Bible explains that this child was specially begotten by Divine power, in the mother, though she was still a “virgin” when she brought forth the child.

This is the Scriptural proposition ; and while it may not seem clear to some, yet the Word of God standeth sure. If the Redeemer was not perfect then He could not be the Saviour of the world. The promised redemption implied that Jesus would be perfect ; it implied that He would be as the first man was before he sinned. “For since by man came death, by man shall come also the resurrection of the dead”; “As all in Adam die, even so shall all in Christ be made alive.”

So this one must be, as the Apostle declares, “holy, harmless, undeified and separate from sinners.” (Heb. 7:26). He must be entirely distinct and separate from humanity so far as sinful features were concerned. If we had time it would be interesting to go into the scientific features--of how a perfect child could be born from an imperfect mother. If we can have a perfect life germ we can have a perfect child from an imperfect mother. And so, if we had perfect fathers, we would soon have a perfect race. But there is no father who can produce a perfect child. Hence it was necessary in this case (and the Scriptures declare it was accomplished) that God should beget this Son by power from on high. Therefore, that which was

born of the “virgin” was separate and distinct from all humanity. His life came not from an earthly father, but from His Heavenly Father.

Who Was He Thus Born?

It is written that before He became flesh Jesus had an existence; as He declared, “Before Abraham was, I am.” Again, in one of His prayers, He said, “Father, glorify Thou Me with the glory that I had with Thee before the world was.” The Revelator tells us that “He was the beginning of the creation of God,” and Paul says that “by Him all things were made.” And so our Lord Jesus was not only the beginning, but also the active agent of the Father in all the creative work in the angelic world and in the creation of humanity, and in all things that were created.

The whole matter is summed up, by the Apostle John. We will give a more literal translation of “In the beginning Was the Word.” (This expression, Word, in the Greek is Logos. The thought behind the word Logos is that in olden times a king, instead of speaking his commands directly to his people, sat behind a lattice work, and his Logos, or messenger, or word, or representative, stood before the lattice work, and gave the message of the king to the people in a loud tone of voice. The king himself was not seen by the people—The Logos was the one seen. So this is the picture the Scriptures give us of how Jesus was the express representative of the Heavenly Father, the One through whom the[^] Heavenly Father made Himself known—the Word, or the Logos. So we read in the first chapter of John), “In the beginning was the Logos, and the Logos was with the God, and the Logos was a god. The same was in the beginning with the God. By Him were all things made, and without Him was not anything made.”

In other words, Jesus was the direct Creator of all things. He was the Divine Power, Agent, Word, Messenger, the Logos of Jehovah. He did all the great work of creation ; but He Himself was the first of God’s direct creation, the First-born of all creatures, that in all things He might have the pre eminence—the first place.

When the time came that our Heavenly Father made known His great purpose that He would bless the world, He gave opportunity to this First-begotten One—this One begotten of the Father—to be the servant in this great work He intended to accomplish for mankind. Consequently, the Scriptures state that “for the joy set before Him he endured the cross, despising the shame.” And now He has sat down at the right hand of the Majesty on high. He has this great reward because of His obedience even unto death, the death of the cross.

The Apostle speaks of Him as having been rich, but for our sakes becoming poor, that through His poverty we might be made rich. He tells us how He left the glory which He had with the Father and humbled Himself to the human nature. Why

Because, as already stated, it was necessary that some one should become man’s Redeemer ; an angel could not redeem man, neither could an animal redeem man. The Divine law is “an eye for an eye; a tooth for a tooth ; a man’s life for a man’s life.” This was to teach us a great lesson: that perfect human life having been condemned to death, it would require a perfect human life to redeem it. It was therefore necessary that Jesus should become the “Man Christ Jesus,” in order “that He, by the grace of God, might taste death for every man.”

What Results Have Followed?

The results that have followed have been that He Himself proved His own faithfulness. “Being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross”—the most ignominious form of death. It pleased the Father thus to prove Him, not only by death, but by the

most ignominious form of death —dying as a culprit, being crucified between two thieves. What a terrible ignominy to die thus !

It would be ignominy enough for us in our imperfection, but for Him, perfect, “holy, harmless, undefiled and separate from sinners,” it must have been a cause for deep and poignant sorrow. Having completed the laying down of

His life, at the end of the three and a half years, He cried, “It is finished!” What? Not His work, for much of that lay before Him! He merely finished this part of the work, finished laying down His life a ransom-price.

What next? After His death came His resurrection ; and we read that “God raised Him from the dead on the third day.” According to the Scriptures He was raised up from death a glorious being—”Sown in corruption, raised in incorruption; sown in dishonour, raised in glory ; sown in weakness, raised in power; sown a natural body, raised a spirit body”; “Wherefore God hath highly exalted Him and given Him a name that is above every name, that at the name of Jesus every knee should bow, those in heaven, and those on earth, and those under the earth; that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”—Phil. 2: 10.

But we see not yet all knees bowed to Him. Why not? The Scriptures tell us that before He begins His great work for the world of mankind, He first does a work for the elect, the Church, those who desire to walk in His footsteps, to gather out of the world a Bride, to be co-workers with Him in all the great work of the Father. This is the only work yet in process of accomplishment, and this has been going on now for over eighteen centuries. We see how He gathered out the saintly ones from amongst the Jews, “Israelites, indeed, in whom there was no guile.” Not finding enough to make the desired number, He proceeded to gather them from all nations, kindreds, tongues and peoples.

The Apostle tells us that when this Bride class is united with Him they shall be parts of the Seed of Abraham; as we read, “And if ye be Christ’s then are ye Abraham’s Seed, and heirs of the promise.” (Gal. 3 ; 29). This statement relates to the promise made to Abraham, that through him and his Seed all the families of the earth shall be blessed. Thus we see the work that Christ is accomplishing now.

The invitation to become the Bride of Christ is a very special invitation and those who would be His must walk in the “narrow way.” If they will sit in His Throne, they must suffer with Him. If they suffer with Him they shall also share His glory. So “the sufferings of Christ, and the glory that shall follow,” were not only to be accomplished in our Lord Jesus, personally, but He was an example for all the Church who are justified through faith in His blood. They have a share with Him in His sufferings, and will share in His glory; they have a share in the First Resurrection, as the Revelator declares, “Blessed and holy is he that hath part in the First Resurrection, on such the Second Death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years.”—Rev. 20: 6.

Saint Paul says, “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord,” “that I might know Him and the power of His resurrection” (the special resurrection) to the divine nature. How ? By being made conformable to His death ; for, “If we suffer with Him we shall also reign with Him.”

What About the Future?

All the families of the earth are to be blessed, as originally promised in Eden: “The Seed of the woman shall bruise the Serpent’s head.” Also, as St. Paul states in the 16th chapter of Romans, “The very God of peace shall bruise Satan under your feet shortly.” So, then, the next thing in order in the outworking of

God's Plan will be to bruise Satan and destroy sin.

When will Satan be bound or restrained? Just as soon as this Age shall end; because this Age is merely for the development of the Bride class ; then will come the promised Free Grace to all the families of the earth. Messiah's Kingdom shall come. He has promised that when He shall reign, all His faithful shall reign with Him: "To him that overcometh will I grant to sit with Me in My Throne, even as I overcame and am set down with My Father in His Throne." All the Church will be associated with Him in His great Messianic Kingdom; and "He shall reign from sea to sea, and from the river to the ends of the earth"; and "Unto Him every knee shall bow and every tongue confess, to the glory of God the Father"; "The knowledge of the glory of God shall fill the whole earth." The whole earth will become as the Garden of Eden. Paradise Lost will be Paradise Restored. The divine image lost in Adam will be restored to man. Human nature will be brought to perfection. But the glorious reward to the Church will be the divine nature, to be like her Lord, to sit at His right hand, and to bless the world of mankind. Man will become not only perfect, having all that Adam had, but will have additional knowledge and character; and there is every evidence that this shall be an eternal blessing.

Shall None Be Lost?

Yes, the Scriptures tell us that some will be lost, and that the loss they shall sustain will be loss of life, and therefore all the pleasures of life. "They shall be as though they had not been"; "They shall be destroyed from amongst the people." St. Peter says, "They shall be destroyed as brute beasts."—Acts 3: 23 ; 2 Pet. 2:12.

When? When the eyes of their understanding shall have been opened to see the Lord and to understand His glorious character, and they shall have had opportunity to appreciate and enjoy His blessing. When such intentionally reject the grace of God, they shall die the Second Death, from which there is no resurrection, no hope of recovery. But, thank God, there shall be no knowledge of suffering for them; they shall be destroyed as brute beasts.

In proportion as we believe in this Babe of Bethlehem shall we rejoice to-day. In proportion as we believe He was manifested on our behalf ; in proportion as we believe He died for our sins ; in proportion as we recognise Him as the glorified Saviour ; in proportion as we have surrendered our hearts to Him and seek to do the things well pleasing to Him shall we have the peace of God. .

Our hope on behalf of mankind in general is that in God's due time His blessing shall reach all—not the same as that for the Church, but as St. Peter tells us in Acts 3: 20, 21, "He shall send Jesus Christ, who before was preached unto you, whom the heavens must retain until the Times of Restitution of all things spoken by the mouth of all the holy Prophets."

"III that He blesses is our good
And unblessed good is ill.
And all is right that seems most wrong
If it is His sweet will."

--Faber's Hymn.

PEOPLES PAPER

Published by the Berean Biblical Institute, at National Bank Chambers, 226 Glenferrie Rd., Hawthorn, Melbourne E 2. (Monthly) 2/6 per annum, post paid.

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.

"Looking Back We Praise the Way."

IT is fitting that the Lord's people should continually keep in mind the mercies and blessings they enjoy, otherwise the pressure of the cares of this life and the deceitfulness (of riches would so crowd in upon our minds and hearts as to cover from our observation and ultimately choke up completely the springs of divine grace, which, kept open, minister continually to our joy and refreshment in the holy spirit.

To this end it is appropriate that we have a daily review of the blessings we enjoy—that every evening we call to mind the privileges enjoyed, the providences which have guided our way, and the blessings, both temporal and spiritual, which have come to us; some of them in common with the world in general and others of a special kind known to and appreciated by those only who know the Shepherd and are known of Him.

It is appropriate, too, that we take weekly reviews, looking at the same mercies and blessings from a still broader standpoint of observation, reminding us of the rest into which we have entered through faith in the precious blood, and also of the rest that remains for the people of God, whereof God has given us assurance in that on the first day of the week He raised up Jesus from the dead.-- Heb. 4: 3, 9.

But it is with special appropriateness that at the close of the still larger cycle of a year we should take a still broader and more comprehensive view of our experiences, looking circumspectly at the way we have travelled and considering well which have been steps which have hindered progress, and which have been proper steps in the footprints of Jesus, bringing us nearer to the goal—the "mark" which we must surely attain if we would be accounted worthy of a share in the promised Kingdom.

Such an advanced Christian looks back through the year and recalls life's storms as well as its sunshine, its sorrows as well as its joys, its tears as well as its smiles, and sorrows not as others who have no hope. His troubles have been divested of their fearful features, and minimised by the spirit of a sound mind, and the instructions of God's Word, which assures all such that the trials, difficulties and adversities of life, rightly accepted as lessons, are blessings in disguise—which will work out "a far more exceeding and an eternal weight of glory" in the life to come.-2 Cor. 4: 16, 17.

He will perceive, too, that his joys have been of a purer and a more solid kind than any he ever knew before he was begotten of the holy spirit. They have not had commingled with them 'the bitterness of envy, malice and hatred, but have been unalloyed; because they have not been rejoicing in iniquity, but rejoicing in the truth. Moreover, they have been much more numerous than ever before ; because he not only is able to joy in the Lord, joy in His Word, joy in the holy spirit, joy in fellowship with brethren of like precious faith, but by the grace of God he has been enabled additionally to joy in tribulation also—

not because he loved tribulation, but because he loved the patience, the experience, the character, which God assures us are a fruitage which all tribulations must yield us under His providence, if we are rightly exercised thereby--James 1: 3, 4; Rom. -5: 3.

Of whom are all these things true? Not of every one, surely, for we know many who have no such experience—the world that lieth in darkness knows not God. Nor are these experiences true of all people of intelligence—nominally Christians. Comparatively few of those who profess the name of Christ enjoy these precious experiences, or will be able to look back- upon the year with satisfaction of this kind, realising that God has crowned the year with His goodness. This is so, because they have not taken the necessary step of full consecration to the Lord, to bring them under His protecting care and under the enlightening influence of His Word through His spirit ; or, having taken the step of consecration, they have not been performing their vows, but seeking to serve both God and Mammon, without pleasing either, and without receiving satisfactory blessings from either.

The class which can and does look back through the year from the standpoint that we have described—the class which looking back can see that God's goodness has crowned every feature of life throughout the year, is the "little flock," the true Church, whose names are written in heaven—the body of Christ, the Bride class. They are the true Zion, which shall shortly be set up, filled with divine glory, the joy of the whole earth, and the divine channel of blessing to all the families of mankind ; "For out of Zion shall go the Law, and the word of the Lord from Jerusalem." These are of the elect Church, of which Christ is the Head, and are the faithful "feet" members who, now fulfilling their vows of sacrifice, are companions in the sufferings of Christ, as by and by they shall be His companions also in the glory that shall be revealed. (Rom. 8:17, 18). They are God's choice, or His "elect," for, as the Apostle informs us, God has predestinated that this class whom He is selecting shall all be copies of His Son. (Rom. 8: 29). They shall dwell in His house —they will be members of the great Temple which the Lord God is building of spiritual stones, in and through which He will bless the world with a knowledge of Himself and /His grace.-1 Pet. 2: 4-8.

Is it any wonder that these can rejoice in spirit saying, "Praise the Lord, O my Soul, and forget not all His benefits"? "He hath put a new song into my mouth, even the loving kindness of our God." Surely, then, it is that these, in looking back, can see in the year that is past that that which has blessed and rejoiced them in every sense of the word has been of divine goodness, and that thus God has crowned the whole year with His favour toward them through Christ Jesus, and they thus appreciate it to the full.

January Issue of "Peoples Paper"

The booklet, "Hell, Death, Spiritism," will now definitely take the place of the 'Peoples Paper' for January. 1935. It should prove useful in refreshing the minds of our readers on the Bible teachings of these subjects, and further copies may be had to pass on to others, who will give the booklet a careful reading.

As the new edition will not be ready till later in December the copies cannot be forwarded with this issue of the "Paper," as was previously suggested.

Christmas Convention.

The arrangements for the Convention gatherings in Melbourne are now well in hand, and it is pleasing to have heard from various brethren in other parts, who expect to be in attendance (D.V.) Their presence will, undoubtedly, add to the encouragement all round, and assist greatly' in the Convention programme. It will be a pleasure to hear from any other friends who may find the way open to join the assemblies in the name and spirit of the Lord.

As previously announced, the Convention, commencing on Sunday, 23rd December, will be continued on Tuesday and Wednesday, 25th and 26th December, with afternoon and evening sessions, tea being provided at the rooms For Monday, 24th, an outdoor gathering is being arranged (D. V.)

All are advised to note the central meeting place for the Convention at "Fowler House," 18 Queen Street (near Flinders St.), Melbourne.

Visiting brethren still requiring accommodation are advised to communicate without delay; programmes are now being forwarded, and more may be had as required.—"Serve the Lord with gladness: come before His presence with singing. Enter into His gates with thanksgiving and into His courts with praise."

"Daily Heavenly Manna" almost ready

The friends who have ordered copies of the above mentioned book, in the pocket size, may expect to receive them through the post shortly now, the printers having promised to have a supply ready for us in good time before Christmas.

We trust that all will be pleased with the new edition, and find it of daily help in the Christian way. Further orders may be placed, the price being 1/9 in cloth binding, with gold lettering (with reduction for three or more), and 2/9 per copy in good leather binding.

Storms on the Sea of Life.

“He maketh the storm a calm.”—Psalm 107:29.

If there is anything in the world which causes a man to feel his own littleness it is a storm at sea. The voyagers realise that no human arm could calm that storm. The text, then, refers to the Almighty One, our Heavenly Father.

Our heavenly Father, however, always uses instrumentalities. The Scriptures tell us that after He had created one great being, He rested. This One was the Logos, the Only Begotten of the Father, the First-born of all creation. (Colossians 1:15; Revelation 3: 14). All the power the Father has since exercised has been through the Lord Jesus.

The passage of Scripture used as our text may not have been understood fully and completely by the Psalmist, the one who uttered this prophecy. Like many other Scriptures it has a special application to the Church of Christ. The Apostle Paul tells us that these things were written beforehand for our admonition, instruction. (1 Corinthians 10:11). We believe that nearly all the prophecies recognise the Lord and His Body first. There have been many storms permitted by the Lord to come upon the little company of His followers. Sometimes the whole journey of life has been a stormy one. We sometimes sing, “When the storms of life are raging.” in his Epistles, the Apostle intimates that those who do not have storms, trials and difficulties lack proof that they are God’s children ; for God would not be dealing with such as His children. —Hebrews 12: 7, 8.

If we are children of God, we need to have trials and testings, that these may make us meet for the inheritance of the saints in light. (Colossians 1:13). In all these experiences, the tendency of the trial is to drive us nearer to the Lord, to make us feel that we need the Divine shelter and care. And so a blessing comes out of these storms. We are not to think of God as making these storms, either literal or figurative. Satan is the great Enemy. While literal storms come about by natural laws, apparently, yet there may be a power exercised by spirit beings to produce them. During our Lord’s ministry, a storm of this kind was raised on the Sea of Galilee. The storm was so sudden and so great that, although the lake is not very large, the boat seemed in danger of going down, and the disciples, although experienced fishermen, were in terror. Jesus was asleep in the end of the boat. They came to Him and said, “Master! carest Thou not that we perish?”

Storms a Test of Faith.

Satan knew that Jesus and the disciples were in the boat on the sea. Perhaps he thought that by causing this storm he could destroy Jesus and thwart the Father’s Plan. Jesus rebuked the storm.

This lie would not have done, we suppose, if it had been caused by the Father. Then he applied the lesson to the disciples, saying, “O ye of little faith, why did ye doubt?”

The Lord’s evident intention in letting the storm go as far as it did was to test the faith of the disciples, and to give a lesson such as this text is giving us now. It would cause them to remember in future years, in all their difficulties, whether from their own imperfections, or the imperfections of others, or as the result of the work of fallen angels, that all things were under Divine oversight. This also we should remember : We have the assurance that all these things will work for good to us, and that He will with the temptation provide also a way of escape, that we may be able to bear it.-1 Cor. 10: 13.

This was illustrated in the storm on the sea, and the Lord's act in rebuking the storm. So if we have trials and difficulties, we should cry unto the Lord—we should exercise faith enough to cry unto Him. It should not be that blind faith which would say, "Whatever the fates have ordained, that is my portion; and there is no escape." This latter is the condition of the heathen, but is not the case with us. The Lord allows the storms to press us more and more so that we will cry unto Him. Then He will hear us and give us the necessary deliverance. He may not always make it a very speedy deliverance, but He will make a way for us to escape. We must remember also that it is the New Creature with which He is dealing. These storms may be right inside, in our own person—storms of passion, of anger, of resentment. These we are not to allow to go on; but we are to cry for the Lord's help, that we may be overcomers of these storms—trials.

Great Storm of Wrath Coming.

This incident on the Sea of Galilee pictures what the Lord is doing for the Church now, and what He will do in the future for the world. He intends to deliver the whole world from sin and death, which have had a long reign of six thousand years. This period has been one continuous storm, with occasional brief lulls. Meantime, the world is receiving certain great lessons as to the desirability of harmony with God. By and by they will come to understand, and will then greatly appreciate the importance of being fully in accord with God and very obedient to the Divine direction. Thus a foundation stone is being laid in their education for the next Age.

Finally, this storm on Galilee seems to picture very graphically the great time of trouble with which this Age will end. Then the reign of Satan will cease, and the reign of Messiah will begin.

We are not to think of Jesus' Kingdom as bringing about the great time of trouble. The Scriptural thought seems rather to be that Christ's work in the present time is with the Church, and that with the completion of the Church, with the glorification of the Church, Christ's Kingdom will be set up. This Day of Trouble will be more particularly the Day of Jehovah. In this, Divine Justice will have a hand.

We do not mean, however, to exclude the Lord Jesus, for He is the chief factor in all that God does. But when the Kingdom of Messiah comes, it will exercise a restraining power—will bring down the lofty, will turn the wrath of man so as to cause it to praise God: This wrath of man will bring "a time of trouble such as never was since there was a nation." In some of the Scriptural pictures it is represented as a whirlwind, and in others it is represented as a great tidal wave—the sea and the waves will roar. Then in the midst of a great storm, which will be sufficient to wreck the whole human fabric, Messiah's Kingdom will be set up. It will cause wars to cease. Satan will be bound. The light of the knowledge of the glory of God will fill the whole earth. "The desire of all nations shall come," and will be recognised in the making of the storm a calm, by this Kingdom of Messiah.

The River Jordan

(Extract from Melbourne "Age.")

NO river has been so widely spoken about as the 'Jordan. The Bible very rarely mentions it, but its influence upon the imagination of man is unique. Other rivers attract larger numbers of pilgrims, but not from such various and distant lands. Its place in hymnology is conspicuous, and it gives its name to the stream which in Bunyan's immortal allegory divides this world from the next.

Sir George Adam Smith, in his "Historical Geography of the Holy Land," says there is nothing on this planet to match the Jordan Valley, no other sinks to 300 feet below the level of the ocean. "But here we have a rift more than one hundred and sixty miles long, and from two to fifteen broad, which falls from the sea level to as deep as 1292 feet below it at the coast of the Dead Sea, while the bottom of the latter is 1300 feet deeper still."

The Jordan River is nearly one hundred miles long, has two great lakes, one twelve miles in length, and the other fifty-three. Its source is in Mount Hermon and the surrounding hills, but there are four streams which unite before entering the so-called Lake of Huleh, and each claims the honor of being the source of the Jordan. Two of them, the Banias and the Leddan, have generally been regarded as the true sources.

The Lake of Galilee has been called the focus of the whole province. Galilee is a fertile land with world highways crossing it in all directions. One can travel by this route from the Nile to the Euphrates. The lake was a bustling centre 1900 years ago, and is for ever associated with the ministry of the Son of Man.

The lake is shaped like a harp, is nearly thirteen miles long, and eight miles in width at its broadest part. The view has suggested some resemblance to a Scottish loch, but Smith points out that the loch would require to have little wood on the hills around. These hills are bare, and Treves, writing before the war, called Palestine "the land that is desolate." British rule is changing everything of that kind. The Turk blighted the land. In the north of the lake the hills rise near Safed to 4000 feet, but below, at Gennesaret, they sink to 680 feet. At one time the lake boasted nine towns, each with no fewer than 1500 inhabitants. Some of their names were Tiberias, Capernaum, Bethsaida, Chorazin and Magdala.

Modern science and enterprise are working miracles in and around the Jordan. Drainage schemes are exterminating the mosquito and putting an end to malaria. The Rockefeller Foundation has contributed handsomely in men and money to secure the health of the people, and recent official reports show that agriculture is flourishing. Quite recently Palestine was the only country that complained of a scarcity of labor. As yet coal and oil are not found in great quantity, so the Jordan is being harnessed and made to work for its living. Wherever one looks now he sees steel pylons being erected to convey electrical energy generated by the waters of the river; a Russian engineer is in charge, and the power plant is south of the Sea of Galilee. Major Edward Keith-Roach, writing in the National Geographic magazine, says that regulating sluices and dams have been built across the Jordan River and its tributary the Yarmuk. "These two sources are connected with a mile long canal, and the flowing waters are diverted into turbines generating 8500 horse power each. The energy is transmitted across Palestine at 66,000 volts."

This development has created world-wide interest, because it includes a scheme for securing more power by damming up the waters of the Lake of Galilee. This involves the obliteration of such towns as Tiberias and others with equally sacred associations. The British Government, questioned about this in the House of Commons, has promised to make full inquiry. There is still a great deal of sacred sentiment in the world, and it has a claim as against utilitarianism.

From the Lake of Galilee to the Dead Sea is 65 miles. The Jordan loses itself in the Dead Sea, whose

history opens ominously with Sodom and Gomorrah. It has no outlet, and finds relief only in evaporation, and to this is due its bitterness. Strange qualities are produced probably by springs in the bottom of the sea. Round about are sulphur and petroleum springs. The sea's salt content is five times that of the ocean. It looks a beautiful blue when seen from a distance. At a depth of twenty feet one can count the pebbles. A stick rests on the surface as on a mirror. It is difficult to sink the limbs deep enough for swimming. It is said that no fish can exist in the waters. The doomed cities lay on the floor of the Jordan, but no one knows where. The Dead Sea is now a resort of tourists from Jerusalem, and the return fare for the journey of 25 miles each way is only half a crown. A kiosk provides refreshments.

The Jordan has seen stupendous changes, and passed through a long history which furnishes material for endless moralising and many forceful metaphors. Its goal seems unworthy of its romantic origin, but out of the sea which it feeds there promises to emerge an industry which will provide new supplies for human need. Chemicals are stored in its depth, and await the enterprise and skill of man. The river had parted for chosen souls, but reached the zenith of its glory when at the Sea of Galilee it saw the glory of Divinity in human form walking upon the troubled waters.

Bible Study Meetings.

The members of the Adelaide Class desire to make known that their services for Bible Study, etc., continue to be held each Sunday afternoon and evening, also mid-week, in Liverpool Buildings, Flinders Street, Adelaide.

The meetings are quite unsectarian and a hearty invitation is extended to all desiring to join them in their helpful gatherings. Further information may be obtained from the Class Secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, South Australia.

Various Items

A few copies of "Pastor Russell's Sermons" are now on hand for disposal. Most of our readers know the value of these volumes of sermons containing 800 pages, and which are now difficult to procure. These are new copies, but slightly damaged on the covers. Posted for 2/9 per copy, while they last

A further stock of Berean Bibles is now on hand. These are of the Authorised Version, in medium size type, with reasonably good Cambridge binding, and have the Berean Bible Teachers' Manual, and maps included. The price is 15/6.

Copies of the Berean Manual, bound separately, in leather covers, and printed on Bible paper, are expected shortly. The price of these will be 5/6.

The book, "What Pastor Russell Taught" (on the Covenants, Mediator, Ransom, Sin-Offering, Atonement), is still available in good cloth binding, and is priced at 5/6

Varieties of cards (post card size), with appropriate verses, for conveying greetings are now available. These are suitable for the Christmas season, as well as for general use. Assorted in dozen lots for 1/4; or 9d. per half-dozen. Wall texts and book-marks are also on hand at reasonable cost.

GRACE SUFFICIENT.

Bear the burden of the present,
Let the morrow bear its own;
If the morning sky be pleasant,
Why the passing night bemoan?

If the darkened heavens lower,
Wrap thy cloak around thy form;
Though the tempest rise in power,
God is mightier than the storm.

Steadfast faith and hope unshaken,
Animate the trusting breast;
Step by step the journey's taken
Nearer to the land of rest.

All unseen, the Master walketh
By the toiling servant's side:
Comfortable words He talketh,
While His hands uphold and guide.

Grief, nor pain, nor any sorrow
Rends thy heart to Him unknown;
He to-day and He to-morrow
Grace -sufficient 'gives His own.

Then bear thy burden with good cheer.
Take promptly up thy daily cross;
Nor hesitate to shed a tear,
Nor reckon o'er thy present loss.

Beholding-- Changed.

I have in my life-time met people whose faces shone with the glory of God. What brings this bright look on the face? It is from living near to God, talking to Him, being one with Him and letting Him fight the battles; being taken up completely with God, forgetting one's self and living for others. Every one who lives a life of this sort will have a shining face and will not know it either.—Selected.

To-day's Paradox.

Want in the Midst of Plenty.

A Heartbroken Clergyman.

LONDON, 7th October.

IN the course of his sermon at the City Temple to-day, Rev. Cyril Norwood dealt with world conditions generally, and made particular reference to the paradox of want existing in the face of plentiful supplies of food.

"We have reached the end of the road," Mr. Norwood said. "We cannot persist in the paradox of simultaneously demanding plenty and scarcity. I am almost heartbroken with the prospect of the world's beauty, wonder and fertility side by side with its hunger, weariness and hate. We have conquered scarcity, but we have no technique for handling that abundance. The world, frightened of the earth's fertility, is practising contraception upon the seeds—wheat, wool, sugar, cotton, silk, rubber, rice, tin and coffee—stalling at birth man's fundamental necessities for fear of disturbing prices."

News.

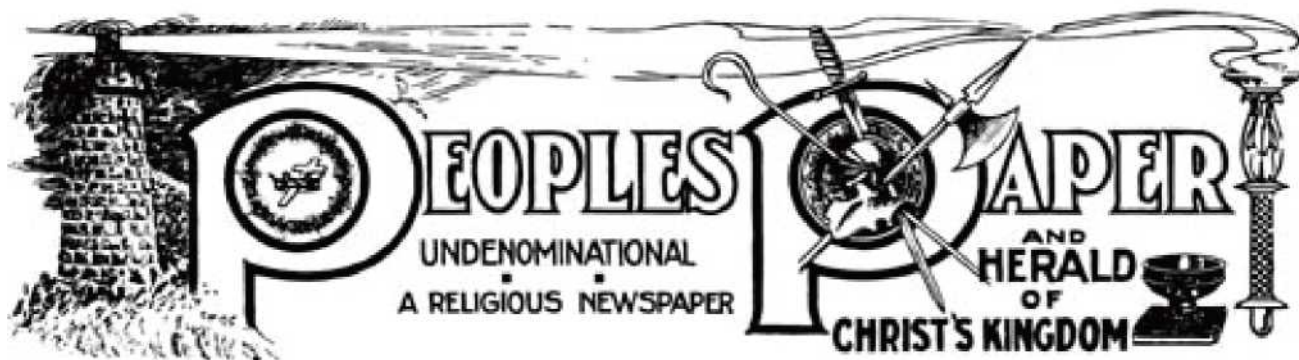
How true it is that man in his fallen condition lacks the necessary wisdom and is blinded by selfishness so that he cannot bring about a happy condition of peace by a proper distribution of the bountiful provision for all.

It would seem to be part of the great Creator's plan to allow man to realise his inability, apart from Divine instruction, to arrange matters, and to reach his extremity. Then the new age will open up, the new Prince will take control, and a new spirit will influence the people.

Until now, as the Scriptures say, Satan is the prince and his spirit of malice, envy, strife, greed and murder prevails, and "the wicked prosper as a green bay tree." When Christ, the new Prince, takes control, and Satan is restrained, a new spirit of brotherhood, of love, mercy, kindness and care for one another will influence men and women. The wicked will be punished, and the righteous will be rewarded and "flourish like a palm"—"in that day."

AIDS TO BIBLE STUDY.

"Divine Plan of the Ages," blue cloth, gold lettering, 2/9 (Other editions at cheaper rates), 'The Plan of God in Brief' 6d, "Foregleams of the Golden Age," 2/6 "Some of the Parables," 8d, 8/6. a dozen "Hopes Beyond the Tomb," 6d, 5/- a dozen "Where are the Dead" 3d., 2/- dozen "Christ's Return," 4d, 3/- a dozen "I will Come Again," 3d "Hell, Death, Spiritism," 4d, 3/- a dozen "Tabernacle Shadows." 9d "God's Covenants" 8d. "Mythology Explained" 8d. "Emphatic Diaglott" (N.T., DeLuxe only), 10/6 "God's Best Gift" (For Children) 1/- Bibles, Wall Texts. Free Tracts and other Bible Helps. BEREAN BIBLICAL INSTITUTE, Nat. Bank Chambers, Glenferrie Road, Melbourne, E 2.



Volume XVIII No. 2 MELBOURNE, 1st FEBRUARY, 1935. Price-Twopence Halfpenny

Humility in Truth.

(Convention Address)

“Be subject one to another and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God that He may exalt you in due time.” (1 Pet. 5:5, 6.)

IN His sermon on the mount our Lord said, “Blessed are the poor in spirit”—that is, divinely approved are the humble minded, the contrite ones, those who sincerely acknowledge their smallness and imperfection, lacking in selfconfidence and self-esteem. Further, we are exhorted, “Doing nothing from party spirit or vainglory, but in humility esteeming others as excelling yourselves.” (Phil. 2:3.) Also, in Col. 3:12, we are admonished as the elect of God to put on humbleness of mind, meekness and long-suffering. Further, the Apostle James assures us, “God resisteth the proud but giveth grace unto the humble,” and exhorts us, “Humble yourselves in the sight of the Lord and He shall lift you up.”

We who have traversed to some extent along the straight way understand that lowliness of mind—humility—is a mental quality which enables its possessor to look up with appreciation, not only to God, but also to earthly beings, recognising their good qualities, and giving honour to whom honour is due. The Apostle urges that this lowliness of mind should be in all God’s people. Not all of the Lord’s people are lowly in mind; some think more highly of themselves than they ought to think. Some may be proud of having the truth, or their ability to serve the truth. Any such pride is very objectionable in the sight of the Lord and indicates that its possessor is very small in mind, for, with a proper estimate of matters, the best of us can see that we have nothing of which to be proud, nothing of which to boast. What does the Apostle say? “Who maketh thee to differ . . . and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?” In receiving any-thing from the Lord we should acknowledge our receipts instead of glorying in something as if we had attained it of ourselves. So the Lord’s people should spend earnest effort to stimulate and encourage humility.

When we come to consider the Apostle Paul’s injunction, “In humility esteeming others as excelling ourselves,” it is a question as to what he meant. Those who have come into Christ should make progress, and should, therefore, feel that they are better than they were when they first came to the Lord. Such as are in Christ know that they are not lower than all others. Evidently the Apostle did not mean that the Lord’s people should rate themselves as inferior to other men; we certainly are not to bear false witness of ourselves. In what way, then, are we to understand the Apostle’s words? We are to realise that no two of the Lord’s people are just alike. If we have the right view upon the matter, we shall think of our own talents in a humble manner. We should feel that having something of this quality or that talent of grace, we would, therefore, have that much responsibility to the Lord. Then we would need to consider whether we are using as faithfully as we could all our talents which may be greater than those of our brethren. Though they may have less than we have, they may be using their all with more resolute purpose to succeed than we are using what we have. If this be so, then such are better in this respect than we. As we look round in the Lord’s family we are bound to see the weaknesses and frailties of its various members. We are not to allow our thoughts to dwell too much upon their undesirable qualities however, but are to remember all their good ones, especially their loyalty of heart. It is always a recommendation in any one that God has called and accepted him. Although at times we might not be able to esteem some so highly according to their natural qualities, yet we would do them good as we have opportunity. Some may not be so select as we would desire, yet God may esteem them more highly than we do, and we know that is what counts. Realising this we should try to keep very humble and learn whatever helpful lessons we might get from even the babes in Christ, as God may use such to test our humility of mind. In all persons there are certain qualities that may be esteemed and appreciated. We are not fully competent to read the heart, and, therefore, we are to think kindly and generously of all whom God has brought into His family; and let us not think that because some are young in the truth God does not approve them as much and perhaps more than ourselves.

Humility is the only path to glory; the heavenly Father has deep love for those who are humble. Since we find “God resisteth the proud,” and that humility is one of the basic principles of a properly crystallised character, we should more and more seek to develop this grace and attain to the attitude in which God can give us the greatest blessing.

In humbling ourselves we are not to think that we have no talent, no power, no ability; such an attitude would not be sound-mindedness. If, on the other hand, one who has by nature too low an estimate of himself, submits himself to God, He will show him the proper attitude of mind through permitting circumstances to come to pass for[^] his encouragement, possibly through the brethren, etc.

In proportion as we seek to become acquainted with God, and submit ourselves to His will, in that same proportion we become balanced in mind. He who receives the mind of Christ, the mind of God, the holy mind, is instructed more thoroughly by the Word. Thus we get the balance of a sound mind, the spirit of a sound mind; our reasoning faculties become more developed as we grow in grace and in knowledge of the truth. If we would ‘Make any true progress we must say from the heart, “Thy will, not mine, be done.” We know that God’s will is best, whether we understand that Will or not. A person with large self-esteem might, as a natural man, think his own will better, but when he comes to see the truth he will say, I have made mistakes before, but now I will do the Lord’s way as near as I can discern it. Such a course would evidence real humility. As one would progress in the good way and see more clearly ‘wherein he had made mistakes, his humility would increase: So’ we are to submit ourselves, humble ourselves, have no will of our own but merely seek the Lord’s will.

There is such a thing as a false submission which might even deceive the person himself. One might talk a great deal about submission to the will of God and yet be only nominally submitting, while he is really doing his own will. We are to watch, therefore, that we are carrying out the profession of submission. A person would certainly be of no importance who had no tastes or preferences; one may know what he would will for himself, but he is to ask and determine—Is this the course which the Lord wishes me to pursue? Is this the will of God for me?

We cannot suppose that our Lord Jesus, who was perfect, did not know that He had perfect powers, but no matter what His own ideas were He submitted Himself to the Father and said—“Not My will; but Thine, be done.” Sometimes the Lord’s hand is very heavy; God’s hand was pressed down heavy in our Lord Jesus’ case, but when He felt it heavy He meekly bowed Himself beneath its weight in humble acceptance of the will of the One whose purpose He had come to fulfil. But the hand did not crush Him, although it had an appearance that way. Instead of crushing it was the hand of love testing His obedience to the full. When His obedience was fully tested the same hand lifted Him up and “set Him at His own right hand in the heavenly places,” etc. (Eph. 1:20, 21.) Thus it will be with us, if we are found faithful, God will exalt us in due time.

As a further evidence of the Master’s great humility we are reminded of His pre-human existence. As the Logos,

He was in the form of God --the spirit condition. He was not ambitious, He was not self-seeking, but, on the contrary, He made Himself of no reputation, divested Himself of His former glory and honour that He might do the will of the Father. His spirit was directly opposite to that of Satan’s. Then, “let this mind be in you,” urges the Apostle. Consider that God has called you with the same high calling, that you might attain to a place with Christ in His Throne, even as He attained a place at the Father’s right hand. If we have become Jesus’ disciples, if we have accepted the conditions of the high calling, if we have received this mind, then we are to let or permit this mind to work out in us the character likeness of our Head.

We should not pass through life with the thought that we are running this, or regulating that. As children should be looking to their parents, so should our eyes be looking to the Lord, asking His guidance in all things. Perhaps some business complications arise, or some employee loses his situation. One who was not of the right, humble mind might be inclined to blame someone else or perhaps his employers for treating him badly. The right attitude for the Lord’s people, however, would be to say, “The Father knows all about this

Matter, He could have prevented it and would have done so had it been for my best interests; there is some lesson here for me to learn and I must look for it.” In business affairs trade may fall back, then it is for those affected to realise the Lord’s hand to keep them, lest they be too much absorbed and forget their God. Then, again, a flourishing business is likely to draw attention away from the Lord and His Word.

Those of us who have inherited the greatest amount of stubbornness will find that there is accordingly the greater fight to acknowledge our necessity of the humble and tolerant mind. Though we may not see this necessity so much ourselves, it becomes apparent to others, and the fact remains that a correct diagnosis of our case is one of the first essentials to a cure. But who is sufficient for this? Who can understand his errors? Who is able to look into his own character and mark its defects? Surely none possessing the spirit of the world with a measure of pride, selfishness or vainglory. A sober estimate of self is a humiliating, not an exalting exercise, yet it is healthful and beneficial. It

reminds us continually that we are “men of like passions” and thus enables us to strive against our own weaknesses and besetments and also to sympathise with those of others.

A sober mind will remind us also of our mental infirmities, however favourably we may compare with some other members of the dying race about us. How slowly and labouriously does the mind act; how dull are the perceptive faculties; how inert the reasoning powers; how unskilled the judgment; how feebly we discern the great principles of truth and how stupidly we go about applying them. How repeated are our mistakes and failures and how tedious and slow our progress. Surely no one, however favourably he may compare with some of his fellows, has anything whereof to boast in, a sober estimate either of his mental or his moral capacity or development as compared with the standard of perfection. In a sober estimate of character, how painfully manifest are those overestimates of pride which are due to the worldly spirit. How unlovely, how mean, and how effectually it impedes progress toward actual perfection. No man can make commendable progress in any direction who does not recognise his shortcomings. If we say we see, our blindness remains; if we say we are wise our ignorance remains and our folly is manifest to others while we glory in our shame. (Phil. 3:18, 19). Such is the spirit of the world; it is blind to the highest interests and noblest ends of life. Against this spirit it is the duty of the Christian to set a vigilant guard. Let us, therefore, be sober and watch unto prayer and let the burden of our prayer be, “Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins; let them not have dominion over me.” “Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.”, Psa. 19:1214; 1.39:23, 24.

It is in the diagnosis of our own case that we are most likely to err and it is here that sobriety of mind and weakness are so much needed. Self-love does not like to admit faults, nor particularise them looking them squarely in the face with the searchlight of God’s Word; it is much more conducive to complacent ease of mind to generalise and to overlook particulars; to say, yes, I know I am not perfect. However, it requires a great deal more of moral courage to say, yes, I see now in the light of God’s Word that I have been selfish or unkind or unfaithful to my obligations or whatever the fault may be. It requires meekness, humility; to admit these things even to oneself and still more to confess them to those who have been injured or grieved by them, yet how necessary is the recognition and also the confession of the matter to bring about the healing. “Confess your faults one to another and pray one for another that ye may be healed,” says the Apostle James. The recognition and the confession as well as the prayer are thus seen to be very important in order that the heart may be in a proper attitude to receive an answer to that prayer. Let as many therefore as would follow on to know the Lord, whom to know is life eternal, studiously apply their hearts unto instruction and in meekness and humility receive the ingrafted Word.

The Apostle also instructs the consecrated how they should deal with others who might be over taken in a fault.

The spiritual ones of the church should exercise themselves to bring about a restoration of the erring one. This they should do in a meek manner, remembering that they also are imperfect in the flesh and that they also may at some time inadvertently fall into sin contrary to their heart intentions. In this manner we are to “bear one another’s burdens,” assisting one another in battling against the weaknesses of the flesh, and the besetments of sin, and thus fulfil the general law of Christ. The law of Christ is a law of service and self-sacrifice in the interests of others. By this law of love, Jesus laid down His life, and all, therefore, who are disciples of Jesus should have the same mind, the same spirit and should seek to follow the same law. As the Apostle says, “We ought also to lay down our lives for the brethren.”

Sanctification is a growth under the sustaining and supporting influences of the Holy Spirit dwelling within us. —A. A. Hodge.

His power is sovereign to fulfil The noblest counsels of His will.

—Watts.

PEOPLES PAPER.

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Convention News.

IT is with much thankfulness and appreciation of the goodness of our loving heavenly Father that at the beginning of another year we report a very enjoyable and beneficial Convention of the truth brethren held in Melbourne over the recent Christmas season. From expressions of the friends generally and our own experience, we feel that the Lord's promise to bless His people who gather together in spirit and in truth was abundantly fulfilled throughout the four days of assemblies in His name.

The members of the Melbourne Class greatly appreciated once again the presence of the visiting brethren. Some were in attendance from South Australia, Digby (Vic.), and other parts, and added greatly to the helpfulness of the gatherings, as they manifested that earnestness and zeal that becometh all true followers of the Master. Messages with greetings from other dear friends who could not attend were received with pleasure, and throughout the Convention these were remembered in prayer along with God's people everywhere, for their blessing and keeping in the Christian way.

Each of the four days, commencing Sunday, 23rd December, two main sessions were held—afternoon and evening—with fellowship meetings of a shorter duration in between.

The afternoon meetings, after opening with praise and prayer, were devoted to the selected Bible studies as follows—James 5:7-11; 1 Thes. 5:4-8; Psalms 19:7-14; Heb. 3:16; and by meditating upon these passages it will be possible to approximate the many good exhortations, instructions and encouragement received as the friends cooperated together in the study circles.

Three very helpful fellowship meetings were conducted along the lines of the subjects; "Praise and Testimony,— God's goodness over the past year"; "The Consecrated Life—In the world but not of it"; and "The year ahead— Keeping ourselves in the love of God." The expressions at these meetings, being along the line of our every day experiences, were more of a heart to heart nature, bringing to mind the gracious over-ruling providence of our heavenly Father under all conditions past days and how we may by His grace and strength live a truly consecrated life, keeping ourselves unspotted from the world, redeeming the time, and allowing and invoking the spirit of the Lord, the spirit of love, to keep our hearts and minds in Christ Jesus.

The addresses of the brethren at the evening sessions added much to the general blessing, as the many good lessons and encouragements were brought out on the various topics, which were as follows:—"Humility in Truth"; "God is our Refuge and Strength"; "If ye do These Things," "Conscience Void of Offence"; "God preparing for the Harvest"; "Whatsoever Things are Lovely"; and "That He may establish your hearts." This issue of "Peoples Paper" contains some of these addresses, and others will follow as opportunity offers, so that our readers generally may participate in some of the thoughts given at the Convention.

It gives much pleasure also as we reflect upon the Baptism Service held on Christmas morning in the peaceful surroundings of Hawthorn. It was good to be reminded of the depth of meaning in Christian baptism—complete death baptism—of which the water immersion is a beautiful symbol, and we greatly rejoice with the five dear members who, that morning, symbolised their consecration to the Lord, that complete submission to His will, to be dead with Christ, which had previously taken place in their hearts. There was special cause for rejoicing in the fact that four of the members to symbolise belonged to the one family. Our prayers are offered on behalf of the three sisters and two brethren who have now "made their vows unto the Lord in the presence of His people," that they may be kept faithful unto death and enter into that reward which the Lord hath in reservation for them that love Him supremely.

The Melbourne friends much appreciated the messages from other Classes brought along by the visitors, and on the evening of the closing day of the Convention the passage of Scripture in Col. 3:12-17 was selected as a Convention message to go to the brethren everywhere with Christian love from the Melbourne Ecclesia.

The closing feature of another happy Convention was the Love Feast, during the singing of "Blest be the tie that binds," and finally, "God be with you till we meet again," concluding with thanks-giving prayer to the Giver of every good and perfect gift.

PASSOVER MEMORIAL.

For all who desire to celebrate the Memorial of our Lord's death on its anniversary, Tuesday, 16th April, after sunset would be the correct time this year.

Beware of a half-truth; you may have got hold of the wrong half.

If Ye Do These Things.

(2 Pet. 1: to.)

WHILE we desire to centre our thoughts more particularly around these words of the Apostle just at this time, it would be helpful to us if we can get the main thoughts from the whole of this Epistle, the theme of which seems to be an exhortation and warning to all who have obtained like precious faith through the righteousness of God and our Saviour Jesus Christ.

In the 17th verse of the third chapter we notice that the warning is against falling from grace, or the favour of God wherein we now stand (Rom. 5: I, 2). Surely we are in a privileged position having the hope of the glory of God and so we would do well to heed the Apostle's warning at all times. Then, along with this warning, the Apostle gives us strong and encouraging exhortation along the lines of growing in grace, this great favour of God (ch. 3:18).

In this connection there are perhaps three points well worthy of our earnest attention and careful consideration. These would seem to be:—(1) The source of growth; (2) the lines of growth; (3) the great need of growth.

We see in 2 Pet. 1:2-4 that the source of all our growth in grace and towards Christian maturity is in God Himself. Grace and peace is multiplied unto us only as we come to a heart knowledge of God and His divine attributes, and a thorough appreciation of the great loving plan through which He has purposed in due time to bring all mankind (who are obedient) into harmony with His will. His divine power grants unto us many other things that pertain to life and Godliness through a knowledge of Him, and it is through this knowledge that we become possessed of certain things. What are they? Verse 4—"Whereby are given unto us exceeding great and precious promises." Surely there is a wealth of meaning in these words to all who love the Lord in sincerity and truth. And it is through the possession of these promises, we are told, that we might be partakers of the divine nature. 1 John 3:2—"Beloved now are we, the sons of God, and it doth not yet appear what we shall be, but we know that when He cloth appear we shall be like Him and see Him as He is"—"Having escaped the corruption that is in the world through lust."

We find that these qualities or fruits of the spirit referred to in verses 5 to 7 are such as, if developed in us and exercised daily, will make us, as the words of our text say, "so that we shall never fall." Let us note that the Apostle speaks to us as having obtained that faith in God (verse 5) which in a judicial sense declares us as righteous; not, however, of ourselves, but through the imputed robe of Christ's righteousness which we accept by faith to cover all our blemishes.

Some would tell us that all we need do to inherit the heavenly kingdom is just believe on the Lord Jesus Christ.

True, this is the first step towards it after having realised our sinful condition, but the Apostles tell us, as well as our Lord, that there is far more than this to be done in us. We are told to "work out our own salvation with fear and trembling" and also "to labour to enter into that rest," etc. (Phil. 2:12; Heb. 4:11). True, it is the spirit of God which does the transforming work in us, but only when there is manifest on our part that willing cooperation and an entire submission to His will.

Now follows the list of virtues we are exhorted to add to our faith in order that we might be perfected in Him and receive the great reward at the end of our earthly course. We must give all diligence, that is, we are to be actively and constantly. engaged, striving to acquire these graces of the spirit.

Virtue (in verse 5) seems rather to mean fortitude, and how very necessary it is to develop this quality—a moral courage to confess our faith before men. It would seem that one great difficulty with the Lord's people is that, even when determined for a right course and thus resisting the temptation they do not take sufficiently positive action.

Many say to the tempter, "I have decided not to yield this time." Thus they leave in their own minds an opportunity open by which the tempter may return. Our Lord's course was the proper one, and like Him we should dismiss the tempter once and for all. We should take our stand so firmly that even the great Adversary would not think it worth while to come back to us along that line. Let us then, as God's people walking the narrow way, add to our faith fortitude, and be very decisive in saying to the tempter, "Get thee behind me, Satan."

Then we must seek to acquire knowledge; not the knowledge that is only heady and which puffeth up and is proud, but rather the knowledge which becomes a heart experience and which draws us daily into a more intimate relationship with the Father and our Lord Jesus Christ. We must so learn as to show ourselves approved unto God, workmen that needeth not to be ashamed rightly dividing the word of truth (2 Tim. 2:15). And so it must be a knowledge of the things pertaining to life and holiness and which when given forth to others will be to the edifying and building up of our brethren.

We must also exercise temperance, that is, moderation or self-control, at all times, so that in our every line of conduct we are able to bring glory to God in this way, holding, as in all things, to Jesus as our great example.

Patience, the next mentioned of these virtues (verse 6), is surely a very essential part of the character development of all who are walking the narrow way. Patient endurance, long suffering, without murmuring, under all circumstances, is what is required of us. In Heb. 10:36 the Apostle says, "Ye have need of patience that after ye have done the will of God ye might receive the promise." Here we see that it is not merely to do the will of God that is the test, but that, after having attained to that point, that mark of character in our hearts and in our wills (if only partially in the flesh), we should by patient endurance establish God's righteous law, will within our hearts as the rule of life at all times and under all conditions. Then, and not until then, shall we be in the heart condition of fitness for the Kingdom. The Apostle James says, "The trying of your faith worketh patience." That is to say, if our faith stands the trial it will produce in us this character of patient endurance. On the other hand, if we do not attain to patient endurance, it will mean that our faith has not stood the test satisfactorily and that we are not fit for the Kingdom.

Then to patience we are to add godliness and brotherly kindness and love (verse 7). When we get the thought of Godlikeness and ponder over its meaning, what a realisation it brings home to us. Are we actually growing more like Him daily? We should be, should we not? If so, we shall find ourselves becoming more possessed of that same spirit of love and justice and brotherly kindness toward all mankind. We are told, "Do good unto all men, especially to the household of faith." And so, if we do not manifest always this kindly and sympathetic disposition toward all our brethren and to the poor groaning creation, having that desire to give them of the best we have, how can we expect to be accepted in the Bride Class, since we know that the great work to be done in the next age, by Christ and His church, is along the lines of love, justice and benevolence?

The chiefest among these qualities which must be characteristic of all of us who would be over-comers, seems to be love, as Paul says, "Without love we are nothing," and "Love is the fulfilling of the law." "If we love one another God dwelleth in us," etc. (1 John 4:12). What we are in God's sight is measured by our love for Him, for His brethren, for His cause, and for the world in general, even for our enemies, rather than by our knowledge or fame or oratorical ability. In the measurement of character, therefore, we must put true love first and consider it the chief test of our nearness to God and acceptance in Christ. We must be sweet tempered—in no way can we better show forth His praise than by exhibiting the spirit of love in the daily affairs of life.

Coming to the eighth verse and the third point in consideration of "our doing these things," we find the words, "If these things be in you and abound they shall make you that ye shall neither be barren nor unfruitful in the knowledge of the Lord Jesus." We must produce that growth which will bear fruit. "Every branch in Me that beareth not fruit He taketh away." (John 15:2.) What earthly parent would be satisfied with his child if it did not grow and progress towards maturity; and what farmer would be satisfied with his grain if it did not reach the stage of corn in the ear.

And so, let us who have been planted in grace, which is a most fruitful soil, continue to do these things, so that we might make progress during the year ahead, towards Christian maturity. How carefully we are tended by the divine Husbandman and warmed by the Sun of Righteousness, and watered by the dew from heaven. Surely under such conditions we should bring forth fruit, some a hundredfold, some sixty and some thirty.

It is the presence of these fruits of the spirit in our lives that make us fruitful in Christ and bears testimony to the power of the cleansing blood. They produce also the strength of assurance of our salvation and secure for us an abundant entrance into the Kingdom of God. So let 1.15 do these things and we shall never fall.

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That He May Establish Your Hearts.

(1 Thes. 3:12, 13).

ONE cannot read the Apostle's letters with out being impressed with the intense zeal which burned within his consecrated heart, and found expression in his words. In addressing the Philippian church (ch. 1:21) he says—"For me to live is Christ," and his conduct in life showed that this was no idle boast. Surely the desire of our hearts would be that we may all have more of that same spirit that dwelt so richly in Brother Paul. In the words of our text, the Apostle is addressing those who have already been begotten of the holy spirit of God; they had come into Christ through faith and consecration, and therefore had a measure of the Lord's spirit—the spirit of love. Paul's expressed desire is that the Lord would make His people to increase and abound in love one toward another. The thought of increasing in love signifies that love already has attained an ascendancy in the heart, a mastery in the mind, by which it is progressing, conquering and bringing into subjection A the thoughts and conduct of life.

And this thought that love is to increase in the hearts of God's people, is in full accord with the general testimony of the Scriptures, that we are to grow in grace and in knowledge and in love; approaching more and more and attaining and maintaining the "mark" which God hath set before us as the standard of character for which He will be pleased to award the Prize in due time. It is as though a cistern were being filled more and more with pure water from hidden springs, until, increasing and increasing, it overflows with its abundance. Thus the Lord's people are to increase in love continually, until the love abounds or overflows in all the thoughts and words and conduct of life; not only carrying blessings to their own refreshment and to the refreshment of all with whom they come in contact, but also redounding to the glory and praise of God, from whom this blessing is derived.

The Apostle specifies only abounding love toward the brethren and toward all, but this presupposes the love which, first of all, is due to God, our Father. Nor is it to be expected that 'any man will love his fellow-creatures to the extent indicated, unless he has first learned to love his Creator, has been taught of Him, and has to some extent become a copy of His dear Son. This is in thorough accord with' the Lord's statement of the full meaning (-4 the Law, "Thou shalt love the Lord, thy God, with all thy mind, heart, soul, and strength and (then) thou shalt love thy neighbour as thyself." No man can love his neighbour in this Scriptural sense, until he has first loved his God to such a degree as to be, not Only willing, but anxious to do those things which are pleasing in His sight; for God-is love, and he that dwelleth in love, dwelleth in God. 1, Jno. 4) 16.(Convention Address).

The Apostle's words, "Even as we do toward you," are full of meaning and force. Paul and his associates were not teaching a Gospel which they did not appreciate and practice; on the contrary, they were exemplifying in their daily course of life this very abounding love, which, overflowing, was leading them to sacrifice their own interests and rights and privileges for the sake of the Lord's people everywhere. They were laying down their lives for the brethren—daily, hourly; they were sacrificing for the sake of others opportunities and privileges as respects their earthly life, earthly pleasures, etc. It is with particular force, therefore, that they exhort fellow-christians to follow after them in the same way of self-sacrificing, loving obedience, as imitators of Jesus.

And so it should be with all who exhort others to walk in the way of righteousness and love. - In order that their words may have force and meaning, they must exemplify them in their own lives. As they point to the "Mark" of perfect love they must approximate that mark in their own daily lives, and certainly possess it in their hearts, their wills, their intentions.

So we must always remember that the disciples of Christ are living epistles, read and known of all men who come in contact with us. The darkness may hate, and say all manner of evil against the Lord's followers falsely, yet it must "take knowledge of them that they have been with Jesus, and have learned of Him"; that they have the same spirit, the same disposition of heart, however crooked their natural dispositions.

As footstep followers of Christ the thought comes to us, how can we increase in this quality of love and overflow it upon others? What shall we do that we may have this overflowing love? The Apostle impliedly answers this question- - that it is not what we can do, but what the Lord can do in us and for us. His words are, "The Lord make you to increase and abound in love." It is the Lord's doing; we can accomplish very little for ourselves, and the sooner we learn this the better. The springs of our love must come from the fountain of love and grace and truth—from God, for "God is love." We began to receive of His spirit of love from the time we made our consecration to Him, and began to live unto Him, and not unto the flesh. He has various agencies and channels through which He is pleased to increase our love, and to cause it to abound and overflow and cleanse away the natural selfishness against which we, like all others, must contend.

These channels of grace are represented to us under various figures in the Scriptures. One channel or agency is. the Word of God; another is Divine Providence; another is the fellowship of the Body of Christ, the saints. The Lord uses

all of these agencies in causing our love to increase and to abound. First, His Word, the basis of our faith and hopes, is also the basis of our love, for by giving ear to His Word, we taste and see that the Lord is gracious, that the Lord is loving; and in proportion as we see His love manifested, and discern His gracious character, in that same proportion, we have before us the pattern toward which we are to aim, and love serves as the incentive to our emulation; as our Lord expressed it, "Be ye holy, even as your Father, which is in Heaven, is holy." He is the pattern, and we are to copy that pattern as much as possible in our daily lives; but especially are we to have it as the accepted standard of our wills, our minds.

The Apostle refers to the Word of God as water= which cleanses us from defilements of sin and selfishness, speaking of the "washing of water through the Word," by which the Bride is to be cleansed and made fit for joint heirship with the Heavenly Bridegroom. (Eph. 5:25-27) The Word of Truth cleanses our hearts by showing us our imperfections, in contrast with the Divine perfections. And more than this, it encourages us with certain promises, the object of which the Apostle Peter declares, saying, "Whereby are given unto us exceeding great and precious promises, that by these we might become partakers of the Divine nature." Were it not for these promises, these hopes held out, our strivings for increasing and abounding in love would, no doubt, succumb before the adverse influences of selfishness and sin in the present time; but by these promises of the Word the Lord invites us to press along the line "toward the mark for the Prize."

Divine Providence comes to our aid at various times, to assist us in making progress "toward the Mark"; to assist us in increasing and abounding in love; for if, peradventure, one who at heart is' fully consecrated to the Lord should tarry by the way; and become overcharged with the cares of this life, the Lord, in much mercy and love, will perhaps permit affliction or disaster of some kind to overtake him, to be a chastisement, a lesson, an assistance, and thus, as the Psalmist expresses it, "His rod and His staff they comfort us." (Ps. 23:4). It is by these providences of God that we are frequently taught lessons which we could never learn from the instructions of His Word alone. The lessons. are impressed, or embossed, so to speak, upon the tablet of our hearts, and do us Listing good.

Another channel of blessing and instruction which the Lord has provided and commended for the saints, and which surely has proven a blessing to all of the household of faith in running for the Mark, is the assistance which the Lord supplies to us through the "brethren." Sometimes it is "a word in season; how good it is"—perhaps a word of counsel, perhaps a word of reproof, perhaps a word of instruction. Perhaps it is merely the testimony of daily lives of the brethren, as we see them patiently enduring hardness as good soldiers, without murmuring—taking with joy, with thankfulness, with faith, with confidence, all things which Divine Providence may permit, assured that they are all working out future blessing. Although this channel of blessing might at first seem to be of the brethren we are sure, nevertheless, that it is of the Lord, though through the brethren. It is because the brethren who render such assistance in the. way are the brethren who themselves are receiving assistance from the Lord; and,so it has been from first to last; the Elder Brother, and all the brethren, as they become advanced members of the Body of Christ, joyfully assist, even to the extent of laying down their lives for the brethren, and all this is the work of God--the effect of His Spirit. By all these various agencies God is working in us to will, and working in us to do His good pleasure—that we may increase and abound in love.

But who are the "you" referred to by the Apostle? Does he mean that God makes all men to increase and abound in love? Surely not! The vast majority of men have no knowledge of the love of God referred to here. At the very most they know only the natural love, and frequently very little of that. When the Apostle says, "The Lord make you to increase and abound in love," he refers to the church; not nominal church members, but the members of the true church, "Whose names are written in heaven"; those who trust in the precious blood of Christ, and have made a full con, secretion of themselves to the Lord, And been begotten again by the holy spirit of love: These, and these only, are referred to. So long as we continue to be in and of this class we will be subject to the Father's discipline and instructions, for "What son is he whom the Father chastened not? If any be without chastisement . . . then are they spurious and not sons." (Heb. 12:7, 8).

These chastenings, providences, disciplines, instructions in the word of righteousness, and assistance through the brethren, will be ours as long as we are members of the Body of Christ; and here we are to distinguish between the Body of Christ in its embryo condition in the present life, and the Body of Christ in its perfected condition in the resurrection. We now join the Body of Christ, the Church, on probation, with the understanding that if we are faithful we shall be accepted fully, and be, members of the Body of Christ in glory'; and that if unfaithful to our vows, our covenant's, we cannot be members of that glorified Church. We are pupils in the school of Christ, ant } it is necessary for us to proceed to learn all the lessons appointed, of the Father, else we shall never be permitted to graduate—to enter into all the rewards which He has promised to those who attain to the character-likeness of His dear Son.

(To be Continued).

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“There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them—2 *Peter* 2:1.

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FOREWORD.

The subject of this brochure is undoubtedly of interest to all, not only from a personal viewpoint, but in the interest of loved ones who have died outside of Christ, and who, according to the creeds of the dark ages, are, therefore, doomed to an eternity of torture. Yet many of these loved ones have been noble characters, even much better than the majority of professing Christians. We know that they are too good to be consigned to any such condition by a God of justice and of love, and yet they have not taken the steps of faith necessary for salvation, they have not walked the narrow way in footsteps of the Master, and, therefore, they have no heavenly hope. The Scriptures clearly reveal that there is a provision for these in God's great purpose and plan. Space is too limited in this booklet to deal with this matter, but we invite all interested to write to us for further literature, which we shall be glad to provide either on loan or purchase. To the earnest seeker for truth, we trust that what is here presented will be found to satisfactorily explain the Bible teaching respecting the punishment of the incorrigibly wicked, the condition in death, and the phenomenon of spiritualism.

Christendom in Grave Danger !

SPIRITISM, CONDITION OF DEATH, AND WHAT ABOUT HELL?

“God shall send them strong delusions that they should believe a lie; that they all might be condemned who believe not the truth, but had pleasure in unrighteousness.”—2 *Thes.* 2:11, 12.

THE statement of the Apostle James, that God tempteth no man, is not to be understood as a contradiction to the language of our text. God tempteth no man to sin, to do wrong, but He has at various times sent or permitted siftings and testings among those who are nominally His people—to separate the true from the false. Sometimes a great truth becomes the sifting or separating cause, as at our Lord's first advent. There our Lord's presentation of Himself in the flesh to the covenanted nation, Israel, as the long-promised Saviour, Deliverer and King, became to that people as a whole a test—separating the Israelites indeed from the mass of the nation—separating the wheat from the chaff.

Our text tells of the end or harvest time of this gospel age, and of how the Lord will permit or “send” strong delusions for the purpose of sifting and separating the true from the false among those who have named the name of Christ. We hold that, according to the Scriptures, we are living in this “harvest” period, and that the sifting of the “wheat” from the “tares” has begun, and that the strong delusions mentioned in our text are coming upon Christendom.

THE FALLEN ANGELS.

The Scriptures bring to our attention a class of spirit beings which fell from divine favor before the flood. These, we are told, have from that time until the present day been confined in chains of darkness in Tartarus—the circumambient air of this planet. The story of these fallen angels is briefly stated four times—in *Genesis* 6:2; 1 *Peter* 3:20; 2 *Peter* 2:4;

Jude 6. The Old and New Testament records are thus in agreement. Additionally, however, we have a multitude of scriptures, both of the Old and New Testaments, which refer to these fallen angels as “demons”—unfortunately mistranslated “devils” in our common version. Without exception these demons are represented as cunning, deceitful, treacherous, devilish, and as having a special malignant attitude toward mankind, and as taking special delight in misleading and deceiving humanity, particularly along irreligious lines and immoralities.

We call to your remembrance the Apostle’s statement regarding this matter, to the effect that God’s people have their struggle or contention, not with flesh and blood, but with wicked spirits in influential positions. Again the same Apostle points out to us that Satan is the chief leader of these spirits or demons, and declares that we are not ignorant of his devices, his intrigues, his deceptions; again he styles him as wily, adroit, cunning. He informs us that the heathen world, while thinking they are worshipping God, are really deceived by these demons; their religious theories and practices are really demonology instead of theology.—Eph. 6:12; 2 Cor. 2:11.

TWO OPPOSING GOSPELS.

The human family is in great distress through the fall, mental, moral, and physical imperfections are manifest everywhere; “there is none righteous, no, not one.” As a consequence, all are agreed to the Apostle’s broad statement. “The whole creation groaneth and travaileth in pain together waiting.” (Rom. 8:22.) Naturally enough the groaning ones seek for the cause of their trouble as well as for a remedy. The Bible sets forth as the cause of all earth’s woes and sorrows the brief statement, “By one man sin entered the world, and death by sin, and thus death passed upon all men, for all are sinners.” It sets forth the remedy also, namely “Christ died for our sins, according to the Scriptures,” and at His second advent He will introduce “Times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.” (Acts 3:21; Rom. 5:12; 1 Cor. 15:3.) This, in brief, is the Gospel of Christ.

THE DOCTRINE OF THE DEMONS.

The doctrine of the demons contradicts this from first to last. It denies that man ever was created in God’s image and likeness; denies that he ever fell from it into sin and death; denies that Christ ever redeemed us, and holds that we need no Redeemer; that a process of evolution is at work which is lifting mankind from a mean and low brute beginning upward, to ultimately make of the race gods, and that all that is necessary for this grand result is time. As for death, demonology denies that there is death, and claims that what seems to be death is really a change from a low form of life to a higher form. This demon teaching is to be found among all the heathen peoples, and in all their religious writings, but is not at all sanctioned in the Scriptures. They teach to the contrary, as we have shown, that death is the penalty for sin; that it is a real penalty, a real death; that the dead are really dead, and that there is neither wisdom, nor device, nor knowledge in the grave (sheol), whither all go, and that the hope of a resurrection lies in the redemptive work of our Lord’s first advent, and in the glorious power and authority which He will exercise at His second advent.

WHICH SIDE DO WE CHOOSE?

A pertinent question for each of us is, to which of these teachings do we give adherence? Are we holding fast “the faithful Word of God,” or are we giving heed to these seducing spirits and doctrines of devils, against which the Lord and Apostle gave so many warnings? Is our theological faith an anchor of hope holding us firmly to the truth as set forth by the Lord, or are we to any extent accepting the original falsehood told by Satan and perpetuated by the lying spirits—the falsehood that death is not death, that our dead friends are more alive than ever before, etc.? If this be the case let us at once begin a thorough examination of the Divine Word, assured that error never sanctifies, but is always injurious, and that our Lord was right when He prayed for His disciples, “Sanctify them through Thy Truth, Thy Word is Truth.”

GOD’S WORD AND PLAN REASONABLE.

How consistent is the Word and plan of God, which, so far from speaking of death as the angel God has sent, assures us that death is our enemy, which already has taken from us many of our loved ones, blighted our lives, and will ultimately destroy us except as we become united to the great Life-giver, Jesus. Those who do not see that the dead are dead do not catch the full weighty import of the blessed assurance that Christ is the Life-giver, and that He came into the world and died for our sins that we might have life, and have it more abundantly. Nor do they see the real beauty that lies in the promise of a resurrection from the dead, for if none are dead, how could there be a resurrection of the dead? Only those who clearly and distinctly see the Scriptural teaching on this subject are fortified against the delusions of these demons, built upon this erroneous feature of theology, which not only has permeated all heathendom, but similarly has permeated all the creeds of Christendom, and to a large extent has made of no effect the word of God respecting our redemption from the grave and the hope of the resurrection from the dead at the second coming of Christ.—1 Cor. 15:12, 13.

“CHRISTENDOM” RIPE FOR DELUSIONS.

The erroneous belief that the dead are alive has been to some extent for centuries offset by another error, namely, that the majority of them are confined to a place of torment—purgatory or otherwise—and a small minority were far off enjoying the bliss of heaven, all of which hindered the thought that they might be communed with through mediums. Besides there has been a kind of horse sense prevailing which has restrained many from having great confidence in spirit communications. While faith was expressed, a doubting fear was associated with it, and this doubting fear was increased by finding that some of the spirits seeking communion were “lying .spirits,” and, although others made different presentations, they were all more or less held in doubt and fear. Now, however, we are coming to a time when all intelligent people question the fables of the Dark Ages respecting hell and purgatory, fire, etc.

Consequently, it daily becomes easier for spiritists to find sympathy for their claims that the spirits of the dead are hovering around the living, that our atmosphere is full of them, that they are neither confined in heaven nor in hell.

This thought has been aided by many sermons on funeral occasions, depicting the dead as hovering over the friends gathered at the funeral, the assurance being given that if the dead could only speak he would say to the weeping ones; “Weep not,” etc. All of this unscriptural guess-work, presented as a Biblical truth, has had its effect upon the masses, who are now thoroughly perplexed as respects the place and condition of their dead friends. A growing intelligence forbids the thought that a God of love and justice has consigned them to eternal flames of fire or other torture.

CONFIDENCE IN GUIDES IS SHAKEN.

Inquiries of the clergy respecting the place and condition of the departed bring no satisfaction; the few who still tell of tortures in infernal regions are less and less believed, and the others of increasing number who deny that the dead are in tortures are unable to give any answer respecting their whereabouts. No wonder the confiding sheep are perplexed. Oh, that they would look to the Word of the Lord, that they would remember “the Lord is my Shepherd,” that they would seek from the inspired source the knowledge which their souls crave! Oh, that they might learn that the hope set ‘before us in the Gospel of Christ is the hope of the resurrection of the dead! Mark the clearness of the Apostle’s statement on this subject—’If there be no resurrection of the dead, then they that are fallen asleep in Christ are perished.’-1 Cor. 15:17, 18.

THE DELUSION IS SENT OF GOD.

The reason for the sending of the strong delusion mentioned in our text is plainly stated in the context, but before it can be appreciated it is necessary to have some grasp of the Divine plan of the Ages; it is necessary to see that the Lord’s work throughout this Gospel Age has not been, as many suppose, an attempt to convert the world, but, as the Scriptures declare, He has been merely electing or selecting out from the world a people for His name—to be the Bride of Christ. (Acts 15:14). We must see too, that this elect people does not include all who become nominal members of Christian churches, but merely those who through full faith and consecration become followers of the Lord Jesus in every truth, and receive the spirit of adoption from the Father. These, through the trials and difficulties of this life, shall be proved overcomers of the world and its spirit, and accepted as joint-heirs with Christ, as His Bride in His Kingdom. This class, the Scriptures distinctly tell us, is but a little flock. Our Lord’s words are, “rear not, little flock; it is your Father’s good pleasure to give you the Kingdom.” The apostle declares also, “Not many wise, not many mighty, not many noble hath God chosen” —“Hath not God chosen the poor of this world, rich in faith, heirs of the kingdom?”-1 Cor. 1:26; James 2:5.

After we once see that only the overcomers or kingdom class are being selected during this Gospel Age, we are ready to see that God’s great time for dealing with the majority of our race is in the future—after the second coming of Christ—during His Kingdom—whose reign of righteousness will bless and give opportunity of eternal life to all the families of the earth.

END OF THE AGE NOT END OF WORLD.

We are not of those who expect this world to be burned up. Quite the contrary, we expect its rejuvenation, its perfecting as the Garden of Eden, the paradise of God, the everlasting home of the majority of the human family—of all except the Church of this Gospel Age and those who shall ultimately die the second death. We have no sympathy of thought, therefore, with those who are looking for the destruction of the earth; but we nevertheless believe, as the Scriptures teach, that the present age or “aeon” will cease, and a new age begin. In error the translators have rendered the word aeon “world” and given a wrong impression.

More than this, we believe that the Scriptures clearly indicate that the present age is now ending, and the new age is about to begin. It is at this particular juncture that all the New Testament writings, as well as our Lord’s great prophecy

of Matthew 24, centre, indicating a time of confusion, a trouble such as the world has never known before, and pointing out that these are judgments of the Lord designed to prepare the world for the next dispensation, and the reign of the Kingdom of Righteousness. Furthermore, the Apostle distinctly points out that these judgments will begin at the House of God—the nominal church. Our Lord also points out the same thing, calling it a separation of wheat from tares in the harvest or close of this age—Matt. 13:30.

HARVEST SEPARATING OF WHEAT AND TARES.

It is because Christendom as a whole, though nominally a wheat field, is practically a tare field with a scattering of wheat intermingled that there is to be such a commotion in connection with the separation of the wheat and the tares. True, the Lord, who knoweth the heart, who knoweth them that are His, could easily separate them from the others, but He has chosen to make a separation publicly to demonstrate His own justice in the matter. Hence in this harvest time—at the proper time to separate the wheat from the tares—the Lord not only sends the sickle of truth to gather the wheat, but He also sends the strong delusions to gather the tares.

The Wages of Sin is Death.

OUR LORD'S PARABLES AND DARK SAYINGS USED BY SATAN TO CONFUSE MEN.

MANY sincere Christians, while pained and shocked at the doctrine of eternal torment, and totally unable to reconcile such teachings with the justice and love of God's character, as portrayed in the Scriptures, are persuaded that the Scriptures so teach, and that to discard eternal torment would be to abandon faith in the Bible as

GOD'S INSPIRED WORD.

To such specially we write, reminding them first of all of the Lord's words, "Their fear toward me is not of me, but is taught by the precepts of men."—Isa. 29:13.

As we begin to get our understanding opened on this subject it is surprising to find that most of our difficulty has resulted from attaching wrong meanings to words. For instance, 'die,' 'to be destroyed,' 'perish,' etc., many unconsciously pervert these when reading them in the Scriptures. They know the meanings well enough, yet somehow in the Bible they attach the very opposite thoughts i.e., live eternally, torment, flames and anguish unutterable, etc. Let us get rid of this wrong practice which has caused so much confusion to our minds, so much anguish to our hearts, and so much dishonour to our God.

THESE AWAY, LITTLE IS LEFT.

Investigation will surprise you as to how little of "eternal torment" is left after correcting your estimation of the meaning of words. You will find not one suggestion throughout the Old Testament to confirm your false fears. You will find not one sentence in the writings of the Apostles that gives the least hint that the world's future is lurid flames, etc. True, they do speak of the demons, but always in respect of our danger from them in the present life—"seducing spirits," "wicked spirits in exalted positions," and "doctrines of devils," such as this doctrine surely is.

This must seem strange to those accustomed to thinking of the "torment" as the principal feature of the gospel,—those who have never appreciated the fact that the word gospel does not mean bad tidings, but the reverse, "good tidings of great joy for all people."—Luke 2:10.

We are to remember, too, that the Epistles discuss every phase of faith and doctrine, more than any other parts of the Bible; so that the Apostle could say, "I have not shunned to declare unto you the whole counsel of God" (Acts 20:27), and again to declare, "The Scriptures are able to make thee wise unto salvation"—and are "sufficient that the man of God may be thoroughly furnished unto every good work" (2 Tim. 3:15, 17.). Indeed, from all that we know of Peter and Paul, they would be the last of men to keep back any important truth, no matter how unpleasant the duty.

On the contrary, however, we find them continually using the words die, death, destruction, etc.; when referring to the end of the ungodly, who repudiate God's grace, and bring upon themselves "swift destruction." St. Paul, referring to the end of those of the Gospel Church, who repudiate Christ, says,—There remaineth for them no more a share in the sacrifice of Christ, but a sure and fearful outlook of judgment and fiery indignation, which shall devour them as adversaries. (Heb. 10:26, 27.) "Fiery indignation" no more means eternal torment than does "fiery trials," or a "fiery horse"; and surely "devour," like "destroy," means the reverse of preserve. In referring to the incorrigible of the coming

age the same Apostle says, they “shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.” Their punishment will be destruction, not preservation. It will be everlasting in that there is no resurrection for them.

DID JESUS ALONE TEACH ETERNAL TORMENT?

The thought would be painful if true, but we must make sure of it before so deciding.

When James and John, full of zeal for the honour of their Master, asked, “Lord, wilt Thou that we call down fire from heaven, to consume these Samaritans and their city?” Jesus answered and said unto them, “Ye know not what spirit ye are of. The Son of man is not come to destroy men’s lives, but to save them.” (Luke 9:56). We sometimes think that we and others who have held to the still more terrible thought of eternal torment, did not at the time know what spirit we were of—nor truly interpret the spirit of Christ.

Our Lord’s “parables and dark sayings,” not understood by the people of His day, and not generally understood yet, are very few. Excepting the figurative symbols of Revelation, which few claim to understand as a whole, these are fewer than many suppose; for they are repeated in the various gospels in varying terms. The fact is that the translators were befogged by the “smoke” of the dark ages on this eternal torment subject.

An examination of the Scriptures in regard to the Occurrence of the Word “Hell” in the Old Testament.

THE word “hell” occurs 31 times in the Old Testament. It comes from the Hebrew “sheol.” It contains no such meaning as has been suggested in Church creeds. Quite the reverse, instead of a place of blazing fire, it is described as a place of darkness.—Job 10:21. Instead of a place of shrieks and groans, it is described in the context as a place of “silence.”—Psalm 115:17. Instead of a condition of suffering and pain, it is “where the wicked cease from troubling, and the weary are at rest.”—Job. 3:17. A place of forgetfulness.—Psalm 88:11, 12. See also Eccles. 9:10.

The meaning of “sheol” is, the hidden state as applied to man’s condition in death, in and beyond which all is hidden, except to the eye of faith, which looks forward to the glad resurrection morning. By proper association the word is often used in the sense of the grave. The word “sheol” is translated 34 times by the word grave, and once by the word pit; by the same translators who translated it 31 times ‘hell!’

When these translators of the authorised Bible used the word hell, it had a different meaning from what it has since come to convey, because of what has been read into it. The old English word simply meant to cover up, as thatching a cottage, or burying potatoes to ‘guard from frost.

The word “sheol” occurs 66 times in the Old Testament; 34 times it is properly translated ‘grave,’ and once it is rendered “pit,” and the 31 times it has been rendered “hell.”

” HELL,” ITS THIRTY-ONE OCCURRENCES IN THE OLD TESTAMENT.

On account of lack of space the entire texts here referred to are not printed, but the reader is urged to turn to the Scriptures themselves as the matter is dealt with. In the following passages it is obvious that the state of death—the grave—is intended. —Psalm 16:10, quoted in Acts 2:31; 3:15; Psalms 55:15; Job 26:6; Prov. 5:5; Prov. 7:27; Prov. 15:11; Prov. 27:20; Isa. 5:14; Isa. 14:9-15; Ezek. 32:27; Heb. 2:5. Job 11:8; Amos. 9:2.—Figurative expressions, certainly pits of the earth are the only hells men can dig into.

Psalms 116:3; Psalm 18:5; and 2 Sam. 22:6.—A sensuality going into premature graves from diseases which also hurry on their posterity to the tomb.

Psalms 9:17.—See Revised Version, “The wicked shall return to sheol.” (the grave). This will be the punishment of all who, having been brought to a knowledge of God and His righteous ways, still prefer their evil course. “All the wicked will He destroy.”—Psalms 145:20.

Psalms 86:13; Deut. 32:22.—The “lowest hell” would refer to utter destruction from which there would be no recovery. “Wrath to the uttermost as the Apostle calls it.” See also 1 Thes. 2:16.

Psalms 139:8.—Speaks of God’s unlimited power; even over those in “sheol,” the tomb, and He will exert it and bring forth “all that are in the graves.” —John 5:28.

Prov. 9:78.—Here the harlot's guests are represented as dying, and many of the victims of sensuality going into premature graves from diseases which also hurry on their posterity to the tomb.

Prov. 15:24.—This illustrates the hope of the resurrection from the tomb.

Prov. 23:14.—Wise correction will save a child from vicious ways which lead to premature death, and may also possibly prepare him to escape the "second death."

Isa. 57:9.—Is figurative of deep degradation.

Ezekiel 31:15. 17.—This is a figurative and prophetic description of the Fall of Babylon into destruction, silence, the grave.

Ezekiel 32:21.—This is a continuation of the same figure representing Egypt's overthrow as a nation to join Babylon in destruction.

Jonah 2:1, 2.—Jonah was buried in the fish, it was his grave for the time being.

Isa. 28:15-18.—God thus declares that the prevalent idea that death and the grave are friends will cease. Men shall learn that the wages of sin is death. It is now in Satan's power and not an angel sent by God.—Rom. 6:23; Heb. 2:14.

THE WORD HELL IN THE NEW TESTAMENT.

The Greek "Hades" in the New Testament is the equivalent of the Hebrew word "sheol." This will be seen by comparing Acts 2:27 with Psalm 16:10, of which it is a quotation. Also 1 Cor. 15:54; 55, is no doubt derived from Isa. 25:8, and Hosea 13:14. "O death I will be thy plagues; O sheol I will be thy destruction."

HELL TRANSLATED FROM "HADES."

Matt. 11:23.—Capernaum had enjoyed much privilege of knowledge and enlightenment, and because of misuse of opportunities, and neglect of God's message, this prophecy was uttered. It has been literally fulfilled. This city has been buried so completely that there is difference of opinion today as to its site. Capernaum has certainly been brought down to the grave, covered up and lost to sight.

Luke 15:23.—The rich man in this parable represented the Jewish nation, which has been buried among the nations, cast out of Abraham's bosom, the place of God's favour, while the Gentiles, represented by Lazarus, have been brought into the Gospel favour, see Romans 11. Further explanation is given in a booklet on "Some of the parables," price 8d., posted.

Rev. 6:8.—Here the word is used as a symbol of destruction, or the grave.

Matt. 16:18.—Here is intimated that, though the church must suffer with Christ, and pass into the tomb, yet the grave could not hold the members in Christ. The dead in Christ shall rise first "at His coming."

Acts 2:1, 14, 22-31.—The Apostle Peter is here declaring that, though Christ had been slain and had gone to the tomb, "hades," yet it was impossible that He should stay there and go to corruption, for David had prophesied that "his soul should not be kept in hades," nor his flesh see corruption." (Psalm 16:10). In this way David spoke of the resurrection of Christ. While He descended to "Hades," the grave, He was raised again the third day.

Rev. 1:18.—Jesus, having died for humanity, declared that He had the keys of death and of "hades," that is that He has purchased the whole race, and can give life to whomsoever He will (John 5:21, 28; John 11:25; Rom. 14:9.).

The Scriptures give no support to the God dishonouring Papal tradition of "eternal torture" as the wages of sin. Had such been the penalty, then Christ has not paid such a price, none of us could have been redeemed, but the Scriptures are reasonable and just. The wages of sin is death. (Rom. 6:23.) "Christ died for our sins according to the Scriptures. (1 Cor. 15:3, 20-22; 1 John 2:2).

Rev. 20:13, 14.—The lake of fire symbolises the second death. Satan and the incorrigibly wicked, both of men and angels, are to be everlastingly destroyed. Death and hell (grave) are then to be also destroyed, and then there shall be no more death.—Revl 21:4.

“GEHENNA.”

There is another word, “Gehenna,” which occurs twelve times:—Matt. 5:22, 29, 30; Matt. 10:28; Matt. 18:9; Matt. 23:15, 33; Mark 9:43-47; Luke 12:5; Jas. 3:6. Gehenna has reference to the “Valley of Hinnom,” which lay outside the city of Jerusalem. It served the purpose of a destructor of garbage. All waste and rubbish were cast in there and fires were kept burning to consume everything; brimstone was added to ensure complete destruction. No living thing was cast in, the Jews were not permitted to torture any creature, their laws prohibited cruelty to the lower animals.

Jerusalem was a figure of Christ’s Kingdom,, which is to be established for the blessing of all the willing and obedient, and this “Gehenna” is part of the figure showing how everything that is unclean is to be destroyed. Just as the Jews would cast in there the carcasses of vile criminals, with the thought that they were unworthy of any resurrection, so those who prove themselves incorrigible after the favourable opportunity of knowledge and life in the Messianic Age, will be destroyed in the “second death,” from which there is no recovery. “But the fearful and unbelieving, the abominable, murderers, whoremongers, sorcerers, idolators, and all liars, shall have part in the lake which burneth with fire and brimstone; which is the second death.”—Rev. 21:8, 23-27.

In Rev. 20:10, 14, 15; Rev. 19:20, the same symbol is used in these passages. We notice that the symbolic beast, and symbolic false prophet, the devil and his angels, also death and hell (grave) are to be utterly destroyed. (See also Mat. 25:41).

When Christ’s Kingdom has done its work, all who will have been assisted by its righteous laws will be rewarded with eternal life, but those who, under such favourable conditions, love sin and wickedness, will go into the second death. As a consequence of Adamic transgression condemnation passed upon all men.—Rom. 5:12-21. As a consequence of the Ransom Sacrifice of Jesus-1 Tim. 2:3-6—all are redeemed from that condemnation, and are to have one perfect, full opportunity of life. As a result of Adamic sin all die, go into hades, (1 Cor. 15:22) but “Hades” will be destroyed in the great destruction at the end of Christ’s reign (1 Rom. 15:25, 26). Then any who die will go into “gehenna,” the second death prepared for the devil and his angels.—Matt. 22:41. Then there will be no more death, there will be no more Beast, the great Roman Catholic system, and there will be no more false prophet, such as the great Mahomimedan system. There will be no more devil, and no more evil spirits operating as they do to-day— through mediums in spiritism.

Matt. 25:31-46.—The parable of the sheep and the goats is further explained in the booklet, “Some of the Parables,” price 8d., posted.

Matt. 10:28; Luke 12:5.—The Lord is here encouraging His followers against the persecutions which He knew would come upon them. He reminds them that all that man can do is to kill the body and send us to “hades,” the tomb, but they cannot send us to “gehenna.” Christ has the keys of “hades,” and will restore the soul in the resurrection morning. But God has power to send the soul to “gehenna,” to utter destruction, which will be the doom of the wilfully wicked after they have had the opportunity of righteousness and life, and rejected God’s grace in Christ. It is worthy of note that it does not say that God will preserve the soul alive in gehenna, so that it may suffer eternally, but that He is able to destroy both body and soul, and this is in line with Ezekiel 18:4. The soul that sinneth, it shall die, “all the wicked will God destroy.”—Psa. 145:20.

Matt. 5:21, 22.—The Lord is here showing that the Law, “Thou shalt not kill,” was even more exacting than they supposed, and that when the new covenant operates even malice and anger will be violations of God’s Law, requiring punishment, and those failing under that favourable time to bring their hearts and minds as well as hands and physical strength into harmony with righteousness and love, will be counted worthy of “Gehenna,” or second death.

Matt. 5:22-30.—A similar thought is contained in this connection. The Lord is impressing the lesson, the necessity of perfect compliance with the Divine Law, and the necessity of self control. That it matters not how precious some wrong course, some sinfulness, or some idol of self-gratification, which would hinder obedience to the Divine Law, may be, it must be overcome, even though it is precious as a right eye, or right arm. It would be better to go through life short of a right arm or right eye than to incur the second death, and be entirely destroyed in “gehenna.”

Matt. 18:9; Mark 9:43-48. Here again the Lord is impressing the thought of cutting off everything that would interfere with the attainment of the entrance into the Kingdom of God. He certainly does not mean that we should ever cut off our hands or pluck out our eyes, but He reasons that it is better to lose these members than to lose life entirely. So, however precious a thing may be to us, even as precious as a right arm or right eye(if it is a hindrance to our gaining life in the Kingdom of God, the reasonable and necessary thing to do is to cut it off. Otherwise, the whole body will be destroyed in “gehenna,” “where their worm dieth not, and the fire is not quenched.” This mention of the worms dying not and unquenchable fire, is also a reference to “gehenna.” In casting in the refuse, frequently the bodies of animals fell upon ledges and not into the fire below. These would be destroyed by worms as completely as the other matter

which was burned. The worms and fire together did the work of destruction; the worms were always there and the fire was never quenched. The thought appears to be that the worms did not die before completing the work of consuming the body, nor did the fire go out until all was destroyed. So we say respecting a house on fire, the fire could not be controlled or quenched, but burned until the building was entirely consumed. In the same way Sodom and Gomorrah are said to have been destroyed by eternal fire.—Jude 7. That is that the fire was not quenched, but burned itself out in utterly destroying these cities, not that these wicked people are not to be resurrected, for we distinctly read that they are to be restored, and have an opportunity of learning righteousness and gaining life everlasting.

See Ezekiel 16:48-63. Here it is clearly stated that the Israelites were even worse than the Sodomites because the Sodomites had not had the advantage of light and knowledge with which the Jews had been favoured. Our Lord said the same thing in Matt. 10:15 and 11:24, namely, that it will be more tolerable for Sodom and Gomorrah in the day of judgment than for such as Capernaum.

Matt. 23:15, 33.—These words were not spoken to those who were ignorant, but to those to whom all the favours of the Law Covenant had been available, “to whom pertaineth the adoption, the glory, the covenants, the giving of the Law, the service of God, and the promises.”—Rom. 9:4. These were the leaders of the people and religious teachers, and instead of being true to their convictions, they were misleading the people, and were filled with bitterness and a murderous spirit against the Lord, although abundant evidences of the truth, and of His mission, had been given. They were thus resisting the holy Spirit of light and truth and grace “Though He had done so many miracles before them, yet they believed not on Him.”—John 12:37.

If such a wilful course were pursued in, it could but lead to the condemnation, to the second death “gehenna.”

James 3:6.—The Apostle is here explaining the evil influence of a tongue directed by an evil disposition. How often has it been that a few words evilly spoken in a malicious or bitter spirit have aroused evil passions with terrible results. Such words react upon the speaker, and a continuance in such an evil course will ultimately prove such an one unworthy of life, and bring him under the sentence of “gehenna,” the second death.

“TARTAROO “RENDERED “HELL.”

2 Pet. 2 A.—This is the only occurrence of this word, and it has no reference to mankind at all. It is spoken with regard to the “angels who sinned.” These angels had sinned in association with man kind. Compare Jude 6; 2 Pet. 2:4; 1 Pet. 3:19;20; Genesis 6:2-4.

These angels are reserved unto judgment, and are to be judged by the glorified Church of Christ.—1 Cor.6:3. In the meantime their power to openly materialise has been taken from them. They are degraded, and restrained in chains of darkness. These evil spirits can only operate through spiritualistic mediums, who give their will over to them. The word Tartaroo is translated “Cast down to hell”; its meaning is simply that they are restrained, imprisoned in chains of darkness. They cannot operate in the daylight, and irrespective of mediums.

Thus we conclude the examination of all the occurrences of the word “hell,” and find that there is no place of everlasting torture taught in the Scriptures. The teaching is but the tradition of men, and comes to us from the heathen mythological religions, added to the church creeds of the Dark Ages. We have found that “sheol” (Hebrew) and “hades” (Greek) refer to the condemnation of all our race on account of Adam’s sin—all go to this “hell,” or the tomb, “the great prison house of death.” God through the prophet Hosea 13:14, declared, “I will ransom them from the power of the grave (sheol). “As all in Adam die (go to hades), so all in Christ shall be made alive again.”—1 Cor. 15:21-22. Then we have seen that there is another “hell,” “gehenna,” which means utter destruction; it is called the second death. This is the penalty which is inflicted upon those who, having been delivered from the first or Adamic death, refuse the opportunity of life, and choose a course of wilful wickedness. Surely our hearts and minds agree that it is but just that such should be “cut off.” —Acts 3:22, and be as though they had not been.

Just and true are Thy ways, Thou King of Saints, who shall not fear Thee, O Lord, and glorify Thy Name.--Rev. 15:3-4.

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A DARK CLOUD AND ITS SILVER LINING

BY JOHN G. WHITTIER.

In the Minister's morning sermon he told of the primal
And how, henceforth, the wrath of God rested on each and all ;
And how, of His will and pleasure, all souls, save a chosen few
Were doomed to eternal torture, and held in the way thereto.

Yet never, by Faith's unreason, a saintlier soul was tried.
And never the harsh old lesson a tenderer heart belied.
And after the painful service, on that pleasant, bright first day,
He walked with his little daughter thro' the apple bloom of May,

Sweet in the fresh green meadow sparrow and blackbird sung;
Above him its tinted petals the blossoming orchard hung,
Around, on the wonderful glory, the minister looked and smiled:
"How good is the Lord, who gives us these gifts from His hand, my child,

"Behold in the bloom of apples, and the violets in the sward,
A hint of the old lost beauty of the garden of the Lord."
Then up spake the little maiden, treading on snow and pink,
"O father! these pretty blossoms are very wicked I think,

"Had there been no Garden of Eden, there never had been a fall ;
And if never a tree had blossomed God would have loved us all."
"Hush, child !" the Father answered, "By his decree men fell ;
His ways are in clouds and darkness, but He doeth all things well,

"And whether by His ordaining to us cometh good or ill,
Joy or pain, or light or shadow, we must fear and love Him still."
"Oh I fear Him !" said the daughter, "and I try to love Him, too;
But I wish He were kind and gentle—kind and loving as you."

The minister groaned in spirit, as the tremulous lips of pain,
And wide, wet eyes, uplifted, questioned his own in vain,
Bowing his head, he pondered the words of his little one.
Had he erred in his life-long teachings, and wrong to his Master done ?

To what grim and dreadful idol had he lent the holiest Name?
Did his own heart, loving and human, the God of his worship shame?
And lo ! from the bloom and greenness, from the tender skies above,
And the face of His little daughter, he read a lesson of love,

No more as the cloudy terror of Sinai's mount of law,
But as Christ in the Syrian lilies the vision of God he saw,
And as when, in the clefts of Horeb, of old was His presence known,
The dread, ineffable glory was infinite goodness alone,

Thereafter his hearers noted in his prayers a tenderer strain,
And never the message of hatred burned on his lips again.
And the scoffing tongue was prayerful, and the blinded eyes found sight,
And hearts, as flint aforetime, grew soft in his warmth and light.



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That He May Establish Your Hearts.

(1 Thes. 3; 12, 13). Convention Address. Continued from last issue.

The Object and Necessity for such Development.

THE Apostle in our text tells us why it is necessary that we progress. It is “to the end,” or with the object in view of our hearts being established, fixed, settled, rooted, grounded in holiness. It is not sufficient, from the Divine standpoint, that we learn something about love, and have the feeling of love thrilling our hearts, and that generous emotions shall occasionally be ours; what the Lord seeks is a “peculiar people,” “a royal priesthood,” thoroughly established, firmly fixed in love for righteousness—so that all unrighteousness, all sin, all injustice, would be an abomination to them. Not only will they not love iniquity, but, as the Scriptures declare, they will hate iniquity.

And whoever truly loves righteousness must in the same proportion hate iniquity. But this is only the result of fixed character, and time and experience and many lessons from the Word of God, and from the book of experience, are necessary before character becomes so settled, so crystallised, that it is fixed and unwavering in its loyalty to righteousness. It is for this reason that the Lord has hedged up the way of His people during this Gospel Age, and made the way of life, the way to the Kingdom, a “narrow” one, full of difficulties, full of trials, which thereby become tests, and sift out those who do not develop the character which the Lord approves, and for which He promises a share with Christ in His Kingdom.

But some may say, if the standard of character is so high as to be unblamable before God, who is perfect, how can I ever hope to attain it? And so all of us might say, if the perfect standard were a standard for the flesh; for all of us have learned, as did the Apostle, that “In my flesh dwelleth no good (perfect) thing”; and we have the inspired Word for it that “There is none righteous; no, not one.” So, then, we may rest assured that God is not seeking to find in any a perfection of the flesh, and that if He should seek perfection in the flesh, He would not find it.

It is not such an unreasonable and impossible thing that the Apostle teaches, but something quite reasonable, viz., as he says, that our hearts may be established, fixed, in holiness before God our Father. Ah, yes ! To have a heart (will-motive—intention) that is blameless, is a very different thing from having flesh that is blameless. The heart, standing for the will, the intention, the desire represents the “New Creature.” The flesh stands for itself. In its imperfection and its 6000 years of degradation as the slave and servant of sin, the flesh has become so imperfect that it is impossible to have it serve the law of God perfectly; impossible to have it obey all the good desires of our consecrated hearts unblamably. It is the New Creature, the new mind, that must reach this stage of development, where it will be unblamable before the Father. Not only is this a possible attainment, but we cannot conceive of any other condition being acceptable to God, in harmony with our calling. He has called us to be His Church, His Royal Priesthood, that He might fit and prepare us for the great work of blessing all the families of the earth as members of the Body of Christ, otherwise called the Bride, called to association with the Heavenly Bridegroom during His Millennial Kingdom. Surely, God could ask nothing less than that our hearts, our intentions, should be in accord with the principles of righteousness, and that these principles should control our daily lives to the extent of our ability; and that thus we should seek to put away all filthiness of the flesh and of the spirit, and to perfect ‘holiness in the reverence of the Lord ! (2 Cor. 7:1). Anything less than this good desire and endeavour could not possibly be acceptable in the sight of God; without these we could not possibly be acceptable in His sight; without these we could not hope to be of the finally acceptable Elect Church.

But how reasonable is this arrangement! How gladly do we accept the Divine will! How earnestly we wish that every imperfection and blemish of the flesh were done with, that the testings of our new minds were accomplished in their full establishment in righteousness.. How we long to have our new bodies, promised to us in the First Resurrection—bodies in which the new mind can act perfectly, without hindrance, without restraint, and glorify God perfectly in every act and word, as well as in our hearts, intentions. This is acceptable to God. He counts it, through the merit of Christ, exactly as though we were absolutely perfect in word and in deed, since such a condition is the desire of our hearts, our wills; He is merely waiting until this character is fixed, permanent.

“That We may be Established—Fixed—in the presence of our Lord.”

We perceive that this lesson comes up to date, in the sense that while it has been applicable to the Lord’s people all through this Gospel Age, it is specially applicable to us who are now living in the Harvest time, in the time of the Presence of the Son of Man. For mark the Apostle’s words in our text, that all this development in the spirit of love is to the end that we may be established, fixed, “in the presence (parousia) of our Lord Jesus Christ, with all saints.” We are now living in this time of His presence, and it behoves us to inquire carefully of our hearts to what extent we are established in righteousness, in love for it, or to what extent our loyalty to righteousness is still unsettled—wavering.

The statement of the Prophet Malachi (ch. 3:2-3) is full of significance. The meaning of this text we understand to be —”Who shall stand the test at the time of His appearing”? As, for instance, at the first advent, He came unto His own, the Jewish people; but they rejected Him and crucified Him. There were only a few who stood the test. John, the baptist, said, “He will thoroughly purge His floor and gather His wheat into His garner.” (Matt. 3:12). We understand this text to -be a reference to this work of purification.

Similarly, to-day, in this Harvest time, more fully than throughout the Age, there is a testing and trying and proving of the Lord’s people. Who will stand the test to prove who are the people of God? The Lord is now determining who are the truly consecrated class. Like Gideon’s little band these are now being chosen. The Prophet clearly intimates that there might be disappointment in connection with the much longed for Messenger or Mediator of the New Covenant, in whom the Jews so delighted and hoped. The declaration is that His Day will be a strenuous one: “Who shall stand when He appeareth?” “Who will abide. the Day of His coming (presence) ?” The intimation is that not many will abide, not many will stand—the majority will fall.

The reason is given. He will require such purity, such holiness, that few will. come -up to- His requirements. The tests He will impose will be like “fullers’ soap,” which is the foe of every spot upon a garment white. His requirements will be like those of a refiner of silver-all the dross must be eliminated in a furnace hot enough to ensure its separation. The test will last a considerable time, for He will sit as a refiner sits, giving close inspection, that the heat be neither too great nor too little, the time neither too long nor too short.

We may be sure that all who (1) not speedily come to the condition of establishment in righteousness will thus be tested, sifted, and, if found unfaithful, rejected; for the time for the completion the Body of Christ is at hand. The Apostle asks, “Who shall be able to stand?” This is the question, “Who shall be so thoroughly established in love that the trials and testings necessary to prove Him so will he passed successfully?” According to this we are not to wonder if various special trials are permitted now to come, thick and fast —trials which will test and prove our loyalty to the Lord and to the principles of love. Yet we are not to be discouraged with this thought of testing, but are to remember that He who began the good work in our hearts, began while we were yet sinners, by giving for us the great ransom price; that if He so loved us then, while we were yet sinners, much more does He love us now that we have accepted His grace, and are justified from all sin by faith in His blood, and are seeking to walk in His footsteps. And all who have this desire to receive the Lord’s lessons, and to profit by them, and to become more and more copies of Jesus— all such have the assurance that it comes not by their strength, but by the Lord’s strength; and that if they submit themselves to Him, He will perfect in them His spirit of love and righteousness and holiness; that they may be “meet for the inheritance of the saints in light.”

(Concluded)

Our love to Jesus Christ is no other but the reflex of His on us.—Leighton.

PEOPLES PAPER.

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The Indecision of the Modern Church.

I AM increasingly convinced," writes Dr. Lamont, "that the weakness of the modern Church is due to indecision towards Christ. It is intended to give Him the pre-eminence in all things, and, except here and there, it is not doing that.

"The Word of God to man is not taken seriously, and therefore it is heard faintly where it is heard at all. For the Cross will not tolerate the observer attitude towards itself, It demands the great decision. It calls the proud man from his pride, the learned from his learning, the rich man from his gold. It calls us all to discover that we are poor and ignorant sinners in the sight of God. We all needed Christ to die for us. I had rather be a shepherd on the moor or a charwoman at her washtub, if their hearts, as I have known them, are rejoicing in the light and love of their Lord, than be the most learned person on earth, if his mind be filled with a spiritual fog which he persistently emits to the darkening of souls around him. The spiritual air to-day is thick with smoke."

The above is quoted from the "Christian World." It is good to know that there are some still in the pulpits of Christendom who mourn for the sad condition to which the churches have fallen. The cross was the "stumbling block" to the fleshly house of Israel. The builders rejected that "stone" which is the chief corner-stone and the foundation stone of the Divine plan of salvation, It has become a stone of stumbling and rock of offence to both the houses of Israel, the fleshly house and the spiritual house or the Israel of God.

The Apostle Peter also indicated that faith in the precious blood of Christ would be lost by many, "There shall be false teachers among you who privily shall bring in damnable heresies even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of." 2 Pet. 2:1, 2.

Another minister, having returned to Canada from China and the far East, says, "The tragedy out there is that communism is breeding greater heroes than Christianity." Still another minister, writing from Canada, says, "Youth sees the greed, the cruelty, the injustice of the existing order, and it will not stand and wait until the Church of Christ makes up its mind what to do . . . our young men are dreaming dreams, but our old men have no vision to pass on to them . . . The Church of Christ is on trial at the bar of civilization."

But these facts have been evident now for many years. Christendom has been on trial; she has been found wanting—the verdict is written in Rev. 3:15, 16. How true it is that the churches have no vision—they are blind respecting the great Divine plan, which is gradually working out. They rejected the message of present truth, because it did not come through their channel. As at the first advent, the message came quite apart from the Priests or Jewish leaders, so to-day the message proclaiming the end of the Age—the harvest—the presence of Christ and the new age of opportunity for the blessing of all the willing and obedient, has gone forth apart from the clerical class. How often does the Lord choose to use the weak and feeble instead of the highly esteemed. "Out of the mouths of babes and sucklings thou hast perfected praise." "I thank Thee, O Father, that Thou hast hid these things from the wise and prudent and revealed them unto babes."

Had Israel received Christ at His first advent, there would never have been the terrible calamity—the destruction of Jerusalem and if Christendom, nominal spiritual Israel, had received the message of present truth, so widely proclaimed for many years, the great catastrophe with which this present evil world (age) will end, might have been avoided. As it is, the blind are leading the blind, and falling more and more into the ditch of confusion and unbelief. One has said, "The crisis is upon us and even the Church of Christ is still committed to national loyalties, and within those loyalties to denominational preoccupations." "Weighed in the balances and found wanting." "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." Rev. 18:1-4.

Convention in Adelaide.

The Adelaide Class', members are arranging for the usual Easter Convention, to be held in that city again this year, D.V., Good Friday to Easter Monday being set fully apart.

A hearty invitation is extended to all able to attend this Convention, and the Adelaide friends would be pleased to hear as soon as possible from those who may find the way open to attend. Address Mrs. H. H. Bartel. 10 Forest Ave. East, Clarence Gardens, Adelaide, S.A.

The Passover Memorial.

For all who desire to celebrate the Memorial of our Lord's death on its anniversary, Tuesday, 16th April, after sunset would be the correct time this year.

Conscience Void of Offence.

(Convention Address)

“Herein do I exercise my self to have always a conscience void of offence toward God and men.” Acts 24:16.

WE could not have the working principle of a Christian expressed in a clearer or more concise form than that in our text. It goes right down to the foundation of a man, for the conscience is that faculty or principle within which the character of our thoughts, words and actions are decided, whether for right or wrong. If this part of a man is right, then the whole relationship of that man with his fellow-men will be right.

Right or righteousness consists of justice and truth, and when these principles prevail there is peace and harmony.

This was the law—“Love thy neighbour as thyself”—do unto him all things that you would he should do unto you. This will produce deep and lasting friendship, happy associations, good relationships of real value and joy, and build up solid character. This is the relationship that should exist among mankind; a purpose which is worthy of our best efforts. It means discipline—the training of the faculties—also alertness and watchfulness, a mind and heart ever willing to search for and learn the truth, regarding life as something above the gratification of fleshly desires.

Truth teaches that each individual has responsibilities and obligations, and each knows within himself whether or not, he is doing those duties conscientiously. Wilful neglect brings condemnation. God desires truth in the inward parts, a mind and will to be true to what righteousness requires. To evade or neglect duty will not keep the conscience void of offence. With continual exercise, conscientiousness will increase and develop. The knowledge of justice and truth will become clearer and deeper. There will be growth in grace and knowledge of Christ, and so the spirit and mind that was in Him will become manifest.

Some strong effort will be required to follow this way of life, for the Apostle was ever exhorting his hearers to be firm and steadfast, to not be weary in, well doing, but ever press on. He knew human nature well; and where it was likely to fail. A strong resolution is required, assisted by an equally strong faith in God, who will supply every need, according to His riches in glory. The Apostle met with difficulties and perplexities; in fact, his life was full of them, but he was not discouraged on that account—he rather rejoiced in them as affording opportunities for proving his faithfulness and the development of all the graces necessary in ‘the character of a Christian. He met with difficulties in the churches, some of the members of which did not appreciate him, but preferred other leaders. He was not concerned on that account; he took no offence, not allowing his dignity to be upset, but rather took a reasonable view of the matter. He had a duty to perform, he was the minister of Christ, and to him that came first. He saw the error; it was his duty to point out the right, and in doing so he was true to his ministry of Christ, to the churches, and to himself. Had he allowed his feelings, his dignity to come first, his ministry and the churches would. have suffered.

What a beautiful example the Apostle has set. In such a case as this, there was a threefold duty—to God, to the members of the church, and also to himself—and in the faithful observance of this duty he had the approval of his conscience. Here he exercised that charity that suffereth long’ and is kind, that beareth all things, hopeth all things, endureth all things and never faileth. His viewpoint was not self or personal interests—his feelings and dignity were all brought into subjection unto Christ. Having a deep knowledge of spiritual matters, he knew the value of things regarded by many as important; he was willing to restrain himself; in fact, regarded it as his duty to do so rather than become a stumbling block to his weaker brother.

When writing to the Corinthians concerning meat offered to idols, he says, “Wherefore, if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend.” It might be thought that no such responsibility attached to anyone, the weak brother should look after himself. The Apostle, however, recognised the power of example, and, where knowledge was lacking, example might be misinterpreted and evil result. Looking beneath the surface he saw the underlying principle—self-denial—in the interests of others. “The Son of Man came not to be ministered unto, but to minister.” Service rendered brings its reward. “Inasmuch as ye have done it unto one of the least of My little ones, ye have done it unto Me.”

Doing good is the work of every son of God. “Therefore, as ye have opportunity, ‘do good unto all, but more especially unto them of the household’ of faith.” “Acts of kindness are to be rendered where possible, and where such are not possible, then good will and good wishes may take their place -and so show forth the fruits of the spirit. Words and acts are outward evidences of the spirit within; they are prompted’ from within—truth in the inward parts. “A mind and heart in every thought renewed, and full of love divine.”

Being in truth, is being in harmony with God; in agreement with that which is right—true in heart and mind—a love for God and man, and a desire to do good to all, according to opportunity. The benefit is not only to him who receives the

good, but also to the doer, inasmuch as it tends to cultivate kindness, goodwill, love, joy and peace. Who has not experienced the pleasure that comes from doing an act of kindness for others? The performing of those little acts of grace and courtesy, for which some are noted, have their effects upon the doer as well as the receiver. The Apostle says, “be kindly affectioned one towards the other.”

Justice is a very necessary thing, without which there can be no approval of the conscience, but love and kindness goes further, and brings joy and peace to the heart and mind. It is giving more than the demands of justice, it is generosity, and is to be done heartily as unto the Lord. To the churches at Ephesus and Colosse, the Apostle wrote, “Children, obey your parents . . . Honour thy father and mother, which is the first commandment with promise.” This is a natural duty, and only what is due to the parents; fathers had their obligation in caring for their children, not provoking them to wrath, but bringing them up in the nurture and admonition of the Lord. To servants, he said, “Be obedient to them that are your masters., according to the flesh in singleness of your heart, as unto Christ; not with eyeservice as men-pleasers”—which, would be deceitful and deceptive and quite inconsistent in a servant of Christ—”Doing the will of God from the heart.” Adding as a special word of encouragement, “That whatsoever good thing any man doeth, the same shall he receive of the Lord whether be he bond or free.”

The lot of the bond servant probably was hard, and, for them the Apostle felt it necessary to point out particularly that their service should be rendered in a good, hearty spirit. Unwillingness and discontent cannot produce a peaceful heart and mind; indeed, they are not at all the outcome of the spirit of God; or the mind that was in Christ, whose servants they were. The Apostle did not remind them that their condition was an unjust one; it was permitted of the Lord, so he reminded them that by doing God’s will they would receive the reward of the inheritance, “for ye serve the Lord Christ.”

The masters were reminded that they also had obligations, their servants should be treated justly and, considerately, they themselves having a Master in heaven with whom there is no respect of persons.

“If ye be risen with Christ, seek those things which are above; set your affections on things above and not on things on the earth.” Here, affections mean love for, and attachment to. “Thou shalt love the Lord thy God with all thy strength, with all thy mind, and with all thy heart”—God shall be first. This, evidently, was the Apostle’s thought, and the admonition is good, We are surrounded by the material; it is on every hand, engaging the greater part of our time, this being necessary for our existence, but on that account all our time and thoughts should not be absorbed. Natural things have their place and value, and are to be estimated and appreciated accordingly, as the gifts of God. In so doing, God is glorified. To the consecrated, it is but a step in the realm of thought, from the created to the Creator. God is not far from us, as we seek Him and the things that are above. What spiritual delight there is in knowing that progress is being made by trusting in God, abiding in Christ by fellowship with Him, and having the peace of God rule and reign in our hearts. This is for those who will seek it in faith, in spirit and in truth.

The Apostle had no earthly ties, no family, no, home, nothing to bind his affections to this earth. Here, he had no abiding city but sought one to come; he laid up treasure in heaven, for, where a man’s treasure is, there will his heart be also. So, he counted all but loss and dross that he might gain the excellency of Christ—the high qualities, the virtue, the mind which was in Christ, who was his Lord and Master and Pattern in all things. The love of Christ constrained him, led him on and inspired him under all circumstances and conditions, enabling him to carry out his purpose. Behind his desire to maintain this pure state of conscience, there was a great and rich reward upon which his heart was fixed, and which was not to be gained, except at great sacrifice. The sacrifice of all that the world values and holds dear, is as loss and dross; it vanishes and fades away as the grass of the field, when compared with the glory, honor and immortality promised the Apostle and also to those who likewise are prepared to sacrifice.

Amid all the trials and difficulties of life, there is nothing that should separate us from the love of Christ, or prevent us from maintaining a good conscience towards God and man. It rests entirely with ourselves, and resolution under the power of the Lord’s spirit is required to keep the natural tendencies in subjection and to prevent selfishness from obtruding itself. The rich promise is to him that overcometh. The word overcome is suggestive of conflict, and this must be continued to the end. The contention may be hard and difficult, but with the Apostle we may say, “I can do all thing through Christ, which strengtheneth me,” All sources from which he gained strength and inspiration are open to us, and, if availed of, we shall be able to say with him, at the close of life’s journey, “I have fought a good fight, I have kept the faith,” and look forward with the same hope to the crown of righteousness which the Lord has promised to those who love His appearing.

Question Box.

Question:—In regard to 1 Peter 4:8, How does love in practice cover a multitude of sins?

Answer:--The connecting- verses show that while the Lord's people are being judged according to the flesh, i.e., by their actual doings, by the world generally, they are, from God's viewpoint, being judged according to the spirit, their intention, their real desire as new creatures. The earnest desire of these is to be holy, but they cannot act perfectly under present disabilities, so an advocate is provided, even Jesus Christ, the righteous. Our heavenly Father therefore views His consecrated children as though perfect through the merit of His dear Son. Our sins, through inherited weaknesses, are covered.

So, wherever the true love of the Lord prevails, and surely all who love God must love those be-gotten of God (1 John 4:20, 21), that love "will cover a multitude of sins," i.e., weaknesses, imperfections, awkwardnesses, and peculiarities in their brethren in Christ. Above all things, the Apostle urges, "have fervent love among yourselves"— seek more and more to look at others from God's viewpoint, not according to the flesh but according to the spirit.

There are various degrees of inherited weaknesses in the Lord's people in common with man-kind. A Christian may be more noble and just in character, either born or developed, than his brethren, and thus may discern unrighteousness in others, which other brethren do not recognise. What should be the attitude of the "more noble" - under such circumstances in applying the principle of the above Scripture? Have we not the answer to this in the example of our Lord. He was perfect and holy; and how the imperfections of His disciples, not to mention those of the fallen race around Him, must have jarred on His perfect heart and mind, had it not been for the spirit of the heavenly Father, the spirit of love, abiding in Him so fully. He said, "They that be whole need not a physician, but they that are sick," so He ministered to the poor, the sick, the publicans and sinners.

So we may be sure that those who may be of more noble birth or attainment need the same spirit of love in their hearts, if they will be kept from viewing others less noble in any other light than that in which the Lord views them.

It is so easy to find fault when often the only unrighteousness in another is that which we all have to some extent— inherited weaknesses resulting in unintentional offences, all of which will pass away when "that which is perfect is come." "The end of all things is at hand, be ye, therefore, sober, and watch unto prayer"—desiring more and more of the Lord's spirit, which. "shall keep your hearts and minds in Christ Jesus."

Question:—Should we forgive offences even when the offender shows no regrets and perhaps continues the offence?

Answer:—There is nothing in either Old or New Testament to indicate that God will pardon un-repentant sins, nor that He would expect us to express forgiveness of offences while the offender has no regrets.

It would seem that God longs to forgive and. restore to favour all who will return and seek His pardoning grace, through the means He in His mercy has provided in Christ Jesus. We have this' expressed in the prophet's words, "Why will ye die, O House of Israel. Have I any pleasure at all that the wicked should die, saith the Lord, and not that he should return from his ways and live:" Ezek. 18:31, 23.

If the sinner will not repent he must die, for "the soul that sinneth, it shall die." Ezek. 18:20. That is, the second death from which there is no recovery. God expects us to act similarly in regard to those who do us wrong. Our hearts must bear no malice, no hatred, no bitterness; we are to love even our enemies, and have pity and good-will towards those who have offended or done us wrong. It would, however, not be like God, nor right for us to act as though there had been no wrong, until there was some apparent sorrow for the wrong done. Then the whole matter must be put away, as the Lord has promised to cast all our sins behind His back and put them away as far as the east is from the west.

It is a miserable life that harbours ill-will and bitterness towards anyone. The hard heart that seems never able to get over some trifling or big offence is to be pitied. "So likewise shall my heavenly Father do unto you, if ye front your hearts forgive not every one his brother their trespasses." Matt. 18:35.

On the other hand, if we were to treat one as though there was nothing wrong when there was, we would be hypocrites, and also do injury to the wrong doer by making him feel that he had done no harm when he had. Thus, he would learn no lesson, and quite likely continue in his 'evil course.

The above Scriptural course would be the only correct and proper way in connection with a real offence; all should be quite sure they do not imagine some wrong doing towards themselves, and so unnecessarily keep it in their hearts, where it would interfere with their own growth in grace and knowledge of the Lord. The Lord's directions in Matt. 18:15-17 should also be followed; if any matter is not big enough to take to- the one concerned, it is too small to think about.

God is Our Refuge and Strength.

(Psalm 46.)

(Convention Address)

IF we accept God as our refuge, what do we become? Nothing less than refugees and aliens fleeing away from the power of Satan and the pomp and vanity of this evil world. We abandon the life of sin and God is then indeed our refuge.

In fleshly Israel, God appointed that there should be seven cities of refuge, so that anyone committing a crime of homicide, or accidentally killing a person, could flee to one of these where his case could be heard, and if his crime was not one unto death, he would be given the chance to retrieve his past, but he was bound to live in the city of refuge till the death of the high priest, after which he would be free to go where he liked. It was the custom of the inhabitants of those cities to go out and meet a refugee and to help and intercede for him if he was in danger of being overtaken.

In this picture we can see the wonderful provision God made for fleshly Israel; what, then, is the provision His love and bounty has made for spiritual Israel, His house of sons? We trace the overwhelming love of God in that He has placed Himself as our refuge, and has promised to be our strength in every time of need, and according to the faith of the Christian this refuge becomes more real, more necessary, and more vital to our walk with God in this evil day. Could it be possible for us to have a greater refuge than God Himself, while here we are only refugees and aliens with no abiding city?

To true Christians everywhere—those who have made a covenant of sacrifice unto the Lord after seeking Him in the divinely appointed way—God has prepared another city of refuge and has set His messengers all along the lonely way to encourage and to assist any who may stumble or become lame or halt, and to comfort those that mourn and to cheer and hearten the ones whom the Adversary has been specially tempting and who are in sore distress. It is from the sweet influence of these divinely appointed messengers that we get the strength and courage to walk the narrow way. We note their patience and labor of love, we receive the blessedness of their sympathy and the strength of their example. If we look deep enough into their hearts -we see the development of that self-same character- of the Lord, and note that “they have been with Jesus and have learned of Him—they are developing the love and patience of Jesus by the things which they have suffered.

Everyone who has accepted God as his refuge must suffer - persecution, but by the eye of faith each are to “look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be broken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

But there the glorious Lord shall be unto us a place of broad rivers and streams, no galley with oars shall go thereon, neither shall gallant ships pass thereby.” While these words of the Prophet Isaiah would seem to apply to the earthly phase of God’s kingdom (in which all God’s people rejoice), the grandeur and beauty of the spiritual inheritance is what appeals most to all who have their hope “as an anchor of the soul . . . within the veil, whither the forerunner has for us entered, even Jesus.”

God is the Christian’s strength, and this privilege is not the property of one individual, but its power lies in the unity of all the members. God has so placed the members in the Body as has pleased Him, and every one is absolutely necessary for the strength and life of another member, and so precious is the life and welfare of each member that the Father has likened them unto precious jewels, costly beyond price, and further the Father places these members on the same pedestal as Jesus. To give you an instance of this wonderful truth, you will remember the time when Saul of Tarsus made havoc of the church, entering into every house, and, haling men and women, committed them to prison. Read Acts 9:1-5, “And the Lord said, I am Jesus whom thou persecutest.” It was not the trembling Christian Jew, hiding in an upper room or cave; it was not the wretched fanatic who worshipped a crucified felon, but it was Jesus, the beloved Son of God, whom Paul was persecuting, in the deeper sense.

It is only as we develop the character of Jesus, His love, His patience, tenderness and meekness, that our heavenly Father, our great Refuge, will recognise us in this wonderful way, that when our troubles and persecutions come because of faithfulness to our covenant, faithfulness to the Lord, His truth and the brethren, that it can be said of us, as of Stephen of old, “It is Jesus whom thou persecutest.” And it is for these glorious fruits of the spirit that the great Husbandman waiteth with great patience. The flesh profiteth us nothing, we should know no one after the flesh, we should look only for the humble Jesus in each other and we will most assuredly find Him there in certain degrees of loveliness.

“Sir, we would see Jesus.” The Greeks were wishing to see Jesus and to hear more of His gracious words (John 12:20-22). And we come here to-day to see Jesus and to feel the warmth of I-Tis ‘divine love, and we see this developing in each other—some trait of meekness or gentleness, some work of patience or tenderness, etc. In this way we see Jesus as God sees Him in each one of us. So we should look only for the spirit of the Lord in one another, for the more we see of Jesus in each other, the greater becomes our strength and growth, • till we come to the blessed knowledge that we are one with God, one with Jesus and one with the brethren. What a thought! “I am Jesus whom thou persecutest.” Would we willingly persecute our divine Saviour? Yet, as surely as we persecute the least of these, His brethren, we persecute Jesus.

The thing most precious in God’s sight is for Him to see each one trying to imitate Jesus. What brings us here today? The love of Jesus. What warms our hearts, and binds and cements our hearts together? The love of Jesus. And in this unity of spirit lies the secret of our strength; this pyramid of righteousness and holiness with Christ, the head corner-stone, perfect and beautiful and beloved of the Father, and so precious are these in His sight that He calls them by the one adorable name--Jesus.

We have reached the clays when we see the fulfillment of this Psalm 46 coming to pass all round us. Though the earth—the social order of things —fade away, and the governments be cast into a whirlpool of disorder and anarchy, when the night cometh when no man can work, when evil shall increase and goodness decrease, when the nations are angry for their kingdoms ore moved. Is our faith in God strong enough to carry us through this dark night of trouble, which is right upon us? Have we made God our strength? Is our love for Him so strong that we can say with joy, “The Lord of hosts is with us; the God of Jacob is our refuge.”

Correspondence,

Victoria,
8th. February, 1935. The Secretary, Berean Biblical Institute,
Dear Brother,

Thank you very much for the “Manna Texts” and “Hymns of Dawn” I received just before our vacation. The “Mannas” made very acceptable Christmas gifts, and my friends showed much interest in the comments, so of course I felt doubly pleased.

I find that I am familiar with 64 of the tunes in the Hymn book, so I do not think I shall have much difficulty in learning any of them.

I am enclosing — to pay for “Hymns of Dawn” and for subscriptions for “Peoples Paper.” Kindly send me any booklets, similar to that sent in January, that you might have on hand, and should there be a balance please add the amount to the funds of the Institute.

With best wishes,

I am,
Yours sincerely, G.F.

Dear Friends,

Please find enclosed the amount, which I wish you to use in spreading the Glad Tidings the way you deem the best.

I rejoice, dear friends, as I see evidences about me of the approaching victory. I trust in His love, remembering always His promises, “As thy days, so shall thy strength be,” and “Earth hath no sorrows Heav’n cannot heal,”

A Believer.

[The above letter with help to the work was received some little time ago from an unknown friend, and the opportunity is taken of expressing our appreciation of this kindly co-operation in service of the truth. The Lord will, undoubtedly, much more than compensate all His people who delight to spend and be spent in His service.]

Queensland, 31/1/1935. Berean Bible Institute, Melbourne.

Dear Brethren,

I received your letters, also two parcels of books and papers for which I thank you. I am enclosing — for payment of books “What Pastor Russell Taught” and “Desolations of the Sanctuary.” With the balance I shall be pleased if you will forward me the book “Foregleams of the Golden Age,” as advertised in the booklet “Hell, Spiritism,” etc.

I understand that there is a book, “Questions and Answers,” by Pastor Russell, so, if you have any for sale I shall be pleased if you will forward one, advising me the cost.

I have read half of the book “Desolations,” and I am pleased with its just criticisms. It confirms the opinion I have had for some time regarding the Watch Tower Society.

I regret that I did not know of your existence whilst I was in your city during Xmas vacation, as I would have liked very much to have had fellowship with you. Anyhow, if I am fortunate enough to again visit your city in the future, I certainly will be most pleased to call on you.

With much Christian love,

I remain, your brother by His grace,

ML.

Tasmania.

Dear Brother,

Loving Christian greetings in His dear name. Thanks for receipts, etc.

Well, dear brother, I hope your Sydney visit was of profit to all concerned. Much points to the thought that many who have been in the truth for varying periods, do not really understand consecration, and mix up class attendance and acquiescence in the Divine Plan as being of the Church class. Thus Classes are mixed and it is the shakings that are real blessings, separating these from the Lord's own, who are, after all, only a few. These, rooted and grounded in the truth, have become part of it and are therefore steadfast and immovable, safe from the allurements of the “scarlet woman and her daughters.” Truth is sown only for the righteous, and its joys for the upright in heart.

I'll close now, with Christian love to self and all the friends, and thank them for nice message in Colossians. Your brother in Christ. B.C.H.

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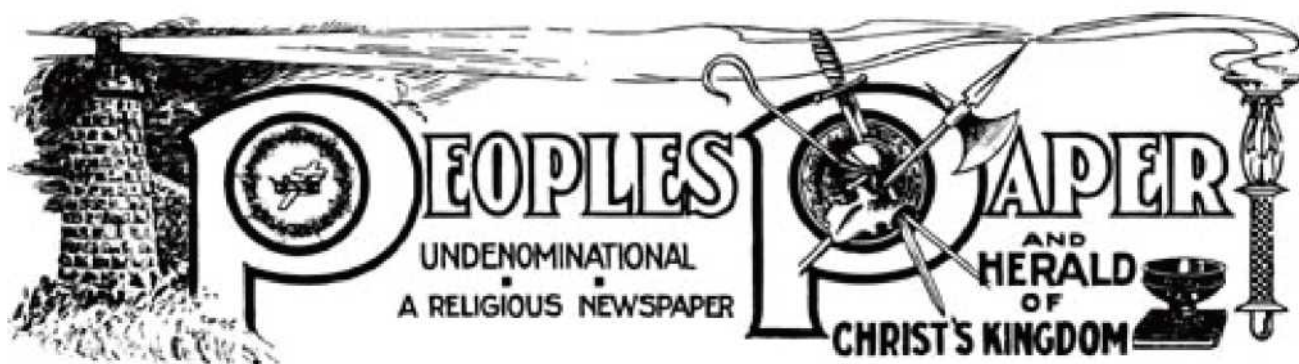
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This One Thing I Do.

THE talented Apostle Paul gives his testimony as to the wisdom of shaking off our plans and arrangements and of relaxing efforts in various directions in order to concentrate our energies upon those things which we can best bring to perfection, saying, "This one thing I do." (Phil 3:13). The Apostle's one business in life was to be, so far as he was able, acceptable to the Lord, personally, and to do with his 'might what he could to assist others into the -same condition.

In harmony with this, the thought seems to be that whatever the Apostle knew respecting other matters prominent in his day—customs of the Age, scientific questions, etc.—he would ignore. He would be a specialist. He would confine his thoughts, words and teachings along this one line; for he thought it was worthy. He had been at Corinth as an ambassador of Christ. He was not there to air his knowledge, but to tell the message of the Kingdom. He would make preaching the Gospel his one[^] business, to accomplish which he felt that all of his knowledge and energy were too little.

The Apostle did not determine to ignore all of his knowledge without having a good reason, or purpose therefor. It was because he wished to concentrate all of his attention and influence upon one great subject. That subject was Jesus Christ, Jesus the Anointed; Jesus the Messiah was the main thought of all his preaching. He realised that the great Messiah was a part of the Divine Program which had been promised—the "Seed" which was to bless all the families of the earth; that Jesus was that great Messiah, and that all men should recognise Him, should flock to His standard.

But St. Paul would preach, not only that Jesus was the Messiah, but that He was the crucified Messiah, for he would not be ashamed of the Divine teaching. He would preach that God sent forth His Son; and that the Son had left the glory He had with the Father, had lived on the earth, and had "died, the Just for the unjust," for this very purpose--that He might manifest His obedience to the Divine arrangement. In thus preaching Christ and His crucifixion, the Apostle was not ignoring the fact that there was to be a Church; Jesus was the Anointed Head over His Body, the Church. In preaching Jesus the Anointed One, St. Paul was showing how the Divine Plan was being outworked under Divine supervision, and what the glorious results would be. To these things he had determined that all his time and attention should go.

How evident it is that to-day many ministers have lost something possessed by the Apostle, who thus recognised the importance of the Gospel of Christ! This loss very largely accounts for the various peculiar topics advertised for religious meetings; sometimes the topic is politics; sometimes temperance; sometimes national recovery, etc. The reason for this change from the old-time style of preaching is that during the Dark Ages the Gospel became perverted, misrepresented; and that now people are ashamed of what was formerly preached—"Be good and go to heaven; be bad and go to hell!" It is not a great message. We cannot wonder that an astute mind grasps the whole thing in a few minutes. We are rather glad, indeed, that ministers are ashamed to preach what their creeds profess, and that, therefore, their creeds must be kept in the background.

"Not Ashamed of the Gospel of Christ."

For us, however, who see the importance of the Gospel, the case is different. We know that this Gospel of the Kingdom, of which the Apostle was not ashamed, teaches that the elect Church is, to be the Bride of Christ; that Messiah is to bless the whole world; that Jesus is the Messiah; that He was crucified, dead, buried, raised from the

dead by His Father; that His crucifixion was a part of the great Divine Plan, and that without this very arrangement no salvation could be effected, either for the Church, or for the world in the future. Therefore, as the Apostle did., we are preaching Jesus, the Crucified One, who died for our sins, who rose again for our justification, and who, coming in glory with His Church, is the great Messiah, to bless the world through natural Israel.

Because we have found the Truth we, like St. Paul, feel constrained to preach nothing but this Message. The same truth that influenced Him should influence us. If, therefore, any of the brethren feel disposed to go out after the manner of Babylon and preach something else, here is the reproof—"Not . . . anything save Jesus Christ and Him crucified."

This is the only subject. St Paul would be as though he knew nothing else. This subject would be the one thing to which he would give his time and attention. Let it be so with us!

Beloved, as you value the glorious hope set before you., we beseech you that you give no heed to seducing spirits and doctrines of devils, as the Apostle terms them (1 Tim. 4:; but that with fixedness of purpose you apply yourselves to the one thing to which you are called, and which as prospective heirs of Messiah's Kingdom you are privileged to do. Let us not forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions, and favoured with a clearer insight into the deep things of God, having been called out of our former darkness into His marvellous light. Thus separate from the world and from Christians who partake largely of the spirit of the world, what wonder if we find them all out of harmony with us, and either ignoring or opposing us!

We expect such opposition; and we know that 'it will continue until our course has been finished in death. If we endure hardness as good soldiers for the Truth's sake, no matter how that hardness may come, in our efforts to do the Lord's will and to advance the interests of His Kingdom, then we are presenting out bodies as living sacrifices in the Divine service. To be really in His service includes both the careful and continual study of God's Plan, and the imbibing of its spirit, leading to an enthusiastic zeal' for its accomplishment, and to activity to the extent of ability in its service, whatever the cost or sacrifice it may require.

If faithful in this service we have neither time nor disposition to give heed to other themes having no bearing on the one thing to which we have solemnly dedicated our lives. If we have consecrated all to God our time is not our own; and consequently we have none to spare for the investigation of theories built upon any other foundation than that laid down in the Bible. Nor have we time to devote to the ideas and pursuits which engross the world's attention, many of which are harmless or even elevating in themselves, but which would be harmful and degrading to us if we allow them to occupy consecrated time and to divert our attention from the one thing we ought to be doing.

The Apostle warns us to "Shun profane and vain babblings; for they will increase unto more ungodliness"; but counsels, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth"; "Teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith."-2 Tim. 2:16, 15; 1 Tim. 1:3, 4.

How Narrow This Way!

Is not this a very narrow way? Yes, so narrow that our Lord foretold respecting it, "Strait (difficult) is the gate and narrow is the way which leadeth unto (the) life, and few there be that find it!" (Matt. 7:14). It is so narrow that it is wide enough to admit only the Lord's Plan and those who are willing to discard all other plans, projects and questionings, and to devote themselves fully to its service; and who are quite willing to hear any reproach it may bring.

Are you endeavouring from day to day to vindicate the Divine character and to make known God's righteous ways? Are you diligently studying to make yourself thoroughly familiar with the Truth, so that you may indeed be a living epistle known and read of all men within the circle of your influence? Are you indeed a workman that need not be ashamed (2 Tim. 2:15) ? Are you of those who have really given themselves to the Lord, saying truthfully to Him:—

"Take myself—I will to be
Ever, only, all for Thee"?

If so, you are just narrow-minded enough to say, "This one thing I do; and • I make everything else bend to this one thing of showing forth God's praises and of helping others into His marvellous light; and to this end I cultivate and use what talents I possess as a wise steward of my Heavenly Father."

Dearly beloved, we impose neither vows nor bondage upon each other, but the call has its own limitations; the Master has directed us to teach all nations (for the Gospel is no longer confined to the Jewish nation), not astronomy nor geology nor any of the vain philosophies about which the world speculate, but—"Observe all things whatsoever I have

commanded you.”—Matt. 28:20.

This is what the Apostle Paul did. Hear him in his zeal for this one thing to which he had devoted his life: “And I, brethren, when I came unto you, came not with the excellency of speech or of wisdom, declaring unto you the mystery of God; for determined not to know anything among you save Jesus Christ and Him crucified. (I riveted your attention on this one thing! I kept this one thing continually before you.) . . . And my speech and my preaching were not with enticing words of man’s wisdom, but’ in demonstration of the Spirit and power (of the Truth), that your faith should not stand in the wisdom of men, but in the power of Cor. 2:1-5,

St. Paul was an outspoken, uncompromising teacher. When he knew that he had the Truth, he spoke it with confidence, and boldly declared that everything contrary to it is false doctrine. He also taught believers that it was not only their privilege, but their duty to be established in the faith, to know on the evidence of God’s Word, why they believed, and to be able to give to every man that inquired a reason for the hope that was in them.

Let it be so with us also. Each consecrated believer should ask himself, “How carefully have I studied that which I recognise as Divine Truth? How fully capable am I of handling the Sword of the Spirit?” Few indeed are those who can say they have fully digested and assimilated all they have received; and that they have let none of these things slip from memory; that they have so treasured it up in their hearts that it is their meditation by day and by night; that they have a ready answer—a “Thus saith the Lord”—for every man that asks them a reason for the hope that is in them, concerning any point of doctrine; that they can clearly and intelligently portray the Divine Plan, quote the Divine authority for each successive step of it, and, if need be, point out its place in the Divine system of types. To gain such proficiency in the Word is the work of a lifetime.; but every day should see a closer approximation to that proficiency, and will if we are faithful students and faithful servants of the Truth.

If all the consecrated were thus busily engaged in putting on the armour of God, and in proving it by actual use in zealous endeavour to herald the Truth and to help others to stand, there would be no time left for even good temperance reform work, nor for work among the slums of the great cities, nor for the doctrine of healing, nor any such things. We have no consecrated time for these matters, which are only side issues and not harmful in themselves, except as they divert attention and consume time which has been consecrated to another and higher use. All these works will be effectually accomplished in the “Times of Restitution” (Acts 3:19-22), now in the near future. Besides, there are others engaged in these works; we recognise and seek to accomplish the work set before us in the Divine Plan.

In all the history of the Church there has never been a time in which the great Adversary has been so active in diverting attention from the Truth by introducing unprofitable and irrelevant questions as at present. Just now, when the exaltation and glory of the Church are soon to be accomplished, and when the faithful are about to be received into the joy of their Lord, Satan is resorting to every device in order to beguile them of their reward and to frustrate this feature of the Divine Plan.

But really to frustrate any part of the Divine Plan is impossible. God has purposed to take out from among men a “little flock,” “a people for His name”; and such a company is assuredly being gathered. Yet whether all those now in the race for the prize will surely be of that company, is still an open question. Take heed, beloved, that no man take thy crown. (Rev. 3:11). If any come short of their privileges and prove unworthy of the rich inheritance, there are others who will quickly fill their places.

Our observation of those consecrated ones who have permitted other themes than this “Gospel of the Kingdom” to engross time and attention, leads us to advise such to be very jealous in husbanding time and talent for the ministry of the Gospel, leaving all subjects outside of this, however interesting they may be, to those who prefer to devote time to them now; and to the future life for ourselves, when all knowledge shall be ours. We have invariably observed that those who, for any avoidable cause, have turned aside from the true and only Gospel, are quickly turned out of the way or greatly hindered in their course toward the “prize” of our “high calling.”

May we, dear brethren, be able truthfully to express our position in the words of the Apostle: “This one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus”; “I determined not to know anything among you, save Jesus Christ, and Him crucified.” —Phil. 3:13, 14; I Cor. 2:2.

“The Lord Thinketh on Me.”

(Psalm xl., 17.)

Art Thou thinking of me
Yea, I know that Thy heart goeth forth to Thine own—
That thou thinkest of me as if my life alone,

O, my God, were of value to Thee.
Thou art thinking of me!
Ah!! shall I, on whom surely Thy love hath been set,

Shall I ever grow cold ? Can I ever forget,
Though the earth claims about me may be
That Thou thinkest of me ?—

Nay, Thy love and Thy thought, O my Father, shall call,
With a charm that is sweeter and dearer than all,
And my thought shall be drawn unto Thee.

—E.H.D.

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 on the wrapper indicates that the Subscription to “Peoples Paper” is overdue.

THE LORD'S SUPPER.

EACH year, as the Anniversary of our Lord's death recurs, the propriety of its commemoration is more and more impressed upon the Lord's true followers, as they particularly bring to mind the Master's own words at the institution of the Memorial, and such as written by the inspired Apostle—"Christ, our Passover, is sacrificed for us."

Various Scriptures clearly show that Jesus, "the Lamb of God," was the antitype of the Passover lamb, and that His death was as essential to the deliverance of "the Church of the first-born" from death, as was the death of the typical lamb to the first-born of Israel. Thus, led of the spirit, we come to the words and acts of Jesus at the last Passover, which He ate with His disciples.

Jesus knew the import of the Passover, but the disciples knew not. He was alone; none could sympathise, none could encourage Him. Even had He explained to the disciples they could not have understood or appreciated His explanation, because they were not yet begotten of the spirit. Nor could they be thus begotten until justified from Mantic sin—passed over, or reckoned free from sin, by virtue of the slain Lamb, whose shed blood ransomed them from the power of death.

Thus alone, treading the narrow way, 'which none before had trod, and in which He is our Forerunner and Leader, what wonder that His heart at times was exceedingly sorrowful, even unto death. 'When the hour had come, they sat down to eat the Passover, and Jesus said unto the disciples:—"With desire I have desired to eat this Passover with you before I suffer. I say, unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." (Luke 22:15, 16). Doubtless He longed to have them understand how it would begin to be fulfilled a little later on in that very day, by the slaying of the real lamb.

Probably one reason why He specially desired to eat this Passover with them was, that He there designed breaking the truth of its significance to them to the extent that they could receive it; for, "As they did eat, Jesus took bread, and blessed and brake it, and gave to them and said, Take (eat), this is My body." (Mark 14:22). "This is My body, which is given for you: This do in remembrance of Me." "And He took the cup and gave thanks and said, Take this and divide it among yourselves . . . '17 his cup is the new covenant, in my blood, which is shed for you." Luke 22:17-20.

We cannot doubt that the design of the Master was to call their minds from the typical lamb to Himself, the antitype, and to show them that it would be no longer proper to observe a feature of the Law which He was about to fulfill.

And the bread and wine were to be to them thereafter the elements which, as remembrancers of would take the place of the typical lamb. Thus considered, there is force in His words, "This do in remembrance of Me"—no longer kill a literal lamb in remembrance of a typical deliverance, but instead, use the bread and wine, representatives of My flesh and life, the basis of the real deliverance, the real passing over. Hence, let as many as receive Me and My words henceforth, "Do this in remembrance of Me."

The Import of the Emblems.

Of the bread, Jesus said:—"It is My flesh;" that is, it represents His flesh, His humanity, which was broken or sacrificed for us. Unless He had sacrificed Himself for us, we could never have had a resurrection from death, to future life; as He said, "Except ye eat the flesh of the Son of man . . . ye have no life in you." John 6:53.

Not only was the breaking of Jesus' body thus to provide bread of life, of which if a man eat he shall never die, but it also opened the "narrow way" to life, and broke or unsealed and gave us access to the truth, as an aid to walk the narrow way, which leads to life. And thus we see that it was the breaking of Him who said, "I am the way, the truth, and the life, no man cometh unto the Father but by Me."

Hence, when we eat of the broken loaf, we should realise that had He not died—been broken for us—we should never have been able to come to the Father, but would have remained forever under the curse of Adamic sin and in the bondage of death.

Further, the bread was unleavened. Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. So, then, this symbol declares that Jesus was free from sin, a Lamb without spot or blemish, "holy, harmless, undefiled." Had Jesus been of Adamic stock, had He received the life principle in the usual way from an earthly father, He, too, would have been leavened, as are all other men, by Adamic sin; but His life came unblemished from a higher, heavenly nature, changed to earthly conditions, hence He is called the bread from heaven. John 6:41. Let us then appreciate the bread as pure, unleavened, and so let us eat of Him; eating and digesting truth, and

especially this truth; appropriating by faith His righteousness to ourselves we realise Him as both the way and the life. -

The Apostle, by divine revelation, communicates to us a further meaning in this remembrancer. shows that not only did the loaf represent Jesus, individually, but that after we have partaken thus of Him (after we have been justified by appropriating His righteousness), we may, by consecration, be associated with Him as parts of one loaf (one body) to be broken for, and in a like manner, to become food for the world (1 Cor. 10:16). This same thought, of our privilege as justified believers to share now in the sufferings and death of Christ. and thus become joint-heirs with Him of future glories, and associates in the work of blessing and giving life to all the families of the earth, is expressed by the Apostle repeatedly and under various figures; but when he compares the church as a whole to the “one loaf” now being broken, it furnishes a striking and forcible illustration of our union and fellowship with our Head.

He says, “Because there is one loaf we, the many (persons) are one body; for we all partake of the one loaf.” “The loaf which-^ we break, is it not a participation of the body of the Anointed One?” 1 Cor. 10:16, 17.--Diaglott.

The wine represents the life given by Jesus, the sacrifice--the death. . “This is My blood (symbol of life given up in death) of the new covenant, shed for many for the remission of sins”; “Drink ye all of it.”—Matt. 26:27, 28.

It is by the giving up of His life as a ransom for the life of the Adamic race, which sin had forfeited, that a right to life comes to men. (Rom. 5:18, iv). Jesus’ shed blood was the “ransom for all,” but His act of banding the cup to the disciples, and asking them to drink of it, was an invitation to them to become partakers of His sufferings, or, as Paul expresses it, to “fill up that which is behind of the afflictions of Christ.” (Col. 1:24). “The cup of blessing, for which we bless God, is it not a participation of the blood (shed blood—death) of the Anointed One?” (1 Cor. 10:16.— Diaglott). Would that all could realise the value of the cup, and could bless God for an opportunity of sharing it with Christ that we may be also glorified together.—Rom. 8:17.

Jesus attaches this significance to the cup elsewhere, indicating that it is the cup of sacrifice, the death of our humanity. For instance, when asked by two disciples a promise of future glory in His Throne, He answered them:— “Ye know not what ye ask; are ye able to drink of the cup that I shall drink of?” On their hearty avowal, He answered, “Ye shall indeed drink of my cup.” Wine is also a symbol of joy and invigoration: so we share Jesus’ joys in doing the Father’s will now, and shall share also His glories, honor and immortality —when we drink it new with Him in the Kingdom.

Let us then, dear brethren, as we surround the table to commemorate our Lord’s death, call to mind the deep significance- of the Memorial; and being invigorated with His life, and strengthened by the living bread, let us drink with Him into His death and be broken in feeding others. “For if we be dead with _Him we shall live with Him; if we suffer we shall also reign with Him. 2:11, 12.

“According to Thy gracious word,
In meek humility,
This will I do, my dying Lord,
I will remember Thee.

Thy body, given for my sake,
My bread from heaven shall be;
Thy testamental cup I take,
And thus remember Thee.

When to the cross I turn mine eyes,
And rest on Calvary,
O, Lamb of God, my Sacrifice,
I will remember Thee.”

Memorial Service in Melbourne.

The Melbourne Class has arranged to assemble on Tuesday evening, 16th April (D.V.) to commemorate our Lord's death, this date being the anniversary of the institution of the Memorial.

The service is to be held at 7.45 p.m. in the usual meeting rooms at "Towler House," 18 Queen St. (near Flinders St.), Melbourne. All consecrated followers of Christ will be welcome at this service, "in remembrance of Flint."

Easter convention.

The Adelaide brethren have arrangements well advanced for their Convention to be held throughout the Easter season, from Good Friday to Easter Monday. The first three days of Convention are to be held (D. V.) in the usual meeting rooms, at Stott's Building, Flinders St., Adelaide, with Easter Monday to be spent at Gawler.

All able to attend and partake of the spiritual good things at the gatherings, will be very welcome.

The Memorial Service in Adelaide has been arranged for Thursday evening, 18th April.

Further particulars and programmes may be obtained from Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide.

Jews Return to Palestine.

Engineer Sees Progress.

BRISBANE—The prophecy that the Jews would return to Palestine was being fulfilled, as they now numbered 250,000, while the Arab population, Christian and Moslem, totalled 700,000, said Major C. V. Quinlan, a civil engineer, who has returned to his native Queensland in the Orsova after having spent three years in Palestine.

Major Quinlan investigated Palestine's water resources and surveyed the route of the pipeline now under construction for Jerusalem's £400,000 water supply. The pipeline is 40 miles long, and extends from Jaffa on the coast to the ancient capital.

He considers that Palestine had a wonderful future. Tel Aviv, the only all-Jewish city in the world, was only 12 years old, but it had a population of 110,000.

Splendid bitumen roads were being constructed, and a bus service linked important centres. Trams were unknown. Southern Palestine, including Gaza and Beersheba, should support a population of a million.

THE MYSTERY OF THE KINGDOM,

THE salvation open at the present time has been obtainable only through faith, and faith is dependent upon a measure of knowledge, or revelation, and this knowledge, or revelation, came to us from God, for said St. Peter, “Holy men of old spoke and wrote as they were moved by the holy spirit.” God in this Age is calling a class possessed of ears of appreciation for His Message. These are mainly the weary and heavy laden and sin-sick, chiefly the poor of this world, rich in faith.

It is not enough that they hear the Message, not enough that additionally they accept it, turn from sin and consecrate their lives to God and His service and be accepted of Him, through the merit of Jesus, and be begotten of the holy spirit. From that moment they may be said to be saved and to have everlasting life, if they follow a certain course.

That course includes a continual study of the Divine instructions and promises and the exercise of faith and prayer, and obedience and trust, even unto the end.

The point of this lesson is to show the importance of having the right kind of spiritual food, and of using it and not allowing the new nature to become choked by earthly hopes, aims or ambitions. Such as thus overcome will be inheritors with Jesus of His glorious Messianic Kingdom of a thousand years, which is to bless Israel and, through Israel, all the families of the earth.

Jesus gave the parable of the Sower of the “good seed,” some of which fell by the wayside, and was devoured by the fowls; some fell on rocky ground where it had no depth of earth, and brought forth no fruitage; some amongst thorns, which choked it; some into the good ground, which yielded thirty fold, sixty fold and one hundred fold. The disciples were perplexed and unable to understand it and inquired of the Great Teacher its meaning.

His answer was that He was quite willing that they should understand the parable, and that it related to the Kingdom of God, but it was not to be understood by outsiders. He explained that it was for this reason that He always spoke in parables, so that the general public might see and hear and not understand, because the masses even of the Jews were not in a heart condition to understand and be profited by these lessons respecting the Kingdom. Only such persons as desired to become members of the Kingdom class and were also willing to undertake the stringent conditions of the “narrow way”—only such were to fully and clearly understand the parables of the Kingdom. This is in harmony with all of God’s dealings in the present time. We read again, “None of the wicked shall understand, but the wise (toward God) shall understand.” And again we read, “The secret of the fiord is with them that reverence Him, and He will show them His Covenant.”

In Mark 4:13, the Master indicates that this parable would serve as a general key to His followers for their interpretation of all His parables. “Seed” does not mean literal seed, “birds” do not mean birds, “thorns” do not mean thorns, etc. Proceeding, the Great Teacher expounded the parable as follows: (I) The seed that was sown represents the Word of God. More than this, it represents that particular element or feature of God’s Word which relates to the Kingdom.

This is shown by St. Matthew’s account of the same parable (Matt. 13:19): “When anyone heareth the Word (Message of the Kingdom), and understandeth it not, then cometh the Wicked One and catcheth away that which was sown in his heart. This is he that receiveth the seed by the wayside.” Our lesson says that the Wicked One meant is Satan. Satan and his evil agents are therefore represented in the parable by “birds,” and the lesson is that however much of the Gospel of the Kingdom we may read or hear preached, we lose the benefit of that which we do not understand.

Evidently, then, much of the Bible study and much of the religious reading is lost, because not understood. The secondary lesson is that one reason why the “good seed” does not enter into the understanding is that the heart is not in a receptive attitude. Like the wayside path, it is hard. Such hard hearts, selfish hearts, proud hearts, are of the kind which the Saviour does not wish to have understand His parables nor understand the glorious Kingdom Plan which they expound.

The seed sown in the stony place represents those who, when they hear the Message of the Kingdom, are delighted. They say, how good that sounds! What a grand time there will be when Messiah rules in righteousness to bless the world and lift up the poor, degraded members of Adam’s family! And how great is the privilege of becoming members of the Bride of Christ, to be associated with Him in His glorious Kingdom work! But the class represented by the stony ground have little depth of character; they are merely emotional.

The “Seed,” or Message of the Kingdom, which these heard with such delight at first, never matures in their hearts,

because they are too shallow, too superficial in their love of righteousness. Below the surface those are hard hearts and selfish, and so, when they find that the good Seed of the Kingdom is unpopular and that it will bring them a certain amount of reproach •and contempt and perhaps persecution—then all their ardour fades out, their zeal is at an end. The Kingdom Message fails to produce in them the fruitage desired. The trouble was not with the Seed nor with the Sower, nor with the sun of persecution necessary for the ripening—the fault lay in the fact that their hearts were not right; they were hard, stony.

The seed sown in the thorny ground represents those who have good hearts and have heard the Message of the Kingdom and appreciate it and rejoice in it, but their hearts are divided. They allow the cares of this life and the love of riches to have such a share of their heart's affections that the Kingdom Message does not have the opportunity to bring forth such fruitage as will be pleasing to the Lord.

Let us note carefully that these thorns do not, as some suggest, represent gambling devices, card parties, saloons and other places of ill-repute, nor secret sins and vices. None of those things should appeal to Christians at all. The

Master distinctly tells us that the thorns represent “the cares of this life and the deceitfulness of riches.” Thus every Christian man or woman who has received the Message of the Kingdom and has allowed the cares of this life and the deceitfulness of riches to choke and frustrate his prospects as respects the Kingdom is represented in this parable. Very nice people, hospitable, educated, etc., belong to this class of the parable represented by the thorny ground.

(4) According to the parable there will be three classes of believers who will attain the Kingdom—or we may say, they will all be one class in the sense that they will bring forth the one kind of fruitage and be acceptable to the Lord as joint-heirs in His Kingdom, but the differences between them will be in the amount of fruitage such yield —some thirty fold, some sixty fold and some a hundred fold.

The Lord does not explain the differences between these fruitages, but we may well understand that the amount of fruitage will be measured by the amount of love and zeal in the heart. The fully appreciative and the fully loving will be the most energetic to know and to do the Master's will., and they will bring forth the largest fruitage —a hundred fold—and they, too, will have the chief places in the Kingdom.

St. Paul declares that as star -differs from star in glory, so it will be with those who attain unto the First Resurrection—all will come forth glorious, but some will blaze with a more resplendent brilliancy, because of their great zeal, and therefore their great likeness to their Redeemer and Lord. Jesus likewise mentions the distinctions amongst those who will sit with Him in His Throne, He assured James and John that, if they were willing to drink of His cup and be baptised into His death, they should surely sit with Him in His Throne; but as to whether or not they would have the chief places of honour and distinction was not for Him to say. Those places will be given according to the Father's determination; that is to say, according to principles of justice, of merit.

Those will have the places of honour next to the Redeemer, who, in this life, will manifest to God the greatest harmony with His character, in their zeal, their love for God, the Truth and the brethren.

We are not to understand that those people represented by the thorny ground and the wayside will suffer eternal torments because of their unfaithfulness in respect of the Kingdom, nor are we to understand that others, who do not hear about the Kingdom in the present life at all, will on this account suffer eternal torment. They- will all, however, lose the grand privilege and glorious blessing of participating in the Kingdom, whatever they may obtain under the restitution blessings which that Kingdom will inaugurate for the blessing of mankind in general.

Immortality and Incorruption.

THE following from a reliable source should be of general interest to our readers:

The Greek word Aphtharsia is rendered immortality in Rom. 2:7 and 2 Tim. 1:10; sincerity in Eph. 6:24, and Tit. 2:7; and Incorruption in 1 Cor. 15:42, 50, 53, 54.

The Greek word Aphthartos is rendered immortal in 1 Tim. 1:17; uncorruptible in Rom. 1:23; incorruptible in 1 Cor. 9:25, and 15:52, and 1 Pet. 1:4, 23; and not corruptible in 1 Pet. 3:4. These are the only occurrences of this word—(Aphtharsia is from Aphthartos).

The Greek word Athanasia is translated immortality but three times--1 Cor. 15:15, 54, and 1 Tim. 6:16. Both these words are given the sense of immortal, by lexicographers. Liddell and Scott, standard authorities, give it thus. Plutarch uses Aphthartos as incorruptible, immortal. And it seems to be the exact word corresponding to our words, incorruptible (not liable to corrupt or to be corrupted), and immortal (not mortal—not subject or liable to death).

Athanasia, while it is properly translated immortal, according to usage, does not so much have the sense of not liable to die, as that of unchangeability. Hence, Aphthartos is the word which most closely corresponds to our word immortal, i.e., not mortal, not perishable, not corruptible. This is shown by the relationship between corruptible and incorruption in 1 Cor. 15:53, and 54, which, in the Greek, as in the English, stand related, of the same root, the Greek being Phthartos and Aphthartos. Not so, however, the words mortal and immortal in the same verses. In the English, these words are closely related, but the Greek uses words totally distinct and not related—Thnastos and Athanasia, the sense being, “This mortal (dying condition) shall put on (or assume) immortality.” (A lasting or unchangeable condition).

So, then, the attempt of some to make out that incorruptible refers to one state, and immortality to another, is without foundation and probably the result of lack of thoroughness in the examination of the subject. Prof. Young, Liddell and Scott, and all translators are right in using the two English words immortal and incorruptible interchangeably.

As above suggested, however, we would have preferred it had Athanasia been translated unchangeability in the three cases where it occurs, although our word immortality covers the idea of unchangeability.

With this change, 1 Cor. 15:52-54 would read thus:—“The (special) dead (i.e., the saints) will be raised incorruptible (i.e., immortal, not liable to corrupt, decay; or perish) and we (of the same special class) shall be changed.

For of necessity this corruptible (perishable condition) must be invested with incorruptibility (imperishable quality) and this mortal (dying condition) must be invested with immortality (unchangeability).” And when this corruptible (perishable condition) shall be invested with incorruptibility (imperishable quality) and this mortal (dying condition) shall be clothed with unchangeability (immortality) then will that prophetic promise be fulfilled (which says) “Death will be swallowed up in victory.” That is to say, when this special class, the dead and we, the overcomers, the saints, are changed to undying changeless conditions, then will that prophecy of Isaiah 25:8 begin to be fulfilled to the world—the Millennial work of abolishing death and restoring life will then go on successfully.

The Days of These Kings.

THE Melbourne daily "Herald," of early last month, in reporting the abduction of the King of Siam, gave the list below of sovereigns who have vacated their thrones over the past thirty years.

While we, as the Lord's people, are far from advocating and desiring to bring about the overthrow of the kingdoms of this world, the Scriptures clearly indicate that this must surely come to pass, when, in God's due time, this "present evil world" passes away, as "the elements melt with fervent heat." 2 Pet. 3:10.

Abdicated:

Abdul Aziz, Sultan of Morocco ..	..	1903
Abdul Hamid, Sultan of Turkey ..	..	1909
Manuel, King of Portugal ..	..	.1910
Pu-Yi, Emperor of China ..	..	.1912
Abbas II, Khedive of Egypt ..	..	1914
Nicholas II., Czar of Russia ..		1917
William II., German Emperor		1918
Ludwig III., King of Bavaria ..		1918
Frederick Augustus III., King of Saxony		1918
William II., King of Wurtemberg ..		1918
Charles, Emperor of Austria-Hungary ..		1918
Ferdinand, King of Bulgaria ..		1918
Nicholas, King of Montenegro ..		1918
Constantine, King of Greece ..		1917
Abdul Mejid, Sultan of Turkey ..		1923
George II., King of Greece ..		1923
Ahmed Mirza, Shah of Persia ..		1925
Amanullah, King of Afghanistan ..	..	1929
Alfonso XIII, King of Spain ..		1931

It would seem to be the Lord's design to permit mankind to try every form of government to see if they can bring in happiness and goodwill upon the earth. After all man's efforts have failed in great distress and disaster, God's Word assures us that Christ's Kingdom will bring order and blessing- out of chaos and ruin for "all the families of the earth." "We, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness." 2 Pet. 3:13.

As we look back over the past three decades, and especially since the Great War, the events in every land have surely confirmed our faith and understanding of Bible prophecy. While in the world at large "men's hearts are failing them for fear, and for looking after those things which are coming on the earth" how favoured is the position of the Lord's people, who rejoice in and desire only His will to be done in all things. "In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. 2:44. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh . . . And take heed to yourselves, lest, at any time, your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come upon you unawares . . . 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 21:28, 34, 36.

19 Thrones Vacated.

"Since 1900 there has been a long list of Royal casualties. Following are the sovereigns who were deposed or who

"In Rumania, while the monarchy has not fallen, changes have been made. King Carol, caught in the toils of extra-matrimonial troubles, abdicated, and was succeeded by his son, Michael, In, 1931 Carol was called back to the throne, and King Michael was deposed.

"Pu-Yi is now Emperor Kang-teh of Manchoukuo."

“Daily. Heavenly Manna.”

The price of the leather bound pocket edition of “Daily Heavenly Manna” will, in future, be 2/6 per copy (60 cents) instead of 2/9. We are pleased this is now possible on account of the extra number required, and these leather “Manna” may now be had .with either red or mottled edges.

The same book in black or green cloth binding is priced at 1/9 per copy (36 cents). Reduced price on three or more copies, either leather or cloth.

Bibles.

The following varieties of Bibles are now in stock, and prices mentioned include postage cost to any address:— Bible Students’ Edition, Cambridge, India paper, Minion type, with Berean Manual .. 15/6 Oxford Concordance Bible, India paper, Brevier type (the largest type used in Concordance Bibles), good bind-

Oxford Concordance Bible, India paper, Emerald type, Persian Morocco, Silk sewed (a fine Bible, just to hand) 19/6

Oxford Reference Bible, India paper, Brevier type, Thumb index, good binding .. 22/-Oxford Reference Bible,

Minion type, well bound .. 15/9 Oxford Palestine Pictorial Bible, 116 Engravings and coloured pictures, references, Emerald type, good bind-

Oxford Reference Bible, Emerald type, good binding, Oxford Reference Bible, Brevier type; a good useful Others at lower prices are also available, and special Bibles can be procured as desired.

“Divine Plan of the Ages.”

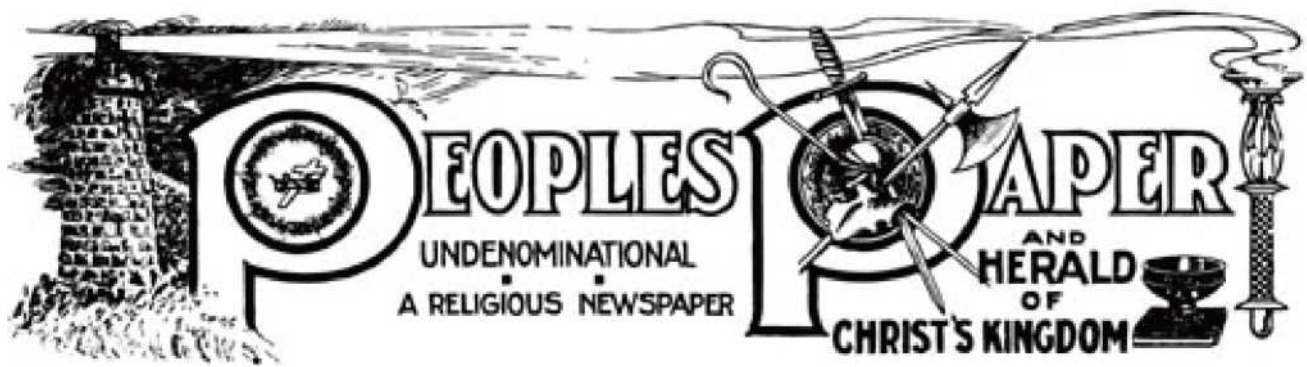
Second-hand copies of this very fine study are on hand, and may be had either on loan, or from 6d. to 8d. per copy, plus postage (according to condition), by all who can use them.

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The Keeper and the Kept.

(Psa. 121. Convention Address).

AS we journey along the Christian way, what hills are there to which we shall lift our eyes? There are some hills we can look unto with profit, and especially one on which we must fix our eyes, not- only when we first turn to God, but we must never lose sight of it all along the way. Whom do you see upon that hill? There is One there who was lifted 'up upon that hill, as Moses lifted up -the serpent in the wilderness. A look at Him is the remedy for the sting of gin and death, "There is life in a look at the crucified One; yes, there is -life there for thee."

Upon that Hill of Calvary was slain "the Lamb of God- which taketh 'away the sin of the world." if our love should get: cool towards God or the brethren, then lift up your eyes 'to the Hill of Calvary. Think of His broken, pierced 'body, His agonizing cry, "My God, My God, why hast Thou forsaken Me." Listen to the bitter words of sarcasm from those who mocked Him, and let our hearts be filled with love and devotion. "Hereby perceive we love because He laid down His life for us, and we ought to lay down our lives for the brethren." 1 -John 3:16.

When Satan, the flesh, self-will or the world tells you not to -deny yourself so much, or to have your own way and will a little, just look again at -Calvary's Hill, and that special sacrifice, trial or suffering of yours will be as light afflictions in comparison -with Christ's sacrifice for you. Glory in nothing but the Cross of Christ, trust in nothing -else for your help, for the help of all mankind cometh from there.

But let us- look higher still; the Psalmist says - hills. Can you see another -hill—another hill of sacrifice? - It is there where-the father of the faithful received his greatest blessing. It is believed that upon Mt. Moriah . Abraham. gave up his all—his Isaac to God. And it is true to say that we cannot "be filled with the fulness of God" (Eph.:19) until we go to "Mt. Moriah,"- and there lay our all upon the altar of sacrifice. There is nothing to fear in giving our all, for see the Lord returns Isaac to his father.. We surrender all, He accepts it, but returns everything multiplied a hundred-fold. Our Lord says, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, shall receive an hundred-fold and shall inherit everlasting life." (Matt. 19:29).

There is still another hill; lift up your eyes to the Mount of Olives. It was there where Christ spoke His great prophecy of His Presence, the end. of the age and the coming Kingdom. The Mount of Olives would seem to be a symbol of the Kingdom of light, peace, joy and Divine blessings to come. In Zech. 14:4, we read that Jehovah's feet •shall stand upon this Mount in the latter days, "and it will cleave in the midst." Remember, then, that coming Kingdom for which all saints have looked. Our vision in these last days is much clearer, we see it will cleave in the midst representing the heavenly and earthly phases of the one Kingdom of God, for the help of all mankind.

Further, there is another hill—a mountain—which the Apostle says we are approaching, from whence cometh our help. "But ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to -the general assembly and church of the first-born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel . . . Wherefore, we receive a kingdom which cannot be shaken." Heb. 12:22-24, 28. Lift up your eyes, then, and also as the Master said, "Lift up your heads, for your redemption draweth nigh." "Our help cometh from the Lord." Although He may use various agencies and dispensations, yet we all see that Jehovah is the source of all things—He made heaven and earth, and is called the Saviour of all men, the Great Judge of all.

When we get a little knowledge of the heavens through those who have made the discovery of thousands and tens of thousands of vast planets much larger than our own earth, all moving with wonderful exactness (if one moved out of its appointed course, possibly this little earth of ours would be dashed to atoms), we marvel at the power of the Keeper of the heavens. Our help, then, cometh from the Lord, who made these and keeps them in their place.

But let us come down to earth; there is nothing so common upon the face of the earth as a blade of grass, yet how wonderfully it is formed, with pores to breathe and receive the moisture, and Jesus takes our thoughts to it for the very purpose of teaching us confidence in Him who is our Keeper. "Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" Matt. 6:30. The Scriptures inform us that He has prepared a seat in the heavens for those who do His will always, much rather than will He care for us, than the grass or many sparrows. "He will not suffer thy foot to be moved, He that keepeth Israel neither slumbers nor sleeps."

Satan knows the Lord is the Keeper, most people know He is the Keeper, but only those who have given themselves to Him can say, "He is my Keeper," as though there were no other sheep for the Shepherd's care.

The love and care of our Keeper is clearly taught us in the 23rd Psalm. It is said that in Palestine the chief shepherd goes in front of the sheep and sometimes he has following behind two under-shepherds to care for any lame or weary and straying sheep and to carry the lambs. Now these two under shepherds are mentioned by name in this Psalm, 23. Do you know their names? Have they not often ministered to you? They are "goodness and mercy," "goodness and mercy shall follow me all the days of my life."

Have you felt faint or weary in following the steps of the Chief Shepherd? Then surely goodness has come to your aid—"I had fainted unless I had believed to see the goodness of the Lord in the land of the living." Psa. 27:13. Have your feet ever slipped? Then you know that mercy has come to your aid. "Unless the Lord had been my help, my soul had quickly dwelt in silence. When I said, My foot slippeth; Thy mercy, O Lord, held me up." Psa. 94:17, 18. Surely, then, we would be in a bad way without the assistance of the angels, "goodness and mercy." If we give ourselves to Him always, every moment, we shall find our Keeper a perfect Keeper, and we can confidently say, "I shall not be moved."

Not only does He promise to keep us as a whole, but as individual portions also. "He will keep our soul" (Psa. 121:7), i.e., the New Creature. Although we have this treasure in an earthen vessel, that which is begotten of Him, He will surely keep until the clay when He shall give it a body as it pleaseth Him.

"The peace of God shall keep your hearts," Phil. 4:7. From the heart proceeds all manner of evil, so our hearts especially need keeping. If we give Him our hearts, as He invites us—"My son, give Me thine heart and let thine eyes observe My ways"—He will surely keep it for Christ to reign there; He will keep or garrison and fill it with His spirit, and sin shall not have dominion over us, "Therefore, sanctify the Lord God in your hearts." (1 Pet. 3:15).

If our Lord will keep the heart, then He will also keep the mind, the thoughts. Shall we not claim this promise and expect Him to bring every thought into captivity? But some one may say, I find it hard to keep my thoughts for Him; well, give them up to Him, He will keep them for you. "Commit thy way unto the Lord and He shall bring it to pass." "Set a watch, O Lord, before my mouth, keep the door of my lips." Psa. 141:2. This implies that the writer of this text had tried to keep his lips and could not do it himself. This is an important matter, then, to commit our lips to our Keeper, because by our words we shall be justified or condemned. Perhaps no member needs more careful, constant watching; it is the thoughts harboured, the evil, unbrotherly surmises indulged in, that finally must have an outlet, and what havoc the outflow causes—not so much to the accused ("For who shall harm you if you do that which is good"), but to the accuser, for such things undermine their peace, joy and progress, however much they might tell you they are increasing in these fruits.

If we follow that which is good, nothing can harm us (1 Pet. 3:13), and this you can claim. In the light of this text, should an accusation be made against you it implies that the accuser has not been following or thinking that which is good, otherwise he would be able to say with us, If I am following that which is good, nothing that can be said or done against me can harm me. Therefore, let us commit the keeping of the door of our lips to the Keeper and have faith that He will keep them for His use, which is the building up of the Body of Christ in love and unity: Satan's use for them is to sow discord among the brethren and disrupt the fellowship. This reminds us of "Christian," in "Pilgrim's Progress," where two men, "Prejudice" and "Ill-will," continually throw dirt up at him, but the dirt would not stick, it would soon fall off and his garment remained clean. Often, too, the mud cast at another acts like a boomerang and flies back.

Then, perhaps, someone is afraid to work or speak for Jesus for fear of saying something wrong, but give your lips to Him, then. He will use them or close them according to His will. No doubt you have noticed sometimes when you were about to say something that it was right on the tip of your tongue and just then it was kept back and how glad you were

later that you did not say it. That is the Lord, as it were, putting His hand over your mouth. On the other hand, you have probably had occasion to make a defence for the truth, and how easily thoughts and Scripture texts came out of your lips; that is the Lord using your lips. Further, you may have sat long over a study at home and yet not come to any satisfactory meaning until you had assembled in fellowship, and suddenly while you were speaking, the right thought has come through you. See Matt. 10:19.

“He will keep the feet of His saints . . . for by strength shall no man prevail.” 1 Sam. 2:9. He will secure the ground and establish their going that we may neither stumble in the way nor wander out of the way. It is only if we keep God’s way that He will keep our feet. “The steps of a good man are ordered by the Lord; and he delighteth in His way. Though he fall he shall not be utterly cast down, for the Lord upholdeth him with His hand.” Psa. 37:23, 24.

“He will hold thy hand.” Isa. 42:6. Our hands too are consecrated to Him, and if we want them kept we must often ask ourselves, “What is that in thine hand?” Are your hands in the hand of the Keeper? If so, then say, “I will not let Thee go until Thou bless me.” But if they hold something that is earthly or cause offence by hindering us in the service of our Lord, then, as the Master said, “Cut it off.” Rather, let us give our hands into the Keeper’s hand, and He will lead, then we can well walk in the dark with God.

A father once had an occasion to visit a house at night, and took along with him his two little sons. The path leading up to the house was bordered with large trees, and as they entered the avenue the darkness became intense. The father said to the boys, “You had better take my hands.” One came at once and gave his hand; the other preferred independence. Soon there was a bump; he had run into a tree. The father offered his hand, but no, off he went again. Shortly there was a scramble and a cry; he had run up against a sharp stone. This time he quietly put his hand in his father’s and walked along in silence. Presently, he said, “Father, can you see in the dark?” The answer was, “No, but I know every step of the way.” Let us take the hand of the One who has gone every step of the way, then we shall avoid many self-made experiences with which often comes the delusion that we are suffering for Christ’s sake and Christian principles. Along with this comes another delusion—we settle down and congratulate ourselves on our spiritual progress, especially so if we imagine we have been hurt by someone. Never mind so much about the little boy on the other side of his father; he may be smaller and weaker, but the father holds his hand, and is not that sufficient for our concern? These two delusions are really Satan’s counterfeit for goodness and mercy; they are in reality spiritual pride and hardness. Beware of self-made experiences.

Where will the Keeper keep us? “I am with thee and will keep thee in all places whither thou goest.” Gen. 28:15; Josh. 1:5. How careless, i.e., free from care, we may be, then, for in whatever position God has placed us we may be sure of His keeping. The kept ones’ position is that of trust, satisfied with His leading, His feeding and His protection. To know that we have given ourselves over to Him means we have perfect confidence that He can and will manage us and everything concerning us, then we can be without care.

Supposing you had deposited your money in a trustworthy bank, but after a few months you began to get anxious about it, until you could not rest, but must go and see the manager, finally going to him every day because you had imagined that the money was not really safe and that you would soon have to starve and be in rags, etc. Now, what would the manager of the bank think of you? Trusting God, as He said, in all places and with everything, then, is the common-sense way, and do we not do it continually every day with our fellowmen. We step in a railway car, motor or steamer with the utmost unconcern, trusting ourselves to the driver.

Our Part.

Of course, being kept by Him depends on our obedience. Israel’s obedience to the law meant blessings, but disobedience brought disaster to themselves. We may say, therefore, that obedience is mainly a matter of self-interest. It is not so much a duty imposed upon us, but as a privilege offered for our highest, spiritual good.

No-matter how great the trial, how dark the perplexity, or how grievous the sin, yield it fully to the Keeper’s management and He will straighten it out in His own time and way. “Be careful for nothing,” covers the whole ground—the all places—are in, sorrows, perplexities, anxieties, friends, brothers, sisters, children, prosperity, health, business, past; future, height and depths. “Therefore, Wait -my ‘soul upon the Lord.” Let us not too hastily form ‘our own plans and conclusions, nor despise His two angels, “goodness and mercy,” saying this certain experience is not for our good, or that of others, and imagine we had better manage this affair ourselves right away. Neither let us exalt ourselves as being above instructions, “For who will harm you if you follow that which is gold?” So, “be not afraid of their terror.” If we follow-the Good Shepherd and behind us follow ‘goodness and mercy,” and on either side are the walls of salvation (Psa. 23:6), how can we have any. terror of being defiled?

When does He keep us? “I, the Lord, do keep it . . every moment . . . I will keep it night and day.” Isa. 27:3; 58:11. Not sometimes, but every moment, in the day and in the night, from this time forth, even for evermore.- “I will be as the

dew of heaven” (Hosea. 14:5), “then we shall grow as the lily.” To be fully kept, we must be fully yielded to Him every moment; one moment of independence is. one moment of falling. “I will keep thee in the hour of temptation.” Rev. 3:10.

- From what will He keep us? “From all evil,” verse 7, of our Psalm. Also Psa. 91. If we are kept from, then we must be kept in something else. “Thou wilt keep him in perfect peace whose mind is stayed on Thee.” (Isa. 26:3). “Therefore, let them that suffer according to the will of God commit the keeping of their souls to Him in well doing as unto a faithful Creator.” 1 Pet. 4:19.

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Convention News.

Easter Convention arranged by the Adelaide and Gawler Classes is once more in the past, and we are thankful to the Lord and to our Heavenly Father for the many evidences of love and care, and for the helpful fellowship enjoyed in company with some who are striving to walk in His steps and attain to His character-likeness. Those privileged to attend this Convention freely expressed their appreciation of the feast provided for our New Mind by the Giver of every good and perfect gift. Our Bible studies in 1 Tim. 6:6-12; 1 Pet. 3:8-17; Eph. 4:1-6; Prov. 3:1-7; were very helpful indeed, and we trust that the many beautiful thoughts and loving exhortations from the various brethren will long remain with us, being received into good and honest hearts and bring forth fruitage to the glory Of God.

At the best attended meetings, those present numbered about forty, and the brethren seem to fully realise the need for the perfecting of ourselves in Christian character and grace, knowing that before very many years the Bride will be complete and the Kingdom of God established in the earth for the blessing of all mankind.

Our study in 1 Tim. 6:6-12, gave us the lesson of contentment with the Lord's provision for us. Though a man should acquire great riches—all this world could offer—there would be no satisfaction, no contentment, unless Christ is enthroned in our hearts. The selfish desire for gain undermines good character, and it has been the means of causing some to err from the faith. The man of God must "flee" the love of selfish gain; and "follow after" righteousness—the foundation of all proper character, and then cultivate the various graces of meekness, patience, love, faith, etc.

To gain the prize, we must strive for it; "fighting the good fight of faith," laying hold on eternal life—grasping it with both hands—keeping our calling well in view and allowing nothing to hinder us or turn us aside. ,

Our fellowship meeting On "What constitutes real humility?" gave us some good thoughts on this important subject. „It is only when we realise our own smallness that we can rightly appreciate the beauty of the Lord's character of justice; wisdom, power and love. So we must walk with meekness and lowliness, and in reverence before God, because the reverence of the Lord is the beginning of wisdom. Another meeting of this kind on the "Advantages of waiting on the Lord," showed that courage and strength, wisdom and grace will be given to those who wait upon the Lord in prayer and in meditation upon His Word. This will not mean inactivity, but rather we must ponder the pathway before us, making straight paths for our feet; still doing with our might what our hands find to do while looking to Him for further counsel and guidance. The opportunity for expressing thanks and praise to God was freely used by the brethren and sisters in the praise and testimony meetings.

The addresses by the various brethren were much appreciated. The opening topic was, "A house of God's building," and some good thoughts were given along this line. Then we were reminded of the "necessity of prayer," a timely exhortation in these days when earthly things tend to crowd in upon our consecrated time. Again the value of building up a right kind of character was emphasised; "adding to self-control, patience"; while another brother spoke from Jer. - 6:16. In his address on Psalm 121, "The Keeper and the Kept," our brother dwelt on the Lord's power and ability to keep His people and showed how we must trust Him fully, as a child does his parent. In the address, "Take My yoke upon you," it was shown how we each become united with our Lord in His yoke when we take the step of full consecration. He assists us individually and personally. No trouble of ours is too small for Him to notice, and we should ever draw near to Him in all our trials, realising His love and sympathy and willingness to help us in every time of need.

In his closing address, our brother spoke on the need of keeping our Lord's commandments. Jno. 14:21. If we do this, it proves that we love the Lord, and then He will love us and manifest Himself to us. Have we the proof of our love for Him? Is Christ manifested to us? Our love for the Lord is shown by our love for His brethren—the members of His Body. We are to keep His words—allow them to dwell in us and we in Him. Jno. 15:7-12.

Messages of love and goodwill from Classes in Victoria were gladly received, and it was a pleasure to have present with us some members from Classes at Melbourne and Digby, Vic. Our prayers go with these dear brethren as they return to their homes and various duties. We trust they will be richly blessed and strengthened in their Christian walk.

A pleasing feature of the Convention was the baptism service on the Saturday, when a brother and two sisters symbolised their consecration to be dead with Christ by immersion in the waters of baptism. We rejoice with our dear brethren that they have taken up their cross to follow Christ, and trust that they may each one find just the needed grace and strength to so run that they may obtain the heavenly prize.

Memorial Observances.

ON Tuesday evening, 16th April—the anniversary of the institution of the Memorial of our Lord's death—the majority of the brethren assembled together in the various little gatherings, or in the twos and threes in solemn remembrance of Christ, our Passover Lamb.

At the service in Melbourne, over twenty were in attendance, while some other dear members were prevented from being present on account of sickness. The prayers of the brethren, the hymns, and thoughts expressed, while bearing especially on the Lamb of God who taketh away the sin of the world, were also appreciative to our loving heavenly Father for all His goodness in bringing us to an understanding and rejoicing hope in the “so great salvation, enabling us to walk in the footsteps of our Master after full consecration “if so be that we suffer with Him, that we may be also glorified together.”

The following passages of Scripture were read for meditation:—Isa. 53; Matt. 26:17-46, John 18:28-40; 19:119; and the “Christian Hymns” 322, 164 and 31 were sung. Following the short address, hymn 2 was sung, and the emblems were partaken of after blessing on both the bread and the cup. The closing hymn, 155, was sung with much feeling, and Memorial 1935, “in remembrance of Him,” was in the past, and by His grace we endeavour “to keep the- feast” each day of the pilgrim way.

Burnie, Tasmania.

The little Burnie Class met together at 7.45 p.m.. to celebrate our dear Lord's Memorial Supper. We were seven in all, and the little room was the one at the rear of Bro. Grubbs store. We have always kept it on the evening of 14th of Nisan, our corresponding date being this year 16th April.

It was a blessed time, the words—”In remembrance of Me”—seemed to have an added significance as we see the day approaching and realise that soon, indeed, if faithful, we shall be drinking it anew with our present Lord in the Kingdom.

A glance at the dear ones partaking brings the thought, this may be the last time possibly, for the Kingdom seems even at the door. Our thoughts and prayers went out especially to those celebrating at the same time, the time that our Lord indirectly asked us to keep it when He said, “Do this in remembrance of- Me.” Our thought is that if He instituted it on a certain day and on no other could it be instituted, then the same date is equally important in its remembrance.

May all the Lord's people feed and drink His precious body and shed blood until they, too, shall appear with Him in glory.

Digby, Victoria.

We at Digby celebrated the Memorial of our Lord's death on Tuesday evening, the 16th. There were six of us in attendance (the brethren at Merino were prevented from joining with us), and each experienced and appreciated a very blessed time.

The solemnity of the occasion—as we review not only our Lord's death, but our own. covenant to be broken with Him also—means more and more as the years go by, and our prayer was, and is, for the Lord's sustaining grace and help that we may indeed be able, as the days go by, to “keep the feast.” Surely as the Lord is faithful who promised we will find that it will be according to our faith, as we, by His grace, keep ourselves in the attitude to -be profited by all the lessons and experiences He sees fit to come upon us.

Each of the brothers -took part in the service, and their prayers, while mindful of our own need, were not unmindful of the need of the Lord's people everywhere. We sang hymns 7, 164, 118, 253 in “Christian Hymns,” and read the 26th of Matthew's Gospel and the Apostle Paul's account in 1 Cor. 11:23-32.

The brother who had charge of the meeting decided that he could not put together more appropriate thoughts than those given us in April “P.P.,” so used them by way of a little address.

May each and all of the Lord's people not only continually eat of that bread—appropriating to ourselves the merit of our Lord's pure life—but also be ready and willing to drink of His cup, appreciating the privilege of suffering now, in order to be made meet to share the joys of His future glory.

Sydney, N.S.W.

The various brethren that came together at Rawson Chambers to celebrate the Memorial on this occasion were very thankful for another privilege granted by our heavenly Father. Although a very solemn occasion, it is to the Lord's people an enjoyable one if they participate in the right spirit.

Our number on this occasion was twenty-five, and the members came from all points of the compass—some, fairly long distances. We were pleased to see in our midst a Brother that had not met with us for some years past, also some elderly brethren came in cars, so desirous were they to be present at this year's Memorial.

Our thoughts and prayers were with those of like precious faith, those in Classes, and the few scattered here and there in their several homes.

Another little assembly of four members is reported from Sydney. Ailments so often prevent travel even on such special occasions, and the Lord surely adds His rich blessing wherever His people "remember" Him, and worship in spirit and in truth.

Here, O my Lord! I see Thee face to face;
Here faith can touch and handle things unseen;
Here would I grasp with firmer hand Thy grace,
And all my weariness upon Thee lean.

Here would I feed upon the Bread of God;
Here drink with Thee the royal Wine of Heaven;
Here would I lay aside each earthly load,
Here taste afresh the calm of sin forgiven.

I have no help but Thine the righteousness;
Another arm save Thine to lean upon;
It is enough, my Lord, enough indeed;
My strength is in Thy might, Thy might alone.

Mine is the sin, but Thine the righteousness;
Mine is the guilt, but Thine the cleansing blood:
Here is my robe, my refuge, and my peace
Thy blood, Thy righteousness, O Lord, my God.

Too soon we rise; the symbols disappear;
The feast, though not the love is past and gone,
The Bread and Wine remove, but Thou art here—
Nearer than ever—still my Shield and Sun.

Feast after feast thus comes and passes by;
Yet passing, points to the glad feast above:
Giving sweet foretaste of the festal joy,
The Lamb's great bridal feast of bliss and love

Add to Self-Control, Patience.

(Convention Address).

ALL right-thinking people realise the value and necessity of self-control. It is one of the most important elements of good character. "He that ruleth his spirit is better than he that taketh a city" is the counsel of the Wise Man.

Self-control has to do with all our sentiments, thoughts, tastes, appetites, labours, pleasures, sorrows and hopes. It is that quality which governs and regulates the life and conduct along lines of justice, goodness, purity and truth. The Apostle tells us (2 Tim. 1:7) that God has given us (consecrated believers) "the spirit of power (courage), 'and of love, and of a sound mind.'" It is this spirit of a sound mind—the wisdom from above—which directs and assists us to exercise self-control in every direction.

From the Word of God we learn more and more what His will is for us, and our development in self-control will depend largely upon the extent to which we yield our hearts, our wills to God's will as expressed in His Word. "Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes; fear the Lord, and depart from evil." (Prov. 3:5, 7). Surely these are words of wisdom; and we think that if we as disciples in the school of Christ could always bear the thought of these verses in mind and allow the spirit of them to control • our hearts, we would be spared many a heart-ache.

The spirit of a sound-mind teaches us to "be not wise in our own eyes." The Apostle Paul, in Rom.12:3, gives us some good advice along this line; 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."

We need to get a proper, sober estimate of ourselves, and it is the spirit of a sound mind, the wisdom from above, that enables us to see that we have nothing of which to boast in ourselves. We have nothing but what we have received, and if we have received it, why should we glory as if we had not received it? (see 1 Cor. 4:7). How foolish we must seem in God's sight when we begin to think ourselves important. Let us guard against the evil influence of pride and self-conceit. God can use us only when we keep little in our own eyes, for His Word assures us: "He resisteth the proud and showeth favour to the humble." Let us then exercise self-control in suppressing the tendencies to pride and self-conceit; and let us ever seek to humble ourselves under His mighty hand. Humility is that quality which inclines men to serve others. Our Lord had the humble mind, and so He was ready to lay aside the glory of His pre-human condition as the mighty Logos, and become a man in order that He might pay the ransom-price which would secure our deliverance from the bondage of sin and death. What fine self-control the Master showed at all times. We do well to consider Him, because He is our Pattern as well as our Counsellor and Guide. For 30 years He was subject to His parents, waiting patiently until the time appointed for Him to commence His ministry. The secret of His success was that He was fully consecrated to do the will of the Father. Then after His baptism at Jordan He was filled with the holy spirit and manifested the Father's character of love and mercy in all His words and actions, even under the most trying circumstances. "When He was reviled He reviled not again; when He suffered He threatened not, but committed His cause to Him that judgeth righteously." (1 Pet. 2:23).

In Hebrew 12:3, the Apostle urges us to "consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." Christ is our example, and to carefully consider His course will greatly assist us in ruling our own spirit. We are to rule our mind, our natural impulses. This means that if a thought present itself to the mind, or if we feel a certain impulse, we should be quick to perceive the nature of the thought or impulse; and if it is not in harmony with the principles of righteousness, or with our covenant as children of God, we should at once resist it, seeking the Lord's promised grace to help in every time of need. There is a grave danger of saying things, or of doing things, under a momentary impulse, that our heart, our consecrated judgment, would not approve; hence the necessity of bringing our thoughts and impulses into subjection. We are to consider, what would be the effect of my words or my actions upon another. Would it bring harm? Would it be an injury, or cause needless pain, for me to say or do this thing, or would it do good? By thus scrutinising himself, by thus taking himself in hand, and ruling his spirit, the child of God is showing his earnest desire of heart to be pleasing to the Lord and true to his covenant. And those who learn to rule their own spirit according to the will of the Father are the ones whom He will be pleased to make joint-heirs with His Son in the Kingdom.

In what way can a Christian cultivate this control of his own spirit? At first he has not the power to control himself in everything; but as he learns to exercise self-control in the little things, more and more doing what he can in this direction, in thought and word and deed, he will gain in strength of character. If we daily practise self-control, we shall gradually attain a strong character along this line, which will be of great advantage to us in our Christian warfare.

There is no place where the proof of our ability to rule our spirit is better shown than in our own home. With husband

and wife,. with parent and child, with brother and sister, this is an important matter: The battle with self is the greatest battle we have to fight; and the Word of God declares that “he that ruleth his own spirit is greater than he that taketh a city.” He is, greater because he has learned to exercise the will, the determination, of a true character in the right direction, in the direction of control of self.

Moral strength is much more to be desired than the greatest degree of physical strength or the keenest strategy. And it is only after we have conquered ourselves, and cast out the beam from our own eyes, and subdued anger and malice and strife in our own hearts, that we are able, by means of these severe battles with our own weaknesses, to assist the brethren, to assist our neighbours, to aid them—by our example—in overcoming their besetments and infirmities.

To rule one’s own spirit, disposition, implies a conflict similar in some respects to that of taking a city; for no matter where we begin, we find entrenched within us many armed and opposing powers. They have possession by heredity—they are there as the result of the fall. And if we have passed the days of youth they are the more strongly entrenched, and it requires the greater skill to rout. them. But whether one has begun early or late, he that would succeed in ruling his Own spirit must “war a good warfare.” He must “fight the good fight of faith,” down to the very end of the present existence.

The ruling of one’s own spirit is by no means an easy task; and it cannot be done single-handed and alone. Consequently, the wise “general” will invoke all the assistance at his command, remembering the words of the Apostle, “We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against wicked spirits in high places.” (Eph. 6:12). These powers of the world, the flesh and the devil are closely allied, and therefore, he who plans for conquest and an established reign thereafter, must seek alliance with another and stronger power. This power is tendered to all who earnestly undertake this great work: It is none other than the almighty arm of our God, who says to those who accept His strength, “Greater is He that is with you--that is for you—than all they that be against you; gird yourselves like men, be strong, fear not.” (see 1 Jno. 4:4; Isa. 35:4).

The Apostle Peter urges that we add to self-control, patience. The Scriptures everywhere represent patience as an important element of character. The meaning of the word “patience” in the text under consideration is cheerful, hopeful endurance or constancy. In every phase of human experience we can see the need for the exercise of this quality. To be just under present conditions, one must be patient, not rash; for it would be injurious to be impatient and severe with the unavoidable imperfections and weaknesses of our fellowmen. Therefore, the spirit of a sound mind demands that we be patient in dealing with fallen humanity. God Himself possesses this quality of patience and has long exercised it. In dealing with the world in the next age, the Church will need to have much patience, and under our present environments we need it constantly in order to develop a character pleasing to the Lord.

Patience is closely allied to love and mercy. If God was unloving, unmerciful, He would be without patience. In man’s present blemished, fallen condition, patience is sadly lacking. This Godlike quality, like all the other qualities of character inherent-in God and in all perfect beings created in ‘His likeness, has been largely obliterated in humanity by the fall of our first parents.

It will surely be profitable for us to cultivate carefully this; element of Christian character of which our Lord speaks in such high commendation, and without which, His Word assures us, our Character cannot be perfected. The Christian requires patient endurance to put on the. whole armour of God, and to keep it securely buckled. We need it in dealing not only with others, but also with ourselves,.with our own blemishes:: We should always take into account the various circumstances and conditions surrounding ourselves and others. As we look around we see that the world is in a condition of blight, of sin. This knowledge should give us great sympathy with humanity, without which we would have but little patience. All of our brethren in Christ, like ourselves, are by nature members. of this fallen human race. Therefore, we should have a great deal of patient endurance with the Lord’s people, as we would have them exercise this grace towards us.

As the quality of justice will always persist, so will the quality of patience, though not in the sense of patient endurance of evil. God patiently works out His own glorious designs, in perfect equipoise, of mind. At present, this requires the exercise of patient endurance with evil, sinful conditions; and in the ages of glory to come, God will, we believe, still work out His purposes in perfect patience.

But in the exercise of patience under present evil conditons, wisdom must have a voice. God has declared that in His wisdom the time will come when He will cease to -exercise patience toward the world. That is to say, He. will no longer bear with the world in their present sinful imperfect condition. That time is now near at hand. The great time of trouble will sweep away the present order of things preparatory to the establishment of the Kingdom of God under the whole heavens. Then God will give men the fullest opportunity of coming into harmony with Himself and righteousness before He will deal with them summarily.

The time is coming when there will be no more sin. God will have a clean universe by and by. But He will first give everybody an opportunity to rise out of it. If they will not avail themselves of the opportunity, then God's patience, long-suffering, will cease to be operative toward such. This will not mean that God's patience has ceased, but that its activity has ceased in that direction.

God's patience has arranged the thousand years of Messiah's reign for man's blessing, and His wisdom has decided that those thousand years will be sufficient for the elimination of evil. Whoever will not learn to live righteously under those favourable conditions would never learn, and it would not be the part of divine wisdom longer to exercise patience with such.

Likewise also, in our dealings with ourselves and others, there is a limit to the proper exercise of patience—long-suffering. We should not be patient with ourselves beyond a certain point. There are circumstances in which we would properly feel that we should have known better and should have done better than we did.

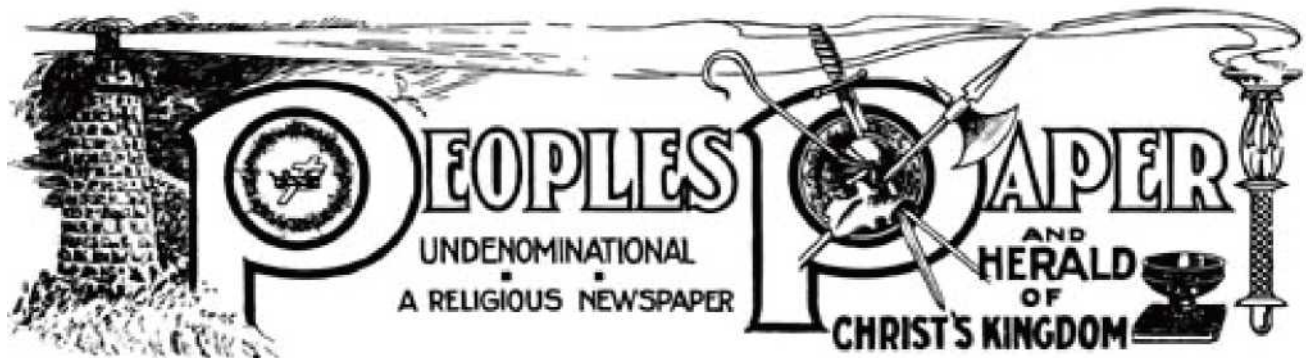
If a child of God realises that he has been derelict with himself, he should say, I will not be patient with myself any further. I will take myself in hand and conquer this weakness which I have permitted in a measure to assert itself to the weakening of my own character and probably to the discomfort and pain of others. I cannot do this in my own unaided strength, but by the grace of the Lord I am determined to overcome— in this matter.

Our ability and strength to patiently endure should increase as we progress in the narrow way. We should grow “strong in the Lord and in the power of His might.” But we cannot develop this essential trait of character without trials—experiences intended to call for the exercise of cheerful endurance. So let us not think it strange if we are called upon to pass through protracted trials which make necessary the nerving of ourselves to bear. We can see a reason for the Lord's arrangement that we should have our trial as our Master had His—under an evil environment— that we might not only have all the necessary qualities of Christian character, but have them rooted, grounded, fixed, established.

How much we all need to hear the Master's words, “Watch and pray, lest ye enter into temptation.” Let us hold fast to our blessed hope in Christ. Let us learn to wait patiently upon the Lord. He has promised never to leave us nor forsake us, and He is able to make all things work together for good to those who love Him. And God's promise is the foundation upon which all that we hope for, either of character or coming glory, is built. Let us prize this truth so that we will not compromise it in any sense or in any degree; let us not only hold the truth in the letter but in the spirit—in the love of it, because it is true as well as because it is beautiful and grand. And let us ever remember the importance of patient endurance, that we may not only cultivate the Christian graces, and practise them, but that we may take joyfully the trials, persecutions or difficulties which our Lord may see proper to permit to come upon us for our testing and for the development of this character which He explains to us is of paramount importance, and without which perfect love could neither be attained nor maintained.

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The Necessity of Prayer.

(Convention Address).

“Praying in every season with all prayer and supplication in spirit, keeping watch with all perseverance and entreaty for all saints.” Eph. 6: T (Diaglott).

What is the full definition of prayer? We know very well how the poet defines it, as “the soul’s sincere desire, uttered or unexpressed.” The translators define it, to request, beseech, supplicate, petition, entreat and ask. Among the Old Testament Prophets the thought is given as “cry unto”—expressed by the Psalmist, 30:15, “Call upon Me in the day of trouble; I will deliver thee and thou shalt glorify Me.”

All, therefore, who have come unto the Father through Christ have the opportunity and privilege to appeal unto God for help in every time of need. We are continually in need of His aid to keep us in all our ways, and our Lord told His disciples to ask the Father in His name that they might receive and that their joy might be full.

We read, however, of some who pray without watching; surely we would think they could not be very zealous prayers. Then the Apostle James speaks of a class that ask amiss; we would think these would be selfish prayers, because he says that they wish to bestow it upon their desires.

We realise that this great advantage of having access to the throne of grace is only for those who have devoted themselves to God—to those who have accepted the call, according to His purpose. Such may come boldly to the throne of grace and find consolation in Him. Others have no Advocate through whom to approach unto God.

The Scriptures inform us that no man can come unto Christ except the Father draw him, and can we think the Father will draw any one except there be an affinity for Him? The Apostle James, 4:8, says, “Draw nigh to God and He will draw nigh to you.” The original Greek for “draw” gives the thought “to coil and wrap,” and the word “nigh” means to “approach” and “come near.” So we get the thought that the closer we approach and wrap ourselves in God, the closer will He draw us unto Himself. We have the words of our Lord in Luke 18: “That men ought always to pray and not to faint ;” that we are not to become weary or faint in heart.

Our Lord tells us also how we are to approach unto God, as we read John 14:6:--“No man cometh unto the Father but by Me . . . I am the way.” Then He gave an illustration of the manner in which we should address the Father, in that which is known as “the Lord’s prayer”—Matt. 6:9-13. This teaches that all true believers in Christ, having consecrated themselves to God, may consider that they are reinstated through faith in Christ, as sons of God, and may confidently address Him, “Our Father.” It indicates on our part worshipful adoration of the high and lofty One whose name is Holy.

“Hallowed be Thy Name.” This would signify holy and sanctified is His name, and as such it should be esteemed and revered.

“Thy Kingdom come; Thy will be done on earth as it is in heaven.” This would express a full appreciation of His coming Kingdom of righteousness, which will be according to His will. It shows the attitude of heart to be toward righteousness and fully submitted to the Divine will and purpose, that God may work in it to will and to do His good pleasure.

The necessity of praying—"Give us this day our daily bread," shows in simple expression our dependence upon God for all daily needs and our confidence in Him to supply every good thing out His abundant fullness. It embraces also our daily need for the "bread" which came down from heaven—the ample and all-sustaining "food" for all our requirements. Our Lord said, "I am that bread of life. This is that bread which cometh down from heaven, that a man may eat thereof and not die." How necessary, therefore, for us to pray for this daily bread.

It is necessary, further, for us to pray for forgiveness for our trespasses, and we must also recognise our obligation to do the same to those who trespass against us. We pray, "Forgive us our debts, as we forgive our debtors: Abandon us not to trial, but preserve us from evil." We truly need to seek aid to be guarded against temptations; how we need the abounding grace of God to protect us from all the insidious wiles of the Adversary. One of the "Daily Manna" comments expresses our position in this matter as follows

"In brief, our prayers, to be acceptable to God, "must express confident faith, loving esteem and "reverence, full sympathy with the divine plan and "submission to the divine will; childlike dependance "upon God, acknowledgment of sins and short-comings and desire for forgiveness, with humble "craving for the divine guidance and protection. "These may not always all be expressed in words, "but such must at least be the attitude of the soul."

We would believe that all coming to God in this manner would be specially privileged, to have their interests considered at the throne of grace. If we were not thus assured, we might well hesitate to come before His mighty throne, but the Apostle says, "Let us come boldly (with confidence) unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

The Lord knew how necessary to our spiritual life would be this communion with Himself; how much we would need the Father's care and the comfort and consolation which His presence and sympathy imparts. Have not all the meek and contrite in heart the promise not merely, of an occasional attentive hearing, but of the abiding presence of both the Father and the Son? Our Lord said:—"If a man love Me, he will keep My words, and My Father will love him, and we will come unto him and make our abode with him." The thought which this abiding presence of the Father and Son conveys to our minds is that their thought and care and interest will be constantly upon us.

The Apostle Peter gives us the same encouragement—"For the eyes of the Lord are over the righteous and His ears are open unto their prayers." (1 Pet. 3:12). How consoling then, are the exhortations to be "instant in prayer"; "to pray always, and not to faint"; "to pray without ceasing." "Like as a father pitieth his children, so the Lord pitieth them that reverence Him; for He knoweth our frame; He remembereth that we are (lust . . . As the heaven is high above the earth, so great is His mercy toward them that reverence Him." (Psa. 103:13, 14,

So necessary is genuine prayer, that we cannot come too often to the throne of grace, if we are of those who keep His Word. And if any be "overtaken in a fault," so that from the outward conduct he might be judged as not loving the Lord, yet if he repent, let him remember that we have an Advocate with the Father, Jesus Christ, the righteous, who maketh intercession for us. It is our privilege to do as our Lord indicated—"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Further, our Lord says:--"But when ye pray, use not vain repetitions." This would be praying mechanically, as do nominal Christians and the heathen. Many seem to think that prayer should be conducted after the manner of oratory, and some have been known to remark that one had the gift of prayer. What a jarring sense of formality ! How could we think of the Lord accepting a prayer of "words," when everything must be truly humble and sincere. At any instant, in the midst of cares and perplexities, we may turn our prayerful thoughts to Him for wisdom, strength (Christian fortitude), comfort and consolation, to be guided aright, both for others and ourselves.

Our Lord at one time used a parable concerning a certain woman continually coming to the judge until her request was granted, thus showing that though the answer might tarry long, we are to manifest patience and hope, demonstrating our faith in His willingness to help us whenever it is according to His will, which we know is always best for us, though we may not always realise this at the time.

Jacob wrestled all night until the break of day in prayer, saying, "T will not let thee go unless thou bless me," and St. Paul informs us that he besought the Lord three times until he was assured His grace would be sufficient for him. According to record, the Lord Himself spent whole nights in prayer—"earnestly with strong crying and tears." Heb. 5:7.

The Apostle says, “In everything by prayer and supplication (earnest pleading) with thanksgiving, let your requests be made known to God.” He acted on this principle himself when he urged in Rom. 15:28-32, that the saints “strive together (Gr. agonize) with me in prayers to God for me,” that he might safely accomplish a certain work which seemed to be of the spirit’s leading. When he says “in everything,” this signifies that God is deeply interested in everything that relates to His people. What thing is too small for His notice when even the hairs of our heads are numbered? Matt. 10:30.

In the daily routine, if cares of various kinds seem to annoy and perplex us, we have His caution to “be not overcharged with the cares of this life.” Let us watch and make straight paths for our feet, that we may have His loving sympathy and helpfulness to restrain and guide aright any wayward course of impetuosity in the world’s temptations. His wisdom and providence may be invoked to shape circumstances and surroundings to show us the sure and safe way, and the foolishness of pursuing any other.

Remembering these things, let us come to the throne of heavenly grace for wisdom and direction as to how to adjust all our affairs. It is right to be charged with affairs of this life to the extent of diligence (Rom. 12:1) and the utilisation of such diligence in the Lord’s service, but it is the over-plus, the corroding cares that interfere with peace of mind and communion with God that are to be avoided. Let us live in the presence of the Father and the Son who have promised to abide with us. So doing, it will brighten our days, comfort our nights, ease our burdens, lighten our cares, encourage our hopes, and it will lift us up above the world into a higher and purer atmosphere. Let us appreciate and avail ourselves of the privilege which is His will concerning us.

By all the encouragements received, we are assured that “the fervent prayer of a righteous man availeth much.”

At the same time, it must be understood that all petitions are subject to divine wisdom, and therefore the answers to prayers, though always sure, might not always be in the way expected, but will be answered in some way for our highest good.

Let us also view the prophet Daniel and his method of approach to God; see Dan. 9:20-23. On another occasion, we see the patience and persistency of Daniel when he had mourned three weeks, fasting and praying because of his inability to understand, and the angel of the Lord came and said:—“Fear not, Daniel, for from the first day that thou didst set thine heart to understand and chasten thyself before thy God, thy words were heard, and I am come for thy words.” Even so shall it be with all the beloved of the Lord. At the beginning of our supplications, God begins to set in operation the influences to form the circumstances which are designed to work out the intended blessing for us if we faint not. But we must continue instant in prayer, thereby showing, forth our continued earnestness of desire, as we confess our sins and set our hearts to understand and chasten ourselves before Him.

How many prayers are not heard, or are hindered because the one who asks does not first purify himself of evil in his own heart? The person who does the proper amount of watching will have very little difficulty in determining when he ought to pray. If he watches properly, he will continually see something about which to pray. The Lord’s people are to watch in every direction.

We are to watch our own temptations and to seek to control self and guard against our own weaknesses, as well as those of others—no one may know where the small temptations may lead. The Scriptures warn us to take heed, for what may seem a small matter, may lead to something great.

May we always realise the necessity of praying for that “fervency of spirit, serving the Lord”; watching against the world and its temptations, against our own flesh and its weaknesses, against the Adversary and his delusions. All of us must know from experience that of ourselves we are not wise enough to guide our matters aright.

The Apostle James, 1:5, advises us:—“If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him.” How specially necessary then, is this wisdom, that the words of our mouths and the meditations of our hearts may be acceptable in the sight of the Lord. We may pray for guidance from the Lord as may be best in His sight and in accordance with His will, but we may not tell Him what to do, for we cannot tell exactly what is His will for us. If we are truly submissive, our prayers will be more and more messages of thanksgiving and indicating an increasing desire on our part to walk in the Master’s footsteps. We can understand that everything will be according to His plan, and therefore we could not ask Him to alter His plan for us, but we are to humbly submit to whatever may come to pass, without murmuring.

We are also not to ask the Lord to do things in a miraculous manner, but must co-operate in, working, as well as praying, realising that He works in an ordinary manner—using the natural course of things. The Lord may present

opportunities to us for our general welfare, and it is for us to watch and grasp these, lest they be removed from us and given to others, for we cannot expect that any amount of prayer will bring them back. On the other hand we must not run before the Lord and think we must put our efforts in to help Him before His due time. We need to bear in mind Zeph. 3:8:—"Wait ye upon Me, saith the Lord, until the day that I rise up." Therefore, let our prayers always be like the Master's—"Nevertheless not My will be done, but Thine."

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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.

Another Berean Biblical Institute Year

IT is with grateful thanks to God that another year for the Berean Biblical Institute is reviewed at this time. At the end of April each year the twelve months' term closes, and an outline of the work, together with the Tract Fund Account, is presented so that our readers may know of the general position. •

The past year, again, has brought much of blessing from the Lord in connection with the efforts from the centre here in Melbourne. We realise daily the many privileges granted of serving the cause of Him who is "the way, the truth and the life," along with the dear friends everywhere. In addition, then, to expressing thankfulness to God, "the Giver of every good and perfect gift," there has been due appreciation of all the co-operation and loving assistance of the brethren in every way, which has been encouraging indeed by the Lord's overruling providence.

The work undertaken has been similar to past years—mainly in the interest of the brethren appreciating present truth, through the literature and correspondence; and also endeavouring to assist others who are drawn by the message of truth, if haply they also may enter fully into the Christian way.

Visits of the monthly "People's Paper" have continued throughout the past year to about the same number of subscribers, and free copies go to those desiring it who are unable to provide the subscription. This latter arrangement will be gladly continued so long as we hear from these friends at least annually. The efforts of the brethren to obtain new subscribers are appreciated, as also the action of some who subscribe for their friends, and others may like to co-operate along these lines. New names on our list have made up for those dropping off from one cause or another from time to time. Extra copies of the "Paper" are always available to pass on wherever there may be a receptive mind and heart, and our readers may also feel at liberty to forward lists of names and addresses where they would like the "People's Paper" sent free for a few months.

The quantity of free literature sent out has not been as great as in some past years; nevertheless, some thousands of tracts have been placed in the hands of the people, resulting, in some cases, of interest being found. The free literature is made available from the Tract Fund, which is supported by the brethren generally, so all who have a talent of time and desire to co-operate in this work may feel free to send for tracts to be used as wisely as possible in the Master's service. Undoubtedly it is far better to place a few tracts with the message, wisely, than to engage in wholesale distribution without knowing who receives them.

Coupons in suitable newspapers, offering free literature on various topics, have again been used throughout the year with profit; in fact, this method of reaching those who may still be longing for the glad message of truth has brought very good results over a number of years. Among the enquiries from this source, quite a few have appreciated deeply the Bible truths and continue in touch with us. The brethren in Adelaide have continued the use of coupons in their State, in addition to our efforts in Victoria, and other friends may like to co-operate similarly in their localities.

The financial assistance received towards the work from the brethren in all parts is shown by the Tract Fund Account. We are grateful for this help, which undoubtedly represents much sacrifice of the good things of this world, and which enables the Institute's work to continue by the Lord's providence. The expenses met are those that we feel have been incurred to best advantage, and a small balance is added to the previous credit, as a little standby for use in the service of our Master.

During the past year a pocket edition of the "Daily Heavenly Manna" has been published, and these books are apparently supplying a need amongst the brethren, both in this land and overseas. A further edition of the booklet, "Hell, Death, Spiritism," was also published early this year. Should any of the brethren have opportunities of doing colporteur work with such as the "Daily Heavenly Manna," "Divine Plan of the Ages," "Foregleams of the Golden Age" and "Some of the Parables," etc., they are invited to communicate with us.

It has been encouraging to know that we have the prayers of the brethren for guidance and blessing on the work, and ask for a continuance of same that all may be done to the praise and glory of our Father in heaven. In conclusion, we desire to express sincere Christian love to the Lord's people everywhere, and assure each and all of deep interest in and desire to assist to their highest welfare. "Let us consider one another to provoke unto love and to good works: Let us hold fast the profession of our faith without wavering; for He is faithful that promised."

TRACT FUND ACCOUNT.

A Wonderful Promise of Jesus.

(Convention Address.)

“He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and I will manifest Myself to him.”—John 14:21.

The narratives of our Saviour’s life, words and works are provided by four worthy evangelists. While being guided by the holy spirit to bring matters to their remembrance according to promise, yet each had their own personal ways of expression.

When we remember that John was peculiarly the “disciple whom Jesus loved” and seemed to be favoured by such tender nearness to his Lord, it is but natural that in his record of the acts and words of Jesus he should seem, perhaps, to reveal more really the sublimity of His manner, and of His doings and the graciousness of His words.

Neither the Apostle nor our Lord attempted any flowery language by which to work upon the feelings of the hearers, which method is so often used to-day by evangelists. They spoke in simple language to those who had ears to hear. They spoke in a direct way—not going round about the issue for “fear of man.” Facts are clearly stated, conditions faced and logical conclusions demonstrated in such firmness, yet gentleness, as the occasions demanded.

How clear are the statements of our text. “He that hath my commandments and keepeth them, he it is that loveth Me: He that loveth Me shall be loved of My Father, and I will manifest Myself to him.” Surely this is one of the most precious promises of God’s Word. What more could be desired than that we have an assurance of God’s love and of the love of our Lord Jesus. And evidence of this is here promised—“I will manifest Myself to him.”

It depends upon ourselves whether we have this manifestation, for the promise is sure if the conditions are met.

What joy, what peace such assurance brings; just to realise that “the Father Himself loveth us”; that His sheltering wings are over us, and underneath are the everlasting arms; that He careth for us. How it lightens our burdens of sorrow, our troubles, our cares and throws a sunshine gleam upon our path, for we know “that all things work together for good to them that love God, to them that are called according to His purpose.”

“Blessed are the people who have heard the joyful sound” that gives such refreshing streams in the desert and makes it possible to sing the songs of Zion in a strange land. And it rests with each one of us as to whether we are to have this fullness of joy and assurance. The condition is simply that we have and that we keep the commandments of Jesus. If we keep our part we are certain God will keep His part; we shall be “kept by the power of God unto salvation.” I Peter: 1:5.

What are the commandments of Jesus? There are those who seem to think that every time the word “commandment” is used in the Bible it must refer to the Ten Commandments given to Israel at Sinai. This is quite a mistake. “The law came by Moses but grace and truth came by Jesus Christ.” The Law Covenant was given to Israel and is suitable for human beings in an endeavour to gain a standard of living worthy of eternal life on earth. Paul in Galatians 4 informs us that the Law was suitable for a house of servants, and it was therefore couched in such language as “thou shalt” and “thou shalt not.”

When Jesus came it was that He would select a very favoured class; “As many as received Him to them gave He the privilege to become sons of God.” Paul in Hebrews says, “Moses was faithful in all his house (as a house of servants) but Christ as a son over His own house (a house of sons whose house are we)” So it was that Jesus, in John (5:15), said, “Henceforth I call you not servants, for the servant knoweth not what his lord doeth.”

Again referring to Galatians 4, Paul says that those under the Law Covenant were prefigured by Abraham’s son Ishmael, the child of the bondwoman Hagar, i.e., the house of servants, those in Christ, the Israel of God, was typified by Isaac, the child of Sarah, the freewoman.

Jesus Himself contrasts the commandments of Moses with His own commandments or instructions in Matthew 23-24 and Luke 6:27-38. It is such instructions or commandments to which our Lord refers in our text, and they are fairly well comprehended in His words: “A new commandment give I unto you, that ye love one another; as I have loved you . . . By this shall all know that ye are my disciples if ye have love one to another.” John 13:34, 35. Also John 15:12, “That ye love one another as I have loved you.”

Thus the matter is before us. We have His commandments, i.e., we understand His will; are we keeping His commandments, are we living out His instructions? Do we love one another as Jesus has loved us? He so loved us that He gave 'Himself for us—He died for us,—bore our sins on the tree. He who was rich in glory with the Father left His glorious abode, became poor that we through His poverty might be made rich. 'He ransomed us that we might be brought to God and made sharers with Himself in His Kingdom—as His Bride—to be joint-heirs with Him in the glories and service of His throne.

That is a great love: one cannot conceive of a greater. We cannot do all that for one another, but We can have the same love that will seek to lay down our lives for the brethren. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends"; yet He demonstrated a greater love—a love like the Father's love. "God commendeth His love toward us in that while we were yet sinners (enemies) Christ died for us."

The Apostle, in 1 John 4:7-13, exhorts us to develop the same love as Jesus manifested, and says further, "Hereby perceive we the love of God (Christ) because He laid down His life for us and we ought to lay down our lives for the brethren." 1 John 3:16. "And he that keepeth His commandments dwelleth in Him and He in him, and hereby we know that He abideth in us by the spirit which He hath given us." 1 John:24. That is the spirit of love, willingness to sacrifice self for the good of other members in Christ and for the service of the truth, the proclaiming of the glad tidings of the kingdom.

Another of God's commandments is mentioned in 1 John 3:23—"That we should believe on the name of I His Son," and "Blessed are they who do His commandments." Another commandment[^] of Jesus is in John 1 2:26—"If any man serve Me, let Him follow Me." The Law came by Moses, but grace and truth by Jesus Christ. The words and 'instructions of Jesus are more to us than the commands of the Law. We learn to love God because He has so manifested His love to us, and to love Jesus because He too first loved us and gave Himself for us. That spirit of love urges us to try and please Him, and to do God's will—to do those things pleasing in His sight.

The Sermon on the Mount contains what we may term the will of Jesus for His followers—His instructions, His commandments or words of counsel for our guidance, and concludes (Matt. 7; 15-27) warning us against false teachers who may be recognised by their fruits—their results. Not every one who says Lord, Lord, we have done this and that—great works according to their own estimation—will be recognised by the Lord; but he that heareth and doeth these sayings of His. He that heareth these sayings of the Lord and doeth them not, is likened to a foolish man who built his house without a proper foundation.

One cannot help feeling that there are many of this foolish class, many who have heard the message of the truth and the commands of Jesus: "Go ye and teach all nations, baptising them in the name of the Father and of the Son and of the holy spirit. Teaching them to observe all things whatsoever I have commanded you," who have been unable to stand the time of trial. The winds and storms of false teachings, theories and fancies and vain imaginations have carried them away—they have lost the clear perception of the great Divine Plan, have become confused respecting the time of harvest—they know not the time of their visitation and fail to recognise the presence of the Lord of the harvest. They fail to hear the knock of the Lord at the door--deaf to His voice, they open not the door of their hearts and fail then to enjoy the feast that has been prepared.

Our text intimates that it is no use professing to love the Lord unless we endeavour to keep His commandments.

If we love God we will keep His commandments; if we love Christ we will keep His words, and we realise "His commandments are not grievous." If we love God, we will also love those who are begotten of God. Our love for Christ will involve our love to all whom He loves and for whom He especially loves those now called and chosen to be joint-heirs with Him in His throne.

Do we find difficulty in this matter? It is no doubt because of looking on the outward appearances. Let us do as the Lord did when choosing a king for Israel—try and see the heart, the new creature, the real will and intention.

Where should we be if the Lord looked upon us by just outward appearances or even took our acts and faulty words into account? How glad we are that He is selecting the members in the anti-typical David class, as indicated when He chose David—"The Lord looketh on the heart." We cannot afford to judge by outward appearances. Some noble members in Christ have very peculiar make-ups and are apt to be misunderstood. We need patience to understand each other, to see the real desire the heart—then we will pay less attention to the rough exterior.

The promise of our text is: "He that loveth Me shall be loved of My Father and I will love him and will manifest Myself to him." Jesus requires a manifestation of our love to Him by our keeping His commandments, and promises

then, to manifest Himself to us. This is indeed a wonderful promise. To realise its fulfilment will bring to us a power of realise its fulfilment will bring to us a power of way—to endure hardness as good soldiers of Jesus Christ, to hear the many trials which are sure to come and to suffer with Him that we may reign with Him. Here is the source of power to enable us to be overcomers.

To what extent are we fulfilling the conditions of this promise and enjoying this wonderful promised blessing?

We have certainly the words of Jesus; are we keeping them, living them out? If so, we must have the manifestation promised. We have the experience of God's love (John 3:16 and Rom. 5:8), and we also realise the love of Jesus in that He died for our sins and is our advocate on high.

The first step in the Christian way could not be taken without appreciation of such love, drawing us away from the world and sin and bringing to us the opportunity of becoming a member in Christ. However; our Lord is here speaking of a further experience—"I will manifest Myself to him." What does manifest mean? Some seem to think that "manifestation". always means "appearance," but that is not so. This manifestation is not to the human eye but to the eye of faith the spiritual sight of the new creature. Likewise, when the Apostle in Romans 8: to speaks of "the manifestation of the sons of God," to the world in the Kingdom Age, he does not mean that the world of mankind will see the Church in glory, by human eyesight, but the work and effect of the reign of Christ (I-lead and Body) will be manifest to all.

How does the Lord manifest Himself to us? John 14:16, 17—"I will pray the Father and He will give you another comforter that he may abide with you for ever, even the spirit of truth, whom the world cannot receive because it seeth him not, but ye know him, for he dwelleth with you and shall be in you." It is, then, by the holy spirit in our hearts and. enlightening our minds through the Word that the Lord manifests Himself to His people and has been with them throughout the age. Verse 26: "The comforter which is the holy spirit whom the Father will send in My name, he shall reach you all things and bring all things to your remembrance whatsoever I. have said unto you.- How good it is to have this manifestation, this witness of God's spirit -ivith our spirit whereby we are assured that we arc His. "As many as are led by the spirit of God, they are the sons of God." (Rom. 8:16) "Hereby we know that we that we dwell in Hm and He in us, because He bath given us of His spirit." (1 John 4: ;3.)

So again, John says: "Hereby we know that we are of the truth and shall assure our hearts." (I John 3:19) That is, if we have that spirit of love deed and in truth, then we have the manifestation of Jesus in:the fact of having His spirit and in hearing much fruit. We cannot bear the fruits of the the spirit. unless we abide in the vine; so Christ is manifest in His people.

How happy the fellowship where Christ's sweet spirit pervades all heads and directs all thoughts and words and deeds

"O blessed they and greatly blessed,
Where Christ is Ruler and confessed;
O happy heart s and happy homes,
To whom this King of triumph comes

Mere we find fulfilment of the promise, "where two or three are gathered in My name, there am I in the midst." In this way the Lord has manifested I himself to His people in little companies, as well as to each personally.

"The more we develop the fruits of the spirit, the more assured we are of the indwelling of the Father and the Son in our hearts by the holy Jesus is thus manifestly in us, we have received of His spirit and need not for any one to tell us, for we all know it. "He that keepeth His commandments dwelleth in Him and He in him, and hereby we know that He abideth in us, by the spirit which He hath given us." John 3:24. Also John 15:7-12.

Redeemer come I open wide .my heart to Thee,
Here Lord abide ;
Let nut Thy constant presence feel,
Thy grace and love in me reveal.
"I am with thee He hath said it,
In His truth and tender grace;
Sealed the promise grandly spoken
Of His love and faithfulness."

FR.H

By doing my own work, poor as it may seem to some,. I shall better fulfil God's end in making me what I am, and more truly glorify His Name, than it I were either going out of -my own sphere to do the work of another, or calling in another into my sphere to do my proper work for me. —Ruskin.

Correspondence.

Canada,

Berean Biblical Institute. March, 1935.

Dear Brethren,—

Greetings in His Name. Thanks for your letter with enclosure of various tracts. I just received the four leather "Manilas" last week. They. are very nice and attractively bound, and are just the thing for slipping in the pocket when going to the testimony meetings.

Enclosed please find money order for which please send by return mail six copies of the leather-bound "Manilas."

During the month of April we expect to have the visit of three travelling speakers, viz., Bros. L. F. Zink, J. J. Blackburn and Emil Herscher, so are looking forward to a feast of fat things, and realise also the Memorial comes on Tuesday, April 16th.

May the Lord bless you in your efforts to serve Him and His.

Yours by grace, B.H.C.

Canada,

Dear Brethren,— April 16th,. 1935.

Loving greetings in the name of our precious Redeemer. We want to thank you for your kindness in mailing us samples of your literature and which we have read with much enjoyment and refreshment. • We certainly appreciate the little pocket "Manna Books," and we enjoyed the little paper, "The People's Paper."

Would you kindly mail me three more copies of the pocket edition of the "Heavenly Manna" in leather, and, in addition, I would like you to send me your little paper, "The People's Paper," for twelve months, and would be glad if you will kindly send this little paper for twelve months to the following dear brother, who is confined to his bed and has been for the past 15 years.

I am enclosing you herewith money order to cover; if this is not sufficient, kindly let me know. I wonder if you could also spare me a few more copies of your free literature, which would be greatly appreciated, as they are 50¢ handy and the message so clearly, yet concisely presented.

Thanking you for 'Your kindness and praying that our Heavenly Father may bless you in your labours of love in His vineyard, and remembering you dear ones as we meet to celebrate our blessed Lord's Memorial. With much Christian love, I am, by His kind favour,.

Your brother in Christ, P.H.

Dear Brother, Tasmania.

Warmest of loving greetings in the name of our Lord and Redeemer.

I am writing just to tell you how I appreciate the little paper and assure you that you are often in my prayers that the good Lord will bless you abundantly in the privilege you have of its production.

We are living in the time when “they will not endure sound doctrine,” except one here and there; yet is that sufficient reason to lower our standard of truth? To eliminate doctrine and controversial subjects is in effect to compromise the truth (by which alone we are sanctified), and to that extent following in the footsteps of modern Babylon, living peaceably with all men at any price, forgetting the “if possible.”

The Prophet of old said, “My people are destroyed through lack of knowledge,” and the Master: “This is life eternal to know Thee the only true God and Jesus Christ whom Thou hast sent.” Bro. Paul stated he had not shunned to declare all the counsel of God, saying he was not ashamed of the Gospel of Christ which was so controversial a subject at that time, that it was the cause of his persecution even unto death.

Possibly there never was a time when sound doctrine was more needed and controversial subjects, so called, dealt with, for they indeed do the shaking work.

Away back, our Lord at the end of His ministry gave out some deep truths and some walked with Him no more. it is good to see the little paper boldly upholding the truth and judiciously combining doctrine, exhortation and the subjects that have become controversial through lack of once for all being persuaded in their truth or error.

Will conclude now, dear brother, with Christian love to yourself and sister, and by God’s grace may you, as Paul admonished Timothy, “continue in the things thou hast learned and hast been assured of, knowing of whom thou hast learned them.”

Your brother, by His grace, B.H.C.

New South Wales, 20/5/’35.

Dear Brother,

Your kind letters of the 9th and 15th inst. have arrived, for which many thanks.

I am glad and thankful, dear brother, for the assistance and encouragement you are giving me in the work I am attempting to do. I feel sure you are sympathetic and will be patient with me. It is not about myself I wish to speak, but about that which lies nearest to our hearts —our Master’s service. I need guidance and help; I find have a lot to learn yet. You understand; you sympathise. My consecration vow is ever before me, and I wish it to become a yet greater spur in my life.

Now I find that my activities are divided under three heads—(1) Character development; (2) duty towards the brethren and my family (3) duty towards my fellow men. In my situation the two first headings must naturally take up the greatest part of my time; but about once every three weeks I find time to go out with the literature. I want to do this as effectively as possible and already I have had an idea, When I can engage anyone in conversation and I find interest I shall make it my business to look them up again with more literature. I have already one; it is the preacher I told you about. Anytime you have something interesting to send him, I think he will be pleased to receive it. I have come to the conclusion that it is not the amount of literature distributed that matters, but the manner in which this is done. The more earnest the effort, the surer the Lord’s blessing.

With best Christian love and greetings,

I am, your brother by His grace, B.F..

“A Cup of Cold Water.”

“The Lord of the Harvest walked forth one day,
Where the fields were white with the ripening wheat,
Where those He had sent in the early morn
Were reaping the grain in the noonday heat.

He had chosen a place for every one,
And bidden them work till the day was done.
“Apart from the others, with troubled voice,
Spake one who had gathered no golden grain:

‘The Master hath given no work to me,
And my coming hither hath been in vain;
The reapers with gladness and song will come,
But no sheaves will be mine in the harvest home.’

“He heard the complaint, and He called her name:
‘Dear child, why standest thou idle here?
Go fill the cup from the hillside stream,
And bring it to those who are toiling near;

I will bless thy labour, and it shall be
Kept in remembrance as done for Me.’
“ ‘Twas a little service, but grateful hearts
Thanked God for the water so cold and clear;

And some who were fainting with thirst and heat,
Went forth with new strength to the work so dear;
And many a weary soul looked up,
Revived and cheered by the little cup.”

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Take My Yoke upon You and Learn of me

“Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and. learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For .My yoke is easy, and my burden is light.”—Matt. 11:28-30.

WHEN our Lord spoke these words, we would understand He was addressing those to whom He was especially sent—the children of Israel—with the one desire of finding those with ,burden of heart and sin-weariness which all true Israelites must have felt if they were honest with themselves.

For generations these Israelites had been under the Law Covenant given by God through Moses at Sinai. We are told by the Apostle that this Covenant was added. to the Abrahamic Covenant “because of transgressions, till the Seed should come,” and so, while serving a good purpose during the centuries intended for it, on the other hand it was really a burdensome arrangement for all who were striving to keep its just requirements and gain everlasting life.

It is unnecessary to go into the matter fully as to how the finest of the Jewish race could never keep God’s law perfectly, strive as they would, as it was the measure of a perfect man’s ability. This was demonstrated by the fact that our Lord, the only perfect man since Adam’s transgression, was the only one able to fulfil the demands of the Law Covenant. How true it is, that when our Lord came to Israel they were under the yoke and burden of the’ Law, which, while promising, life under certain conditions, was really found to be unto death for the reason before mentioned. “For if there had: been. a law. given which’ could have given life, verily righteousness should have been by the law.”

So, we may suppose, that amongst the Jews at that time, while the majority were professing to be holy, law-keepers who did no sin, there were some who honestly admitted that they did not, could not keep the Law perfectly, and who, therefore, felt burdened and wearied with their fruitless endeavours. Such felt their need of a Burden-bearer, such felt their soul-sickness and need of the good Physician, and to such Jesus addressed the words of our text, inviting them to come to Him and receive rest.

What a relief, then, it must have been to those sincere Israelites who, trusting in the God of Abraham and looking for the promised Messiah,. heard these words of Jesus: “Come unto Me all ye that labour and are heavy laden . . . Take My yoke upon you and learn of Me and ye shall, find rest unto your souls.”

The time had conic for all sincere Israelites’ to be transferred from Moses into Christ. This is so beautifully shown in John’s Gospel, where John the Baptist, in carrying out his mission of introducing the Bridegroom to his own disciples, declared, “Behold the Lamb of God,” and the disciples heard him speak and they followed Jesus. In the same first chapter of John, the call of Nathaniel, which is also a beautiful incident, is a further indication of the change of dispensation, when those in right heart condition could, receive the true One, sent of God. See John 1:45-47-- “Behold an Israelite indeed, in whom is no guile.” And so the Lord would reveal to them’ the true and only possible way of gaining justification in the sight of God, leading them out from the yoke and bondage of the Law where there is no rest,. and: inviting them to take a very different yoke upon them, “His yoke,” which would bring rest unto their souls.

This, then, would be the position of those whom our Lord addressed directly at that time; but it may be asked how these words of. our Lord would apply down the Gospel Age, to our own day,. to us, who have never been under the Law of Moses. The fact of our living at a time when the Jewish Age has long closed does not relieve us of contact

with worldly yokes of various kinds, and from one or another of these, all who have any standing before God have been graciously called by the same Master, that we also may enter into rest. "For we which have believed do enter into rest."

This coming to Christ for rest is the first step toward a Christian life; it is justification, the acceptance of Him as the satisfaction for our sins, and from the time we thus accept Him, as the Apostle declares, we have joy and peace through believing. But having been thus received and blessed, there is something more for us to do, namely, to learn that there is another burden and another yoke which we should take upon us, voluntarily, even as did the Israelites indeed in our Lord's day.

A yoke is a symbol of servitude and so our Lord implies that those who are set free (either from the yoke of the Law Covenant, as were the believing Jews, or from the yoke of Satan, as were the believing Gentiles) should become His servants, should take His yoke, should learn to do His will. A yoke generally is arranged for two, and our Lord speaks of it as His yoke, by which we are to understand that He also is a servant. Having come to do the Father's will and having put on the yoke of servitude, He invites us to become true yoke-fellows with Himself in the doing of the Father's will, co-labourers together with Him in the great work of the world's deliverance from sin and death.

The secret of the ability to wear this yoke and to have companionship with Christ in His service, and to have as a result a great blessing in our own hearts, a rest unto our souls, lies, He explains, in our learning to be meek and lowly of heart as He was. "Learn of Me, for I am meek and lowly in heart." It will be impossible for those who are proud, haughty, self-willed, ambitious and worldly-wise to labour in the same yoke with Jesus, or to find true rest of soul which we properly seek. But if we are meek, teachable, humble-minded, ready to know and to do the Lord's will at any cost, then, indeed, we shall find rest to our soul's satisfaction--"the peace of God which passeth all understanding" will rule in our hearts.

We do well to consider the difference between the two "rests" of verses 28 and 29. Of the first, it is said that the Lord will give it to him who comes to Him in faith. Of the second, it is said that he finds this rest to his soul through becoming a yoke-fellow with Jesus. And so it is; there are two blessings; the first blessing is that of justification--the joy of having our sins forgiven, realising ourselves no longer strangers and foreigners from our Heavenly Father, but brought nigh by the blood of Christ. The second is the joy which comes more gradually, a fruitage, a grace, a development in the heart, the growing and abiding peace and joy of the holy spirit. This second blessing, however, is attained by very few; the majority of nominal Christians know nothing of it, and yet it is the very object of the calling of this Gospel Age. Those who fail to come to the Lord, and to take His yoke, learning of 'Him in the fullest sense, to become thus "copies of God's dear Son," will fail utterly of the special purpose and call of this Gospel Age and will have neither part nor lot in the spiritual kingdom. The blessing of justification by faith is merely to fit and prepare us to take the yoke-complete consecration—and to become a co-labourer with the Lord in the Father's service.

This yoke which Jesus invites us to conic under with Him is a very formidable affair from the standpoint of the world. To them it seems to be a most unreasonable yoke, a most 'terrible burden to consecrate life, time, means, everything to the service of God; but from the standpoint of those who have come unto Jesus and to whom He has spoken peace and rest through justification, the matter is very different. To such it must seem a "reasonable service," that since the Lord has graciously redeemed our lives, our all, we should use what remains of that life to His praise and glory. After we have fastened the yoke upon ourselves, we find that it is an easy one, and that with it any duty, any trial, any difficulty, any vexation of spirit, any burden of any kind, that could come to us, should be light indeed because of this yoke. Every burden is light, because our yoke is appreciated, and is so easy, so reasonable; and additionally it is so light, because the Lord is with us in this yoke. He is the great Burden-bearer, and will not suffer us to be tempted or to be pressed with more of the burdens of life than we should be able to endure. He is watching out for the interests of all those who take His yoke upon them; their burdens are His burdens, their trials are His trials, their interests are His interests; yea, all things shall work for good to them because they love Him.

And now, the important question is: Is this so with us? Since we have taken the Lord's yoke upon us and sought to learn of Him, have we found rest unto our souls? Have we found His yoke easy, and His burden light, or have we at times been restless, upset and disturbed with one or another experience? Probably all of us will admit that we have not always been as restful in spirit as we should have been, considering the One whose yoke we have taken upon us. Often, we have perhaps been taken unawares and a hasty word is spoken, or a little or greater resentment comes into the heart under this or that trial, and it is even worse in some cases, for these hindrances are apparently allowed to remain and then come very sad experiences upon the members of the Lord's household. Upon examination, it will be seen that the reason for this unsettled condition within is that such have not yet learned of the Lord sufficiently, and so lack the true rest of soul which comes only from a complete and abiding knowledge in the fullest sense of Him who was meek and lowly of heart.

So, may we realise what a work there is in each and all of us, after taking the Lord's yoke upon us, in becoming copies of Him in spirit and truth. However, if we, as members in the pilgrim way, are endeavouring to give heed to these words of the Master—"and learn of Me"—and such efforts are backed up by a constant waiting upon the Lord in prayer and supplication, and supported by a constant meditation upon His Word, it surely will be only a matter of time when the periods in which we find rest unto our souls will increase more and more until it will be "all my days and all my hours."

On the other hand, let us not be discouraged if after repeated effort there be still some failure on our part. We cannot hope to have so much accomplished in us without some failures and these should just draw us nearer the source of our strength, even to the Lord Himself. And how different it is living under the Lord's yoke, in comparison with all the yokes of bondage in the world. If this fact be kept uppermost in mind, we shall find that it will help greatly towards that complete rest in Christ. We should, then, always be mindful of our privileges, with grateful appreciation of our Heavenly Father in lifting us out of the bondage of corruption and setting our feet upon a rock.

Let us view, now, as well as we are able, the life of Him to whom we have become yoked and of whom we[^] are learning as pupils in the school of Christ, of Him who was "meek and lowly of heart." The very entrance of our Lord upon the earthly mission could not have been more lowly and meek, than as the little babe of Bethlehem, and right throughout His course in life the most pronounced feature in delighting to do His Father's will, was this adoring grace of meekness and humility, coupled with fervent zeal in pouring out His soul unto death.

How strange it seemed to the Jewish people as a whole for their promised Messiah to come as the lowly Nazarene. They were looking for one to come in power and great glory and so they stumbled at that "stumbling stone." As a nation their minds had become so absorbed with the spirit of the world, even though they were God's chosen people for generations, that the One clothed in humility was overlooked, despised and rejected of men. See Isaiah 53: 1-3.

And so "the Lamb of God that taketh away the sin 'of the world'" was thought to be of no importance because He was meek and lowly in heart. "He made Himself of no reputation and took upon Him the form of a servant and being found in fashion as a man. He humbled Himself and became obedient unto death, even the death of the cross." (Phil. 2:7, 8.)

When we thus view the life and conduct of our Master in enduring the contradiction of sinners against Himself, do we not realise more than ever what is required of us, who have taken His yoke upon us to learn of Him. Are we likewise prepared to be of no reputation in the eyes of the majority of mankind, and especially those in Christendom to-day? We remember how it was foretold that our Lord would be a stone of stumbling and rock of offence to both the houses of Israel, 'and what wonder, then, that the Lord's people should find themselves out of accord with so many at this time, corresponding to those in our Lord's day who were not able to learn of Him. If this is our condition as we press along as pilgrims and strangers, then we are coming more and more to atonement with our Lord, in learning of Him, and we shall find such rest to our souls that we shall never want any other way.

On the other hand, how sad it is when some who had apparently taken the Lord's yoke upon them in past times, have failed to learn of Him sufficiently, and so are turned aside by one cause or another. We call to mind the words of our Master: "Except ye eat the flesh of the Son of man and drink His blood ye have no life in you . . . For My flesh is meat indeed and my blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me and I in him.

As the living Father hath sent me and I live by the Father, so he that eateth Me, even he shall live by Me." How these words continually remind us of our participation with our Lord in the likeness of His death, if so be that we may be also in the likeness of His resurrection, and especially emphasised in our Memorial and Baptism Services. When our Lord spoke these words, indicating the true significance of taking up the cross to follow Him, taking His yoke upon them, many of His disciples said, "This is a hard saying, who can hear it?" "And from that time many of His disciples went back and walked no more with Him." In other words, they were unable to learn of Him who is "the way, the truth and the life." And so it has happened down to our own day. How many there have been who seemed to rejoice in "present truth"—the presence of our Lord and features of the harvest work for the consummation of their sacrifice—who have now "gone back," so to speak, "and walk no more with Him."

We remember how Daniel has told us that at a certain time there would be brought to light such truths as would bring a great blessing to those able to receive them. "Blessed is he that waiteth. and cometh to the thousand, three hundred and five and thirty days." From our studies, we are conversant with these "days of Daniel," and know that they were fulfilled following on the presence of our Lord, during the "time of the end," the harvest of this Gospel Age. So it has been that each one coming to the Lord in the right heart condition, and having the eyes of their understanding

enlightened, 'have partaken of this blessedness of harvest truths due, especially over the past half century. It would seem that for any to have appreciated the presents truth in the first place, there must have been a meekness and humility of heart, so we realise that there must be a falling away from this -condition by all who fail to continue in the Word and be disciples indeed.

"The meek will He guide in judgment and the meek will He teach His way." Yes, indeed, but it will. not do if- such a condition is not preserved. One .would think that as the Lord's followers progress .along the way, learning more and more of what He has .so graciously done for them, that this very fact would increase their humility and meekness in His sight. And so it does in all who are learning: of the Lord aright and appreciating to the full the privilege of taking His yoke upon them; but when the contrary spirit takes hold, however, small in the beginning, and is allowed to remain, the spiritual vision is beclouded, the beautiful, simple, Gospel truths become dimmed, and the.: very One who was overlooked at the first Advent is likewise set aside, now, and the words of John the • Baptist .are fulfilled again: "There standeth one among you whom ye know not." The fact of .not knowing the Lord—of not learning of Him—is therefore the cause of all failure, for where there is not progress into more of oneness with Him, His light, His keeping power is unable to enter our hearts to the same degree as formerly, and the spirit so prevalent in the world for some-thing new, something entertaining and ambitious in the sight of man, thus finds entrance, with the result of .certain loss.

How, then, we need to guard well our "first love"; that love that prompted us to take the Lord's yoke upon us and learn of Him and which has brought rest unto our souls. No matter how long ago we .first entered upon this life ,of being yoke-fellows with Christ, whether it be one, five, ten, twenty or more years, we shall be safe only as our first love is preserved and increased, as we continue to learn of our Lord, who was meek and lowly of -heart.

We shall also find the Lord's 'yoke easy and His burden light. The reason for this is evident only to those who experience this yoke. it is easy because the Lord is with us in the yoke, and He has promised neither to leave nor forsake all thus united to Him.

Only those who understand the consecrated way would say, in viewing the Apostle Paul's experiences, that the yoke of Christ on his shoulders was an easy one, or that the burden of Christ's work which he bore was a light one. The Apostle himself thought it was, for he counted it an inestimable privilege to endure hardness as a good soldier for Christ's sake. He joyfully suffered the loss of all things, and counted them but dross that he might win Christ and be found in Him. He rejoiced to be made a partaker of His sufferings that he might also be made a partaker with Him of His glory and share with Him in the blessed work of His kingdom.

Stephen had the same rest and joy even while his. enemies were stoning him to death, and many more of God's saints can testify to the same thing in the midst of poverty, sickness, affliction, temptation, and enemies on every hand, and even in the flames of violent persecution. And through all this there has been a rest of mind, and is still, for all truly abiding in the Lord. "Thou wilt keep him in, perfect peace whose •mind is stayed on Thee."

May it be, then, that in all the days ahead, we shall realise what a privilege is ours in having been invited to participate in the^Lord's -yoke, learning of Him, our Lord and Head, who, through His humility and meekness has been exalted to the Father's right hand, and may the language of our hearts ever be in harmony with His. If this is so, we shall indeed find abiding rest unto our souls.

"I love Thy will, O God!
It is my joy, my rest;
It glorifies my common task,
It makes each trial blest.

"I love Thy will, O God!
The sunshine or the rain.
Some days are bright with praise,
and some Sweet with accepted pain.

"I love Thy will, O God!
O hear my earliest plea,
That as Thy will is done in heaven
It may be done in me."

Bibles.

The following varieties of Bibles are now in stock, and prices mentioned include postage cost to any address:

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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.

Review of the New Covenant,

A correspondent has invited our views respecting some expressions in a letter to him bearing on the New Covenant. (Jer. 31:31.) It is said that it is -"the only covenant under which provision is made for the forgiveness of sins."

There is, however, no such statement in the Scriptures, but there appears much to the contrary. In fact, it seems only when speaking or writing to the Jews that there is any mention of the "New Covenant." it is only to those who had been under the old "Law Covenant" that the New Covenant is promised. In Romans, chapters 3 and 4, Paul speaks of a righteousness attained by faith—"Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set to be a propitiation through faith in His blood," etc.—then goes on to show how Abraham was accounted righteous because of faith and also that David speaks of the blessedness of the man unto whom God imputeth righteousness without works, saying, "Blessed are they whose iniquities are forgiven and whose sins are covered," etc.

While Jesus said, "This is my blood of the New Testament," He was speaking to Israelites, who, being in bondage of the Law Covenant, needed to be redeemed so that in due time the New Covenant may be established, and it will be through the operation of the New Covenant that salvation will come first to restore Israel and then through them to the whole world.

During the Gospel Age, however, God is taking out the full number for the Church from Gentiles, and these are not dealt with in the way of a collective covenant, but each needs to enter into a personal consecration—a covenant by sacrifice—and so they become members in Christ. "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." (Gal. 3:16, 29.) They thus come into the "blessedness of the man to whom God imputeth righteousness," under the original Abrahamic Promise (to which the Law was added but did not disannul). See Heb. 6:13-19; Gal. 3:3-8, 17, 18; Acts 3:25; Gal. 4.

It would seem • strange if the New Covenant had been established and by it only could sins be forgiven, that the Apostles should have so omitted mention of it in their preaching either to Jews or Gentiles. Note Paul's noble address before Agrippa, yet no mention is made of any New Covenant. Acts 26 (vide verse 18.) Jer. 31:31, 32 distinctly states that it is to the house of Israel and the house of Judah, who were under the old Law Covenant, that the New Covenant is promised. How foolish, then, is the statement that is made, "If it (the New Covenant) did not go into operation at Calvary, then no one's sins have been forgiven."

Another expression is that Paul tells us that "Jesus set aside the first old Law Covenant that He might establish the second," inferring, here, that the New Covenant must be at once in operation. What the Apostle appears to have in mind in this verse is, that Jesus was the great antitype of the Aaronic priest, and that the typical arrangement had now passed away and the antitype was being established. The antitypical sacrifices had begun. Christ, as typified by the bullock, was slain, and the Church, as typified by the Lord's goat, was following "in His steps." See Heb. 13:12, 13, which sacrifice must be offered in the spirit of praise as indicated in the sweet incense that burned on the typical altar. So says the Apostle, Rom. 8:36, "For thy sake we are killed all the day long" (all down the Gospel Day). "This is the day of salvation, this is the acceptable time" (for such offerings). So the Body of Christ must be complete and each member be conformed to the great Head, "filling up that which is behind of the affliction of Christ in my flesh for His body's sake." (Col. 1:24.)

We are referred to 2 Cor. 3:6, "Who hath made us able ministers of 'the New Testament,'" and it is suggested that this means that the New Covenant is being operated by these able ministers. The failure to understand this expression seems to be in regard to the largeness of the antitype in comparison with the type. The type is spoken of as a shadow compared to the reality. The selecting and anointing of the Aaronic priesthood occupied a very brief time, but it shadowed or typified the Gospel Age of nearly 2000 years. The ministers of the New Covenant are being chosen;

Paul was one, and others have been selected all down the age, but not until they are ready will the New Covenant be established with Israel and the blessing of all the families of the earth begin.

It would be indeed a sad thing to think of the New Covenant as having been in operation all down the age, for under it everyone is to be personally responsible, and if he dies, he will die for his own sin (not Adam's), and there would be no resurrection for any who had died apart from Christ during the past 1900 years.

When the "prophet like unto Moses" (Acts 3:22) begins His work, He will rewrite God's Law in the inward parts and write it in their hearts. That is, all mankind will be led up the highway, and taught not only to do, but to love righteousness, so that it will become their nature to do right, and to abhor that which is evil.

With the Church it is different; while we learn to love righteousness and to hate iniquity, yet our human nature is not led up to perfection. It still remains, as says the Apostle, “in my flesh dwelleth no good thing.” We are granted the holy Spirit to help our infirmities and have to continually keep our bodies under restraint. We do not have God’s law written in these fleshly hearts, but we received new mind—the mind of Christ--and have to conquer all the tendencies of the human nature that would hinder our progress as new creatures.

There will not be that continual, personal fight under the New Covenant, when all difficulties will be removed.

No lion will be in the path, the stones (of temptation) will be taken out of the way, and everything made easy. All environments will encourage righteousness, which will have its happy, rewards of health and prosperity. Evil and its consequences will gradually be blotted out and the human hearts of the obedient will be brought into happy accord with likeness to God. The law of God will have then rewritten in the heart of the human family.

Know of the Doctrine.

“If any man willed, to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself.”--John 7:17.

WE are living in a day when the very word doctrine seems to be offensive to the majority of Christian people. Each denomination realises that its own system of doctrines is imperfect, unsatisfactory, undependable. And the same is believed in respect of all other doctrines. Hence, by mutual consent Christian people seem disposed to henceforth and forever ignore doctrines; for they believe that, if after nineteen centuries they are thus confused, the matter never was clear and never will be clear to anybody.

All this is a great mistake; the doctrines of Christ, as presented by the Great Teacher and His Apostles, was a great message, of which none of them were ashamed. The difficulty with the Lord's people to-day is that we gradually fell away from those doctrines—we gradually put darkness for light and light for darkness, and thus gradually got into the spirit of Babylon, and into the spirit of bondage to human traditions and creeds. Instead of shunning doctrines, we should realise that they are the very things needed to cause the scattering of our darkness and superstitions, and to draw all of God's people nearer together.

The doctrines of Christ and the Apostles are what we need to inspire us to break down all our creed fences, which so long have separated us as God's people, the one from the other, in various denominational folds, all which are contrary to the Divine arrangement; for God hits but the one fold for all His “Sheep” of this Age, as He will have another fold for the Restitution “sheep” of the next Age—the Messianic Kingdom Age.

“One Lord, One Faith, One Baptism.”

Can we doubt that if as God's people we put away sectarianism and the creed spectacles of our forefathers, and if we go with pure, sincere hearts to the Lord and His Word, we will there find again the “one Lord, one Faith, one Baptism, one God and Father over all, and one Lord and Saviour Jesus Christ,” and “one Church of the First-Born, whose names are written in heaven”? (Eph. 4:5,

Heb. 12:23). Let us hearken to the words: “Cast not away therefore your confidence, which bath great recompense of reward,” “But remember the former days, in which ye endured a great fight of afflictions; partly whilst ye were made a gazing stock both by reproaches and by afflictions; and partly whilst ye became companions of them that were so used.” “For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.” (Heb. 10:35, 32, 33, 36).

The time seems long to all of us, even though we remember that “a day with the Lord is as a thousand years.” When we think of the fact that it is thirty-nine hundred years since God's promise to Abraham, that his Seed should bless all the families of the earth—when we think of the fact that Israel (lid not receive that great privilege of being the spiritual Seed from which primarily that blessing should go forth, and that the “elect” are receiving it; when we think of the fact that God has been nearly nineteen centuries in selecting the “elect” from Israel and from all nations, it is enough to stagger our faith unless we hold firmly to the Divine promise and remember that God confirmed it with an Oath. By these two immutable, unchangeable things, the Divine Word and the Divine Oath, we know that the Seed of Abraham is to be developed, and that eventually it is to bless all the families of the earth. It is the Divine will that we allow our faith in this great promise of God to be “an anchor to our souls, sure and steadfast, entering into that within the veil.”— Heb. 6: to.

The Doctrines of Christ.

-What we all need as God's people is to put away human theories and other gospels and take hold afresh on the Gospel of Christ. These other gospels are other messages of hope, aside from the one which the Bible presents. For instance, Theosophy is one of these; Evolution is another; New Theology is another. These all hold out a different gospel from that which Jesus and the Apostles presented; the one that was given to us for our sanctification, and through the holding fast of which, and the obedience to The Faith, we are to be saved and given a share with Messiah in His glorious Empire of the world.

The doctrines of Christ mean those doctrines presented in the Bible by Jesus and His mouthpieces, the Apostles. These doctrines relate to the Church and to the world, and God's blessing for each; these doctrines relate to sin and its forgiveness; the terms of that forgiveness, the basis of that forgiveness—the death of Jesus—and the hope of that forgiveness, release from Divine condemnation, fellowship with God, and everlasting life obtained through resurrection of the dead.

A Prerequisite to Knowledge.

But some one will inquire, Why is it so difficult to understand the doctrines of Christ? Why are there so many different denominations of Christians? Why do they all so misunderstand the matter—that these different denominations have resulted from the differences of theory respecting the teachings of the Bible? The simple explanation is that, shortly after the death of the Apostles, when the Church began to be in a measure of prosperity, the Adversary came in and sowed the seeds of false doctrines, using human lips and human pens in his service, through pride and ambition. The darkness became so great that, looking back to-day, we speak of the period as the “Dark Ages.”

The various denominations of Christendom are evidences of honesty, perseverance and love of the Truth, because our forefathers, who made these creeds, were each trying to get more and more out of the dark and back to the “True Light.” They all made the mistake, however, of holding too much to the creeds and theories of the past. Let us not make the same mistake; let us cut loose entirely from every authority outside the Word of God. Whoever can help us understand God’s Word—we should be glad to have his assistance; but we cannot acknowledge as inspired or authoritative the teachings of the “Fathers” of the early times, however conscientious they may have been, because we cannot recognise that there were any such authorised successors to the Apostles.

God, who foretold through the Prophets this long period of darkness, and who has blessed and guided His_ saintly children throughout it, without removing- all of their blindness, has promised that with the end of this Age will come a great blessing. and enlightenment upon His people, when the “wise virgins” will find their lamps burning brightly, and be able to understand and appreciate the deep things of God: “The wise shall understand, but none of the wicked shall understand.” In the end of this Age the curtain was to be drawn, and the “true light” was to shine forth, scattering all the darkness. We are in the close of this Age to-day, and therefore may see much more clearly than did our forefathers, the Divine character and Plan for human salvation.

Willeth To Do His Will.

Our text is a message from the Master’s Own lips. He gives us the key to a clear knowledge of His doctrines, namely, that the student must be fully consecrated to God and fully desirous of. knowing His Will and His Plan. In order to see light in God’s light--to see the Truth, from the Divine standpoint of the Divine revelation, we must draw near to God in the spirit of our Minds, consecrated in our heart. We must will to do His will.

But what does this mean? What is it to will to do His will? God’s will represents actual perfection of thought and word and deed, toward God, toward our fellows in the Body of Christ, and toward all mankind. This is the Divine Standard set up, but we are no more able to fulfil its demands than were the Jews. As St. Paul declares, “We. cannot do the things that we would.” Weakness of the flesh, frailty and imperfection, we all have with the world; the best that we can do is to will to (16 right, and to the best of our ability carry out that covenant with the Lord to do His will. At the very best all will come short of perfection.

But for those who have come into harmony with God, through Christ--for those who have made a covenant with Him by sacrifice--for those who have Jesus for their Advocate, a provision has been made, whereby the willing, all desiring to do the Divine will, and manifesting endeavours so to do, are counted as righteous—as though they did the Divine will perfectly. This class, in the Scriptures, is known as the “saints”; they are the prospective members of the Body of Christ. It is to these that the promises of our text apply, that they shall know to do the Divine will, shall know whether Jesus merely made up these teachings of Himself, or whether He was the active agent of Jehovah in what He did and in what He taught. .

Shall we not, then, determine to give our hearts, our wills, fully to the Lord—determine in our wills to do God’s will? If so, following the instructions of the Word of God, we shall doubtless be blessed and enabled fully, to know, to, appreciate, to understand, the doctrines of Christ—the deep things of God, which are revealed to this class by the Spirit of God.

Justification by Faith.

IN Romans 5: 1, where the Apostle says, "Being justified by faith we have peace with God," his thought is that our peace or harmony with God began with, our faith and led on to this condition of grace wherein we stand as sons of God, begotten of the. holy spirit and rejoicing in the hope of Kingdom glory, honour and immortality. Our justification by faith began with the first element of our faith; that is to say, when first we saw the Lord even imperfectly.

From the time we first approached God we began to have a measure of peace, which continues with us as long as we are walking in the right direction, growing in knowledge and obedience. Those whose faith or obedience stops find their peace with God diminishing. If the faith and obedience extend to the point of full consecration and begetting of the holy spirit, it becomes the "Peace of God which passeth all understanding," ruling in our hearts. (Phil.4:7.) The latter text refers to the perfected peace imparted by the holy spirit, which results from a full consecration to the will of God.

After trust and obedience had increased to the point where we were willing to present our bodies living sacrifices to the Lord, then we entered into this fuller blessing, wherein we now stand. But in order to enter, we must first have our faith vitalised by the great High Priest, who imputes to us as much of the merit of His sacrifice as is necessary to perfect us; and, secondly, we must be accepted as sacrifices by our Heavenly Father, who indicates his acceptance by begetting us of the holy spirit to newness of life.

The vitalisation is that which makes justification complete and unchangeable. The person whose justification has been vitalised has received his full share in- the merit of Christ. To such there would remain no more an interest in the great atonement if he were to turn back, like the sow to the wallowing. If he fails to go on to perfection as a New Creature, the only thing for him would, be a "certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."— Heb. 10:27.

By way of illustration, let us consider a person not in harmony with God, but feeling after him. Typically he recognises the Divine Presence as represented in the Tabernacle. He draws near to God. As' he approaches the Tabernacle he finds but one gate for entrance from the Camp to the Court. After he enters that gate he beholds the brazen altar with its sacrifices, representing the Redeemer's meritorious sacrifice. Passing the altar implies faith in the redeeming work. From the time he enters the "court" condition of faith his faith. continues to increase with each onward step of obedience. Next the first veil is seen, representing consecration to death. If the stoop of full consecration to pass under the veil be made, the result is full or perfect peace, such as our Lord referred to when He said, "My peace give unto you."— John 14:27.

His faith is no longer merely a faith in the Redeemer's work; more than this, it has become "peace, the gift of God's love," the begetting of the holy spirit, which passeth all understanding, ruling in his heart. But if, after the first veil is reached and seen to represent the sacrifice of all earthly interests, that step is not taken, the result will be a lessening of the peace, and possibly a more or less retrograde movement toward the gate, toward the world.

The difference between the justification of those now justified through faith in our Lord Jesus Christ and that of Abraham, Isaac, Jacob and the other Ancient Worthies who were said to be justified by faith. is this: The Ancient Worthies lived at a time when their faith could not be vitalised. Hence, nothing that they could do would give them more than the privilege of having the Divine approval and a better hope for the future, according to the amount of knowledge they enjoyed. They could never gain eternal life actually, except through the Redeemer. Hence they received only the promise of eternal life. Their full justification will come when the Redeemer shall have made application of His merit to the world.

During the Gospel Age matters are different. Whoever would be justified by faith and similarly approved of God now, must present his body la living sacrifice. Those who do so, in this "Acceptable Time," will be accepted, of the Lord and begotten of the holy spirit. Such then cease to be of the earthly, and get their reward with the heavenly class, with our Lord, on the spirit plane.

BIBLE STUDY MEETINGS. -

Regular Class Meetings for Bible Study, etc., are held each Sunday afternoon and evening, also mid-week, in Melbourne and Adelaide, at the following addresses:—

“Towler House,” 18 Queen St. (near Flinders St.), Melbourne.

Liverpool Buildings, Flinders St., Adelaide, South Aust. The gatherings are quite unsectarian, and all desiring to attend will be very welcome.

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“PLAN OF GOD - IN BRIEF”

This booklet of 96 pages is very useful for making the plan of salvation available to others. Good stock now on hand at 6d. per copy.

CORRECTION.

In our last month's issue, on page 47, first column, the 8th line of the second paragraph is a repetition of the previous line. The sentence should have read:—”To realise its fulfilment will bring to us a power of strength, enabling us the better to run the narrow way—to endure hardness as good soldiers of Jesus Christ,” etc.

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A Blessed Hope for Suffering Humanity

“We know that the whole creation groaneth and travaileth in pain together, until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we groan within ourselves waiting for the adoption, -to wit, the redemption of our Body.”—Rom. 8:22, 23.

ONLY for a short time will any thoughtful person question the declaration of the Apostle -that the human family, taken as a whole, is’ a groaning creation. He does not include the “church, for reasons which we shall see shortly, yet He points out that the Church also groans under present conditions. As we pass along the streets and hear the strains of music which occasionally come to us from public and private performances, on instruments of music, as we hear the laughter and see the throngs going to theatres, expositions, games, etc., we might be inclined at first to say there is a good share of the creation which does not groan much. But, as we look more closely at the facts as they come to us in the daily course, we find that much of the laughter is hysterical, and an offset to tears, that much of the music is paid for on business principles, to cheer and enthuse others, and some of it indulged in with the desire to drown care.

Similarly, those who attend places of amusement do so, not because they are happy, but because they are unhappy. Groaning in spirit, ‘they are seeking something to drive dull care away—to assuage their disappointments and heartaches. We believe that the experienced in life will generally agree with us that childhood is life’s happiest hour,

and that with the coming of greater knowledge and responsibility, come cares, disappointments, heartaches and crosses to the world of mankind in general. Let us remember, too, that what we know of the world is in many respects the best, most favoured, and least burdened section.

Looking into the Bible, we are informed respecting the angels and the joys of heaven, and given to understand-that no sorrow enters there, nor any tears, nor any dying. We inquire, did not the same God who created man create the angelic hosts? Why, then, should there be so wide a distinction, so wide a difference between the conditions on earth and in heaven, that our Redeemer should teach us to pray that ultimately God’s Kingdom should come to earth and His will be done on girth as it is done in heaven? Why .does He tell us that the faithful in the resurrection will be made like unto angels, neither shall they die any more? Why are we not like the angels now? Why do we die? \\Thy are we sick? Why are we imperfect in our mental, moral and physical powers? Why are we deficient in our physical strength? The answer to these questions requires superhuman wisdom. There must be a reason; otherwise, the same just, loving, gracious God Would treat His human creatures, His human children, as kindly, as generously as

His spiritual. Why is it that all of our blessings are of hope while all the blessings of the angels are actual and present?

“God Looked Down and Beheld.”

Still seeking information, we inquire of the Bible respecting man's condition, why it is as it is and how it came about. We note the prophetic declaration that God “looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those who are appointed to death.” (Psa. 102:19-21). This is in full conformity with the Apostle's statement, and adds the further explanation that the groaning is because man is a prisoner and under death sentence. But when did he become a prisoner? When did the death sentence come upon him?

The Scriptures answer that our race was sold under sin—became the slave of sin—and that the experiences of sorrow, degradation, imperfection and death are all parts of the wage of, this great taskmaster, sin. The Apostle declares that “the wages of sin is death,” and personifies Sin and Death, representing them as the great monarchs that are now ruling the children of men. He declares that Sin and Death have reigned, and as a matter of fact we know that the whole race is subject to these monarchs. (Rom. 6:23; 5:14, 21). The tomb, into which both good and bad go, is the great prison-house where all are figuratively said to sleep, waiting for the morning of the blessed Millennial Day, when Messiah shall come, and shall deliver the captives from the chains of sin and from the prison-house of death, Sheol, Hades, the grave.

Mark the Redeemer's words, “I am He that liveth and was dead; and, behold, I am alive forevermore, and have the keys of death and of Hades (the grave).” (Rev. 1:18). Note again the prophetic statement along the same line, referring to Messiah and the work of His gracious Kingdom, when it shall be established. We read, “I, Jehovah, have called Thee in righteousness and will hold Thine hand, and will keep Thee and will give Thee for a covenant of the people, for a light of the Gentiles—to open the blind eyes, to bring out the prisoners from the prison; and them that sit in darkness out of the prison-house.” (Isa. 42:6, 7). And again, “The Spirit of Jehovah is upon Me, because Jehovah hath anointed Me to preach the good tidings unto the meek; He hath sent Me to bind up the broken-hearted; to proclaim liberty to the captives and the opening of the prison to them that are bound.”—Isa. 61:1.

Our Lord personally preached from this text, and declared Himself to be the One who would fulfil this prophecy—who would release our race from its slavery to sin and its bondage to death. The assurance of the Word of the Lord is that we have Divine sympathy, and that a Saviour adequate to all the conditions has been supplied by the Heavenly Father, and that the world merely awaits the proper time for Him to act, to strike off these shackles, to unlock the prison door and to let all the prisoners go free from this condemnation.

Origin of Man's Slavery to Sin.

A matter which is so general as to include every member of the race in this slavery to sin and death conditions is very noteworthy, and it is profitable that we hearken carefully, to the Word of God for an explanation for it. The Apostle gives the explanation, saying, “By one man's disobedience sin entered into the world and death as a result of sin, and thus death passed upon all men because all are sinners.” (Rom. 5:12). Turning back to Genesis we find the Apostle's words abundantly supported by the history of Adam and his deflection from obedience to God and his rejection from Divine fellowship, including his expulsion from Eden, that he might be thus subjected to dying conditions because of his disobedience, his sin. There the slavery began; there the groaning and dying of our race had its start. The Creator's words were, “Thorns and thistles shall the earth bring forth to thee; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou

return.”—Gen. 3:18, 19.

Nothing could be plainer, simpler, more easy of comprehension to those who had no human philosophy and smoke of the Dark Ages to becloud their vision. It is most evident that the groaning began with father Adam, and that it has continued ever since, as his posterity has lost more and more the perfection of the image and likeness of God in which Adam was created, and has become more and more depraved mentally, morally and physically, until now, “there is none righteous, no, not one”; none perfect either in word or deed. (Rom. 3: to). To will aright may be present with us, as the Apostle suggests, but how to perform all that we will is another matter. As he again declared, “Ye can not do the things that ye would.” (Gal. 5:17). The difficulty is that the dying conditions have left us incapable as respects absolute good, and weakened as respects resistance of the temptations of the Adversary. The explanation is sufficient, as is no human speculation on the subject. Thank God that with the explanation, the Bible holds out before us the hope referred to—the hope of the deliverance of our race from this bondage of the prison-house.

Our context notes these facts, saying, “The-creature (humanity) was subject to vanity (frailty, imperfection, weakness), not of its own will, but by reason of him that subjected it (by reason of Adam’s transgression).” Nevertheless, we read that this subjection to .frailty was not without hope, a good hope, a great hope, a blessed hope, and-this in the Bible is called

“The hope set before us in the Gospel.”

We note the context which declares that although the creature, mankind, was subjected to sorrow, imperfection, dying, through another — through father Adam--he is not without hope; for “the creature itself also shall be delivered from the bondage of corruption (death) into the glorious liberty of the sons of God.” (verse 21). This is a remarkable declaration, for be it noted that it is not referring to the Church, the Elect, the Little Flock, but to the creation, the world in general. Do other Scriptures support this declaration that God proposes ultimately to deliver the human family from bondage to sin and death—from bondage to corruption? Yes, we reply, this was the very statement of the angels promulgated at the time of the announcement of our Saviour’s birth, “We bring you good tidings of great joy, which shall be unto all people.”—Luke 2:10.

Moreover, the Scriptures give us a reasonable explanation, not only of why the reign of .Sin and Death has been permitted, but of how and where their reign shall be annulled and humanity be delivered. The declaration is that the Lord Jesus paid the penalty for Adam, and that this works not only a release of Adam himself from Divine condemnation to death, but works also the release of all those who came under Divine condemnation through Adam’s sin—the entire groaning creation. All the Scriptures, in speaking of the deliverance of the groaning creation, point to Messiah as the Divine Agency in effecting this deliverance. We have already quoted the declaration of Jesus and the prophets to the effect that He shall open the prison doors and set the prisoners at liberty. We remember also the words of the angels on the subject of good tidings of great joy which shall be unto all people, that it was ‘because a Saviour had been born—the anointed Lord, Messiah. Thus, all through the Scriptures, every hope of the race as respects deliverance from sin and degradation to eternal life is based upon Messiah and His work—His sacrificial work, finished at Calvary, and His work of glory during the Millennial Age, which will be begun at His Second Advent.

“The Liberty of the Sons of God.”

In the context which has been quoted, the Apostle declares that the groaning creation shall yet be delivered from its bondage to corruption into the liberty of the sons of God. The meaning of this is clear. The corruption came upon all through Adam, the deliverance from that corruption is to come to all through the second Adam. All are to be delivered from such bondage, however they may use the

deliverance, or the privileges of liberty. Those who use it rightly will come into harmony with the Redeemer and with the Heavenly Kingdom, and will be blessed eventually with eternal life. Those who reject it after they come to understand fully, and comprehend its lengths and breadths, will thus be choosing for themselves the Second Death. The liberty of the sons of God, their freedom from corruption, death, is here distinctly shown. The angels are not subject to, not bound by, such corruption, such dying conditions. They, as sons of God, are free from corruption, from death.

Adam, in his original perfection, was a son of God, as the Scriptures declare (Luke 3:38), but he lost his sonship for himself and for all of his race and received instead degradation and bondage to corruption. The hope for Adam and for his race, then, in Christ, is deliverance from the power of sin and death into the liberty proper to them as sons of God. The entire Millennial Age, as the Scriptures show us, will be devoted to this work of setting free the human family from the various bondages of ignorance, superstition, weakness, heredity, and of bringing back all who will, by restitution processes, to the original image and likeness of God, and making them again human sons of God, like unto father Adam before he sinned, plus a large and valuable experience gained during the six thousand years of the fall, and also through the one thousand years of the [^]raising up — the Millennial Age, the Resurrection Age.

Note the Apostle's argument on this subject in a preceding chapter leading tip to our 'text. After telling 'that sin entered Eby one man's disobedience and that it was communicated 'to all of the race, he declares, "For as by the transgression of 'due many died, much more did the grace of 'God and the gift by the grace of the one man, Jesus 'Christ, abound unto many. For, if by the transgression of one, death reigned through the one, much more shall they that receive the abundance of grace and of the gift of righteousness, reign in life through the one, even Jesus Christ. So then, as through one transgression the sentence came upon all men to condemnation, even so 'through the one act of righteousness the free gift came unto all men to justification of life. For as by the disobedience of one man many were made sinners, so by the obedience of one shall many be made righteous." —Rom. 5:12, 15, 17-19, R.V.

How beautifully clear is this statement by the Apostle! We wonder how it was that we so long overlooked the true import 'of these words. We perceive that our eyes were holden and blinded 'by the unscriptural theory that when the Church, 'the "little flock," the saints, should be selected, all the remainder of mankind would be condemned 'to an eternity of torture! Since we have gotten rid of that delusion, our eyes are opening more and more to behold the lengths and breadths and heights and depths of God's great plan of salvation, which first deals with the Church during this Gospel Age and subsequently will deal with all the redeemed—all of the children of Adam condemned for Adam's disobedience, and bought with the precious blood of Christ, and to be justified from their condemnation and set at liberty by the great Redeemer when He shall in due time 'take unto Himself His great power and reign.—Rev. 11:15-19.

Why So -Long Delay?

The question is frequently asked, why should God so long delay to bring these blessings to the world? If God's Plan indeed be higher and nobler than any of the plans and theories of men, why has it not 'yet been demonstrated? Why has He permitted the world to remain so long in its slavery to sin and death—4000 years and more before he sent the Redeemer—nearly 2000 years since that Redeemer has purchased the world, and yet only a mere handful of the race has, as yet, even 'heard of the only name given under heaven and amongst men whereby we must be saved? Why the delay? Does it not contradict God's claim of love and sympathy and power? If He has the love which longs to help the world, does He lack the power? Is He unable to accomplish His good purposes? Or, if He has the power, does He lack the love, the will?

The Scriptures assure us that the love of God is boundless, and that He has already accomplished for

mankind a redemptive work at the cost of the life of our Lord Jesus. They assure us, too, that God's love is the same to-day as it was eighteen centuries ago, that Divine Power is almighty, and that it only waits for the proper time to come to exercise itself for the full accomplishment of the Divine will and for the full blessing of all the families of the earth, through the Messiah, the Redeemer.

The explanation of the delay is fully given in the Scriptures,. which assure us that before the Divine Plan shall extend to the world for its blessing and uplift another work must first be accomplished; that:God's purpose to bless Adam and his race is a restitution promise and that the Millennial Age will be "times" or years of restitution, uplifting mankind. from the mental, moral and physical degradation into which it was plunged during the six thousand years of the reign of Sin and Death. It will also be a time for blessing the physical earth, and making it the proper home for the perfect race, the footstool of God, filled with his glory.

But before doing this, God purposed a work, if possible, still more wonderful, namely, the selecting of the Little Flock, the elect Church, who, instead of being restored to human perfection, will prove her loyalty to the Lord by her self-sacrifice, even unto death, and be granted a share with Christ in the First Resurrection—a change from earthly nature to Heavenly nature—far above angels, principalities and powers, like unto her glorified Redeemer and Head. This work of selecting the Church has been an important one, and has occupied a long period; and those who now have the privilege of becoming members of this elect Church and joint-heirs with the Redeemer cannot esteem the privilege too highly, but should with the Apostle, count that any loss or sacrifice would be ,as dross in comparison with the excellency of the blessings promised.

"We, Ourselves, also Groan."

Turn again to our text and context. Note again how the Apostle differentiates between the Church and the world and the groanings of each. Of the Church he says, "We, ourselves, also groan within ourselves, waiting for the adoption, to wit, the deliverance of our Body." The world, without God and without hope, groans in doubt and despair, but the Church—having a good hope as an anchor to the soul, sure and steadfast, entering into that which is within the veil— cannot groan after the same manner as the world.

But notwithstanding all our hopes, all our joys in the Lord, all our fellowship, one with the other, we that are in this tabernacle do groan, being burdened. All of our joyful anticipations of the future, and our realisation of the present that all evil things even are working together for our good and preparing us for the glory to come—all these do not hinder us at times from feeling a measure of the trouble, sadness and discouragement of our earthly environment. Our physical, mental and moral weaknesses at times assert themselves so strongly that we cannot as New Creatures do as we would; we cannot exult in tribulation, even though in our hearts we may rejoice. As the Apostle suggests, we are at times "in heaviness through manifold temptations." (I Pet. 1:6). But ours is not an outward groaning, or should not be. As our text suggests, we "groan within ourselves." it is a subdued groan, a modified one, because of the offset of our glorious hopes.

Note again that the Apostle shows that while both the world and the Church groan, they are waiting for different things. We are waiting for the deliverance of our Body (riot bodies in the plural); we are waiting for the deliverance of the Church as a whole. Some of the members have gone before, but finally the entire Body of Christ, which is the Church, will be completed. Then we shall see our Lord, and will be with Him and share His glory, a united Church, a united Body of Christ beyond the veil. For this we wait, we hope, we pray.

But the world, the groaning creation, knows not of the Divine Plan. Its groaning is of a hopeless character; but we may know what God has provided for mankind even though ,the world be blind and in

ignorance of this. We know that through the Christ, during the Millennial reign, all the families of the earth will be blessed with recovery from death, and with enlightenment and restitution assistances to righteousness and eternal life, and that only the incorrigible will die the Second Death.

And so the Apostle says that the groaning creation is “waiting for the manifestation of the sons of God.” We are the sons of God. As the Apostle says, “now are we the sons of God, and it doth not yet appear what we shall be (how glorious); but we know that when He shall appear, we shall be like Him, for we shall see Him as He is.” (I John 3:2). We see, then, that the world’s hope is in the glorified Church, whose glorious Head is the Redeemer Himself. When this Church shall be exalted in Millennial glory, the world’s time of blessing will begin. Then all the groaning creation shall be liberated and have the opportunity of coming out of the corruption of death, mental, moral and physical, and into liberty and perfection of life as the sons of God, all of which privileges have been secured for them through the merit of the precious blood.

How glad we are that in this dawning time of the New Dispensation the true light is shining from the Divine Word, as well as throughout the realm of nature! How glad we are that we no longer must think of the Church alone as the subjects of salvation, and the world as a whole the subjects of condemnation and eternal torture! How just, how reasonable, how loving, are the Divine arrangements! To see these things should draw our hearts near to the Lord in appreciative love, and we should worship with the greatest devotion One whom we thus see worthy of praise and adoration.

We are not, however, to expect the world to be able to realise these things just at present. It is not the Divine purpose that they should grasp the Plan until the selection of the Church is complete. As the Master said to the faithful disciples of old, and still says to us, “To you it is given to know the mysteries of the Kingdom of God”; but to outsiders, all these things are spoken in parables and (lark sayings, that hearing they might hear and not understand. They will both hear and understand in due time, but now is the time for the calling out of the elect, the perfecting of the saints, etc.

Let us, whose cars and eyes have been blessed of the Lord, respond with all gratitude and humility, not merely with outward praise of our lips, but also with our hearts, let us confess His loving kindness and tender mercy; and let this appreciation more and more sanctify our hearts and separate us from the world, its aims, its selfishness. Let us fight a good fight against sin, especially in our own mortal bodies; for even though the imperfections of the flesh be not counted against the New Creature, begotten of the spirit, nevertheless, the fact that we possess the spirit of the Lord should lead us more and more to desire that perfection which is most pleasing and acceptable to Him, and to strive, therefore, to the extent of our ability; not trusting to the attainment of that perfection, but relying upon the merit of that great Atonement Sacrifice, offered once for all and sufficient for the sins of the whole world.

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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,

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Thy Word is Truth.

A RECENT experience of one of our brethren is expressed by the following:—"Passing along the river side one afternoon, I came to what is termed 'The Mars Hill,' though from what I heard, as well as the location, it might better be termed 'Mars Vale.' I stood a few minutes, amused at the jangle, though grieved at the sight and the words I heard. Three men, all vehement in shouting their egotistical opinions, seemed to want to speak at the same time, for there was no semblance of order, either in their utterances or meeting.

"Each spoke with great authority, and that authority was himself. Their opinions were evidently based on some empty assertions of others; calm reasoning seemed absolutely out of their reach. They uttered all sorts of blasphemous expressions about the Bible, making many absurd assertions, such as, for instance, that the Book had been concocted by priests so as to keep the people clown; that it was by this means that the world had been so long oppressed by the upper classes, etc., etc." flow absolutely opposite is the truth. It is a fact that where the Bible has gone and been made free to the people the result has been education and liberty, and slavery in every form has been attacked and is gradually being obliterated.

It was the Bible that made England what she is, the bearer of the torch of liberty, and the nation that seeks to act justly and whose word can be depended upon. England has been the land where the open Bible has had freest course. Look at those lands where the Bible has been denied to the people by the priests of Rome, who were always afraid of letting the people read and form their own conclusions, and what do we find? What of Spain, of Mexico, and of Italy, until they turned down the Pope?

If the Bible had been compiled by priests, would these priests be afraid of the people reading it? Besides, how often the Bible upbraids the priesthood for its hypocrisy and sinful doings. It is indeed sad to see poor, ignorant men discussing and condemning the most beautiful and helpful Book in the world, which they have evidently never tried to understand. If they would seek aid in the right direction, they might see how harmonious is the Bible, from Genesis to Revelation. Though written by so many writers, covering a period of fifteen centuries at least, there is a wonderful plan revealed, showing what steps of progression have been accomplished in each Age, i.e., before the flood, the

Patriarchal Age, Jewish Age and Gospel Age, and how the plan will be completely successful in its purpose at the close of the next age on which the world will soon enter.

There is one theme running throughout the Book—"Without the shedding of blood there is no remission of sin." The ransom sacrifice of Christ is the centre. The first three chapters of Genesis show the fall of mankind into sin, so that "death passed upon all," and the last three chapters of Revelation show that because of the "Lamb" that was slain, the "Lamb of God," there is to be the "restitution of all things spoken by the mouth of all the holy prophets."—Acts 3:20-22.

Among all the recent discoveries in ancient lands there has been nothing to undermine faith in the Bible, but everything to substantiate it as a divinely provided revelation of God to man.

The following paper cutting is interesting:

"In the course of a sermon recently, the Rev. Canon Crotty, D.D., said that one of the most wonderful stories of modern times had been revealed by the spade of the archaeologist, because of the remarkable way in which it had verified the narratives of Holy Scripture.

“ ‘Very many sites, referred to in the Scriptures, had been identified in recent years,’ he said. ‘Indeed, we may truly say that, in the last 15 years, more progress had ‘been made by archaeologists in Palestine ‘than in the previous 1500 years. Fully 75 per cent. of the places ‘west of the Jordan, mentioned in the Scriptures, had ‘been identified.’

“ ‘Professor Yahuda, a life-long student of Oriental languages in Berlin and Madrid Universities, declares that every archaeological discovery in Palestine and Mesopotamia, contemporary with the Bible period, bears out its historical accuracy.’

“ ‘This,’ said Dr. Crotty, ‘should help to confirm Our faith in, and increase our reverence and love for, the Holy Scriptures.’”

“Divine Plan of the Ages.”

Second-hand copies of this very fine study are on hand, and may be ‘had either on loan, or from 6d. to 8d. per copy, plus postage (according to condition), by all who can use them.

Fall of Walls of Jericho.

BIBLE STORY CONFIRMED.

Archaeological Discoveries.

The, story of the fall of the walls of Jericho, which many regard as a nursery tale, has been most remarkably confirmed by an archaeological expedition, financed by Sir Charles Marston in 1930 and carried out by the professor of archaeology at the Liverpool University (Professor John Garstang),” said the Rev. Dr. D. E. Hart-Davies, rector of St. Thomas’s, Edinburgh, in an address to a large audience at the Assembly Hall, Collins Street, recently.

“We may reach the conclusion without a doubt that the Bible story rests on a solid bedrock of historic fact,” proceeded Dr. Hart-Davies. The Bible represented Jericho as a city having .only one gate, and Professor Garstang had confirmed that by his investigations. The area of Jericho, which was more a fortress than a city, was less than six acres, so it was easy for an army to march round the walls seven times in a day. There were two walls, 15ft. apart, built of some dry brick. Professor Garstang had suggested that the term jerry-built might have been derived from Jericho-built.

“Garstang says definitely that the walls did fall outward, as the Bible says,” added Dr. Hart-Davies. “What was the cause of the collapse? It is always dangerous to speculate. Garstang says that the collapse was not attributed by the Bible to a physical agency, but we should not overlook the possible effect of an earthquake. A hotel collapsed with fatal consequences in Jericho in 1927. We know that Palestine is subject to earthquakes, and that Jericho particularly is in the earthquake zone. I believe that God does not hesitate to use natural means for the accomplishment of His purposes.” •

A noteworthy feature of Garstang’s investigations was that he found an abundance of pottery and foodstuffs and evidence of fire in the ruins, but he found no metals. That aspect confirmed most remarkably the Bible narrative; “And they burnt the city with fire, and all that was therein: only the silver and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord” (Joshua, 6, 24).—Melbourne “Argus.”

Why Should I Fear

Where'er the storms come down on thee,
And days of peace all seem to flee:
This thought thy peace again shall bring,
Why should I fear?—the Lord is King.

“E’en when the tempest rages high,
And darkest clouds are drawing nigh.
With hands of faith to this, O! cling—
Why should I fear?—the Lord is King.

“Amid the stormy waves of life,
Above the tumult and the strife,
The chimes of hope still sweetly ring—
Be not afraid—the Lord is King.

“Thy ship is tossed by wind and wave,
But there is one whose power can save;
Across the sea he hastes to bring
Both rest and peace—the Lord is King.

“Yes, Jesus walks upon the sea,
And in the storm He comes to thee;
Then trust in Him, rejoice and sing;
He calms the waves—the Lord is King,

“He stretches out His hand to thee,
And from thy fears He sets thee free;
Beneath the shadow of His wing
He keeps thee safe—the Lord is King.”

The New Creature's Good Fight.

THERE is a duality in Christians that is not to be recognised in others. The natural man has no distinct entity aside from his body. The New Creature is recognised as having a life and. entity distinct from the body; and this New Creature is temporarily being developed and nourished in the old body. The old body has its will, its desires. The New Creature has its interests, its desires. Consequently, there is a conflict between them.

In the passage of Scripture, "I keep my body under" (1 Cor. 9:27), we see the thought of mastery. The New Creature should say, "I am the master—I will not allow my body to master me," as though there were fear lest the old creature should get the New Creature down and strangle it. It is a battle to determine which will win, which will live and not be destroyed.

The first thing, then, is for the New Creature to get the body under, and thus have the mastery. The New Creature, having gained the mastery should, as a secondary step, bring the old nature into subjection and not do its bidding. The old creature is continually trying to assert itself. Very frequently it argues as to how it should be treated and how it should not be treated. Sometimes, through false sympathy, it might be treated too well.

We must remember that the life of the old creature means the death of the New Creature. We must vanquish the flesh, and we shall not be the victor until the flesh is entirely destroyed. Our victories as New Creatures will, not be gained until we, as old creatures, die. So the battle is unto the death, and there should be no particular sympathy between the two natures.

That which would enliven, encourage the flesh in any way is a foe, and must be banished from our hearts. This might lead in some cases to extremes of conduct, and we might be judged as extremists by the world. But the world is not our judge. The world has no "exceeding great and precious promises" before them. They are a different class from us altogether. We are not to take our instructions from them, nor to allow them to shape our view of the matter, but we are to use the spirit of a sound mind in all things.

Death of the Flesh Essential,

The Apostle says that we, are to be dead, with Christ, to suffer with Him. The master invites us to take up our cross and follow Him. This means the complete subjection of the flesh—the death of the flesh. if we fail to gain the victory over the flesh, we shall fail to gain the great prize. The ones who are to gain the prize of the High Calling are those who will crucify the flesh, who will put it to death. We are to be "more than conquerors."

This is what the Apostle means keep my body under and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway. All the preaching to others will not get me into the Kingdom.

I must keep my body under and bring it into subjection, using all diligence. Whatever I would get out of it, by pampering it in any way would be to my disadvantage. I am to be on the lookout to accomplish the victory, lest I should be a castaway.

Knowledge of the New Will Conditional.

Elsewhere the Apostle has told us that the Church is a New Creation of God;_ and that to those begotten again of the holy spirit old things pass away and all things become new. (2 Corinthians 5:17). Addressing the same class, he says, “Ye have put off the old. man. with his deeds.” We have put off the old man, the natural, fallen man, with his privileges as the successor of Adam, in the same sense that we put off the old will. and have received a new mind, in Christ. instead, therefore, of belonging to the human family, we have stepped into membership in the Body of Christ out of the old into the new.

The Body of Christ is not human, but spiritual. We have made this. transfer from one family, with its hopes and interests, into the other. The old man is in a fallen and dilapidated condition in every way; and we realise that its deeds were far from satisfactory to ourselves, and especially unsatisfactory in God’s sight. We, therefore, by our wills, stepped out of this condition, under. guidance from on High. We^ have made a full consecration of all the old rights and interests, which we had in the old nature, in order that we may be in the New Man, Christ.

As we have come into membership in the New Man, Christ, of which Jesus is the Head, we have under this Head an increase of.. knowledge. “We are renewed. in knowledge after:the image of Him that created us.” The New Creature comes to a more and more clear knowledge of the new will in proportion as He seeks to put down the human will and to be directed: by the holy spirit.

It would seem, therefore’, that we put. off the old man, Adam, and the , human nature in general, in order that we may put on Christ, and, be found in Him, as members of His Body, and’ may receive with Him a share in the exceeding_ glory, and ultimately be accounted worthy of a place in the Kingdom of God. In proportion as we grow in grace, in knowledge, our appreciation of the Heavenly things increases. Thus our renewing progresses.

The new will recognised by God in the begetting of the holy spirit is the New Creature, which thus puts off the old and puts on the new. Its existence depends on this transformation. Failure means Second Death. Barely to overcome would -mean a lower place on the spirit plane—in the “Great Company.” Only the “more than conquerors” will get joint-heirship with their Lord —with exceeding glory and the divine nature.

Correspondence,

Victoria,

3rd July, 1935.

Dear Brother,

I received your letter of some time back, and was Pleased to hear from you. I still look back on your brief visit here with pleasure; it was so good to have had you here, if only for such a brief time, along With the visits of the Sisters.

Bro, and Sis. -- and Bro. still continue their fortnightly visits to our home, and we have good studies:together.. It is all such a help along the way: the world and 'its spirit crowds upon us, but we hear the Master 'say, "Come ye yourselves apart and rest awhile." It is so good to have the dear friends here; we are now in the 5th of 1 Mess,

Was pleased to have the comments on the New Covenant in last "P.P." Literature along this line is also coming our way; perhaps the Adversary is seeking to attack on this matter similar to his attack of late years along the lines of the Harvest work—the Lord's presence and manner of His return. However, there is no Scripture that really supports the theory, but much to the contrary. Thoughts as follows have been in mind lately, so will put them briefly.

The New Covenant is definitely to be made with the House of Israel and Judah; how, then, can it have yet been sealed when Israel and Judah are cast off and 'in disfavour Until the fullness from the Gentiles be come in. 'It is claimed that the Apostles and early Church were representatives of Israel and Judah and the New Covenant was sealed with them. Could this be so when. they were in Christ transferred from the house of servants to the House of Sons? Again, the seed of Abraham is not many seeds. but one—Christ,, Head and Body. Christ, the Head, was not 'developed under the New Covenant because His sacrifice was necessary to seal it. How, then, can we take the One Seed and divide it, developing the Head under one Covenant and the Body under another Covenant?

Also, how can one Covenant produce two different results? Can we suppose a Covenant operating in one Age 'and leading in a' way of sacrifice to glory, honor and 'immortality, to lead in another Age up a highway of holiness to human perfection? It would seem like sowing wheat "One 'year and reaping -a crop of wheat, and the next year sowing similar wheat- and expecting a crop of potatoes.

I -trust,: dear Bro., the foregoing thoughts have not .wearied you, but I had them in mind and thought to write them down. I trust this finds you and Sister well. Perhaps we' shall not be so long in seeing each other again, or the way may open for us to come to. Convention.

With Christian love from us both,

Yours, by His grace, S.L.R.

Queensland,

20th July, 1935.

Berean Biblical Institute, Dear Friends,

I am sorry to keep you waiting for a reply to your letter; I received all the books, and thought that I would like to know something of their contents before writing, hence my delay.

I have finished the “Desolation,” and can honestly say that I thoroughly enjoyed reading it. Having had some experience of the Watch Tower Society’s ways, means and methods, I can vouch for the truth of what this book has to say, and it is pleasing to find that there is someone who has the courage to expose their doctrines and untruths.

I have made a start on the Rev. Vols., and so far I like it, and am sure that as I get further along I shall still continue to enjoy the help I shall receive.

Thank you for papers forwarded to me; later on I may subscribe to you to send them regularly. You certainly will hear from me again. For the present, I will close, thanking you.

Yours, etc., PH.A.

New South Wales, 5/7/35.

To Secretary,

Berean Biblical Institute,

Dear Sir,

Some few weeks ago Bro. --, of --, kindly wrote you, and asked the price of Pastor Russell’s books of “Scripture Studies” for me. I am very much interested in them, thanks to Bro. , who happened to be my neighbor when I came to live here some two years ago, although I only came to know him personally a few months before he left for Queensland. He was the first man in all my life to teach and point out the Scriptures to me. Although I had been a churchman all my life I never learned anything like Pastor Russell’s teachings.

I would like the set of “Scripture Studies” (the six), also the “Book of Sermons” and “Tabernacle Shadows”—the second-hand ones will do. You can hold them for me or forward them on, which ever suits you best; I cannot pay for them till a few week’s time. Not being able to work this last few years, I find it hard to pay my way.

I am very grateful to Bro. -- for the help he has given me, and for loaning me books and tracts; he thinks no trouble of riding four miles here and back on his hike to help me.

Yours in Christ, B.J.A.

“WATCH TOWER REPRINTS” (Prior to 1919).

Some volumes of the above “Reprints” are on hand for disposal, new and second-hand, and friends desiring them will be supplied with particulars. Complete sets of the “Reprints” will be available shortly and these will probably be the last obtainable, The value of these fine volumes is well known amongst the truth brethren.

OTHER ITEMS

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Emphatic Diaglott, used, good leather binding, reasonable order, price 4/- posted.

Cruden’s Complete Concordance, in fair second-hand condition, price 4/9, postage extra, about 9d.

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The Oath-Bound Covenant.

“In thy seed shall all the nations of the earth be blessed.”—Gen. 22:16-18.

IN various terms the Lord eight times repeated to Abraham His Covenant, and St. Paul calls our attention to the fact that these numerous repetitions and specifications of the Covenant, as well as God's oath attesting, were intended specially for us -- for Spiritual Israel—“that . . . we might have a strong consolation, who have fled for refuge to lay held upon the hope set before us (in the Gospel); which hope (expressed in the Covenant made with Abraham Aid confirmed with an oath) we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.”—Hebrews 6:18, 19.

Thus the Apostle declares that this Covenant has not yet been fulfilled and that Christians, no less than the Jews and the whole world of mankind, are vitally interested in its fulfilment. We may have wondered, Why did God repeat the ‘Promise so frequently to Abraham, and then confirm it to Isaac and to Jacob, etc.? But when we see that this Promise, as a nutshell, contains the entire Plan of God for human Redemption and-Restitution, as an acorn contains an oak tree, this explains to us the Divine particularity. It explains to us also why this Promise made to Abraham is continually referred to by the Apostles in, their presentation of the hope for the Church and for the world.

The Promise primarily was to Abraham himself —“Lift up now thine eyes, . . . to the north, and to the south, and to the west, and to the east; all the land which thou seest, to thee will I give it, and thy seed after thee.” Although God's providence led the children of Israel into that land, and although it was given to ‘them by Joshua ,to be their inheritance, this did not fulfil the conditions of the Promise. The Israelites did not have permanent possession of the land. Time and again it passed under the rule of the Philistines, the Egyptians, Assyrians, Babylonians, etc.; and for many centuries it was under the rule of the Turks.

The Jews have had (until recent years) no more right to that land than had the Canaanites, Amalekites and others whom they drove out, except through this great Oath-bound Covenant made to Abraham. How foolish, therefore, do those intellectual Jews appear who disclaim Abraham as a mythical character, and who wholly distrust God and the promises that He made to Abraham, and who, nevertheless, claim the Land of Promise! It is not their Land of Promise, and never will belong to any except those who hold to the Promise.—Romans 4:11-14.

Abraham's Three Wives Typical.

While Abraham and his wives were all real personages, their affairs were so supervised by the Almighty

that they became types. Thus Abraham was a type of God, and Isaac a type of Messiah. Isaac's wife, Rebecca, typified the Church, the Elect Little Flock of this Gospel Age, for whom God has provided joint-heirship with the Redeemer in His great Kingdom, and through whom, as the Seed of Abraham, all the families of the earth will be blessed. Galatians 3:29.

As Abraham was a type of the Almighty, so his wives were- types of God's three great Covenants, through which all of His blessings will come by and by: St. Paul explains that, as Sarah was barren, -so the primary, or chief Covenant of God was barren for a long time--until Jesus came. Meantime, Hagar representatively became the wife, and attempted to bring forth the heir of promise, but failed. St. Paul declares that in this Hagar typified the Covenant made with Israel at Sinai, which failed to bring forth the real Seed of Abraham, competent to bless all the families of the earth.

As Hagar was a bond-maid, she typified the bondage of the Law Covenant; and her child, Ishmael, typified the Jewish people. They were, indeed, related to God, but as children of a Covenant of bondage. As later on the barren Sarah brought forth the son of promise, so, St. Paul explains, God's original Covenant in due time brought forth the true Heir, Jesus—Messiah.

In one figure, all the followers of Jesus are reckoned as His members, under Him as their Head, as the Apostle says, "We brethren, as Isaac was, are the children of promise." In another figure, Jesus is pictured as a Bridegroom, and His followers a Bride company. This picture is shown in Rebecca, who became Isaac's wife, and joint-heir with him to the riches of Abraham and the promises to his seed. In the type, Sarah died prior to the time that Isaac married, which signifies that this primary Covenant of God, made with Abraham, will reach its fulfilment in the bringing forth of the completed Messiah, Head and Body, Bridegroom and Bride. These will be the Seed of Abraham, through whom all nations will be blessed.

Abraham's All Given to Isaac.

In the type Abraham gave all that he had to Isaac, through him making provision for Ishmael and for his other children by his third wife, Keturah. In the antitype, God bestows all His fullness upon Christ, The Messiah, and through Him makes provision for the Natural Israelites and for all the families of the earth—all who are to be blessed through the antitypical Isaac—The Christ.

The inspired interpretation is that Hagar and Sarah were types of the Law Covenant and of our covenant of this Gospel Age, which gives us assurance that Abraham's third wife, who was taken after the death of Sarah, and who bore him many children, typified the New Covenant, which the Bible declares will soon be inaugurated—at the close of this Gospel Age. Under that New Covenant and at the hands of the Spiritual Seed of Abraham, The Christ, during the thousand years of the Messianic reign, all the families of the earth will be blessed. Such is the length, the breadth, the height and depth of God's Love for humanity, and His provision for their future !

Thus seen, God's promise to Abraham had only a partial beginning at Mount Moriah, and the development of the real Seed of Abraham had only its start in Jesus, and the real Seed which is to bless the world, according to His Promise, is not yet complete. Our hope is that this Spiritual Seed will soon be completed by the First Resurrection. Then, the secondary part of the Promise, which relates to the natural man—the world in general—will begin to be fulfilled; because then the Messiah class, the Spiritual Seed of Abraham, in power and great glory beyond the veil, will set up a Kingdom —begin to exercise Messianic power and authority and thus begin to bless the world.

Messiah's reign, according to the Scriptures, is to last a thousand years. Its effect will be the binding of Satan, the restraining of sin, the scattering of ignorance and superstition, and the general enlightenment of mankind. Under that enlightening influence, the "knowledge of God will fill the whole earth as the waters

cover the great deep,” until none shall need to teach his neighbour, because all will know, understand and appreciate the Divine arrangement and the privileges then possible to them.

Under that reign, not only the living will be blessed and led back to health, perfection and everlasting life, but all that are in their graves will be awakened and come forth to similar knowledge, privileges and opportunities. Only thus could those families of the earth be blessed who died, before Abraham’s time and since, in utter ignorance of God and His glorious arrangements.

As the Stars and as the Sand.

Only of late have Bible students discerned that Abraham is to have two seeds, exclusive of the Ishmaelites of the Law, or Hagar Covenant. “Thy Seed shall be as the stars of heaven, and as the sands of the seashore.” The stars of heaven fitly picture to us a glorified Christ and His Church, the Spiritual Seed of Abraham, changed from human nature to Divine nature, from earthly conditions to heavenly conditions. These are the heirs of Galatians 3:29, and are referred to by St. Paul again when he says, “As star differeth from star in glory, so is the resurrection of THE dead.”—11 Corinthians 13:41, 42.

But God’s glorious Plan will only begin its accomplishment in the glorification of the Church. All the families of the earth, like the sands of the seashore, will be privileged to come into relationship with God under Messiah’s Kingdom. All who will then knowingly and wilfully reject the Divine arrangement will be cut off in the Second Death. But all who then will accept the terms of Messiah’s Kingdom and become obedient thereto will be gradually brought to perfection, and because of faith and obedience become identified with God and become the earthly, or human seed of Abraham, blessed with human perfection and everlasting life in an earthly Eden.

God’s Oath to Abraham.

It is understood (Gen 15:5-18) that the procedure of cutting animals in two parts and passing between them was an ancient form of solemn obligation or contract—an oath. Thus God adopted the strongest possible symbolism for assuring Abraham and all his posterity that His Covenant to bless Abraham and his Seed will never be broken. Incidentally, a prophecy was made, showing that it would be four hundred years before Abraham’s posterity would have even a semblance of Divine favour, and that meantime they would be under the yoke of bondage to Egypt, and then would be brought forth.

St. Stephen, evidently voicing the sentiment of all the Apostles, noted the fact that God’s promise to Abraham had not been fulfilled up to that time, even though the Israelites had possessed Canaan off and on for centuries.

The promise reads that the land shall come to Abraham and to his seed after him. St. Stephen noted the fact that Abraham never owned enough of Canaan to set his foot upon. His reasoning is that after Messiah and His Bride shall be glorified as the Kingdom, then Abraham will come forth from the dead to inherit the land and bestow it upon his posterity. But the antitype, we have seen, will be larger; for the whole earth shall be the Paradise of God and the Land of Canaan, to all who shall return to harmony with God, and through faith and obedience be accepted as the Seed of Abraham.

“God’s Covenants.”

Appreciation of the thoughts on the New Covenant, etc., in our recent issues, has been expressed by a number of brethren, and it is good to realise the importance that is placed upon a correct understanding of these matters. For a fuller explanation of the Covenants, the booklet by Bro. B. H. Barton—“God’s Covenants”—is recommended to all. Reduced price, 6d. per copy, posted.

TRACTS AVAILABLE.

The main article of last month’s “People’s Paper”—“A Blessed Hope for Suffering Humanity”—may now be had in tract form for distribution. Also on hand, a good supply of other tracts, such as “Why Sorrow, Sin, Death and are Permitted.” Order these according to requirements.

BIBLE STUDY MEETINGS.

Regular Class Meetings for Bible Study, etc., are held each Sunday afternoon and evening, also mid-week, in Melbourne and Adelaide, at the following addresses:—

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Liverpool Buildings, Flinders Street Adelaide, South Aust.

The gatherings are quite unsectarian, and all desiring to attend will be very welcome.

“WATCH TOWER REPRINTS” (Prior to 1919).

Some volumes of the above “Reprints” are on hand for disposal, new and second-hand, and friends desiring them will be supplied with particulars. Complete sets of the “Reprints” will be available shortly, and these will probably be the last obtainable. The value of these fine volumes is well known amongst the truth brethren.

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PEOPLES PAPER.

Published by the Berean Biblical Institute, at National Bank Chambers, 226 Glenferrie Rd., Hawthorn, Melbourne E 2.

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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.

God and Reason.

THE Dawn Publishers, of Brooklyn, U.S.A., have recently produced a book entitled “God and Reason,” and which we believe will be found very useful in bringing Biblical truths before the minds of enquiring people in an interesting manner. The first chapter of this book is reproduced in the following lines for the purpose of making known a little of its contents to the friends generally.

Chapter x.—The Way Out.

“This is a day of amazing paradoxes. Scientists say that we have wondrously scaled the ladder of learning since the days of the ‘dawn man.’ Evolutionists insist that we have made steady progressive strides since the first ‘crude’ beginning of civilization on this planet. Men of to-day boastfully point to the marvelous achievements of this modern ‘brain age.’ Yet our highly ‘civilized’ world is to-day faced with the undeniable fact that its boasted civilization now stands at the very brink of utter destruction. With all our learning, we are not able to maintain the standards of civilization to which we pretend to have arrived through centuries of evolutionary progress.

“No longer is it possible to prevent a knowledge of these startling facts from edging in upon the public mind.

Serious statesmen are frankly pointing out the necessity of something drastic being done if civilization is to be saved; politicians everywhere are admitting it, and prominent religious leaders of all schools of ecclesiasticism are earnestly announcing that unless the people now quickly return to God, the whole world will be plunged into the greatest and most deadly cataclysm of all human history. But how this hoped for return to God is to be accomplished has not yet been made clear, either by political potentates or prelates.

A Candid Investigation

“This far-flung appeal to the people by which they are urged to depart from sin and selfishness, as a last resort to save society, is possibly prompted in many cases by about the same motive that causes almost any drowning man to offer a frantic prayer. But regardless of motive, the suggestion of returning to God, nevertheless, is worthy of consideration. Indeed, with the Present and future welfare of the world’s two billion population now at stake, anything that purports to be a way out of the present world-wide debacle of human selfishness and foolishness is worth investigating. The purpose of this book, therefore, is to enquire candidly and dispassionately into various religious claims and proposals of Christendom, comparing them also with the Bible, in order that we may ascertain, if possible, to what extent men may be justified in looking in this direction for a solution to present world problems.

“When the outstanding religionists of the day declare that the world is doomed unless it returns to God, what do they mean? In a Christmas message delivered last year by the head of the Roman Catholic Church, the Pope admitted to a group of Catholic prelates that about the only advice he had to offer was to ‘pray, pray, pray.’ This was very good advice, certainly; but for what good Catholics to pray? Both Catholics and Protestants have been praying and striving for centuries to bring the world to God. Just what does the Pope want his people to do now, different from what they have been doing right along? He doesn’t say!

“Yes, the Protestants as well as the Catholics are telling the world that it must return to God. In a sermon broadcast over the National Broadcasting Company’s network of radio stations on January 7th of this

year, Dr. S. Parkes Cadman, in calling upon the people to decide whom they shall serve, said, 'I press for the decision because the wisdom of the Highest has been made known to Christian believers in Christ' . . . 'not only those who confess the ancient Faith of the Christian Church, but also those who belong to the still more ancient Faith of Israel, are now feeling that the people at large must return and walk in the light of the Lord.'

"Now just what does the good doctor mean by this? The Protestants, of course, are divided into two great groups -- Fundamentalists and Modernists. Are these two groups returning to God by the same route, or is each going its own way; and if so, will both reach exactly the same objective eventually? Then is one way just as good as another?

"And if it isn't out of place to ask a few more questions, laymen would like to know just what a Modernist could mean by getting back to God. If man has gradually evolved from protoplasm, on up from one species to another until he has reached the present 'brain age' stage in his development, just how is he to return to anything? Honest confession is supposed to be good for the soul, and we are frank to confess that it appears rather difficult to understand just how returning to God, or to any former 'condition, could 'possibly hell) a creature of evolution.

"Everybody knows that Catholics and Protestants have been opposed to each other for centuries, yet from each of these groups of sincere religionists now comes the admonition to pray. But for what? If the _Papal viewpoint is entirely right, as every, good Catholic honestly believes then of necessity all earnest adherents of that faith must be praying for the defeat of Protestantism. On the other hand, the word 'Protestant' implies -that those composing. the. group which bears that name are protesting:, against what they consider to be wrong in Catholicism. Therefore, is the Protestants' prayer and effort supposed to be one of protest against Catholics? If both of these groups pray and work consistently, according to the tenets of their creedal dogmas, will the Lord answer both, or either, of them? Or, if both groups are willing to pray and labor unselfishly for the blessing of all others,- what then will be accomplished in the way of -saving the world from the threatened 'doom' which seems so rapidly approaching? This is - an important question!

To .Whom Shall We Go?

"And there is another vital matter. Two 'decades or more ago there was a lot of agitation about 'converting the heathen'; but to-day, while probably all in Christendom still would. like to see the heathen converted—and some effort still is being made to that end—it would seem rather that the heathen are now, making, considerable progress in converting us.-. Various forms of Hindu worship are springing up all over Christendom—some quite openly, others under the. mantle of mysticism, or other guise. Some of these Hindu philosophers and worshippers also claim that it is necessary to get back to God. But their deity evidently is different from either the Catholic or the Protestant God. To whom, then, shall we go?

"When Jesus was on earth He suggested to His disciples something very definite for which they should pray. He said.: 'Pray ye, Thy Kingdom come, and Thy will, be done on earth, as it is done in heaven.' All down through the centuries earnest Christians have been repeating that prayer and patiently awaiting its answer:

"Is it ever to be answered? This Messianic prayer is very definite—more specific by far than a general instruction to 'pray, pray, pray'—but will. such a universal Kingdom ever really come to this old earth ? Will the Lord, in answer to this prayer, ever establish a new social order on this planet that will, be. based upon absolute justice and love?

"None of these questions is being asked with any desire to make light of the various religious beliefs and

efforts put forth in this sickened world

to-day. No one should ridicule the conscientious religious beliefs of another, especially concerning the very praiseworthy and important matter of getting back to God. These questions are being asked from the standpoint of the average layman in a sincere effort to arrive at their solution, and in the hope of coming to understand what should be expected in the way of ending earth's difficulties if all should make an earnest effort, through prayer and otherwise, to get back to God. With the world facing ruin, unless something, is done, and done quickly, almost everybody wily want to fall into line with the right thing if they can be made to see just what is required. Doubtless, everybody would be glad to pray if that is the real solution; but in this day of enlightenment, most people will insist on having something definite suggested for which to pray; and if they are to return to God most folks will want to know how it can be done and what it involves.

How can the world return to God?

“Agreeing that it does look doubtful if mere human diplomacy will be able to prevent the cataclysm which every statesman sees coming, the necessity for hunting for some other solution naturally becomes obvious and imperative.

If prayer is the true solution, we want to know and do it. But both Catholics and Protestants should remember the Apostle James' words: 'Ye ask and receive not, because ye ask amiss.' Hence it seems that we are quite within our right in seeking an explanation of this important matter from a religious viewpoint, in order that meaningful prayers to God and intelligent co-operation with Him may be possible.

“Do these apparent religious difficulties mean that we should give up our quest in this direction for a satisfactory solution of the world's problems? And should we conclude that the great Intelligence who brought into existence the countless billions of heavenly bodies, and who causes them to move about ceaselessly in their orbits with such absolute accuracy, has signally failed in His attempt to produce a race of sentient creatures here on this small planet that can continue to exist under conditions of uninterrupted peace and happiness?

“If there is a God who really has the power and disposition to lastingly bless those who come to I-Tim, or those who return to Him after having strayed away, just what should be expected if such a return on a world-wide scale should be effected? What changes would be wrought thereby in economics, and in other national and international matters?

“Does it mean believing blindly in a conflicting and superstitious system of theology?

“Does it mean that everyone must join a church; and, if so, which church?

“What kind of laws will the world be required to obey if, and when, it does return to God?

“These are but a few of the many important questions that must be considered if we are to arrive at a satisfactory conclusion in the discussion of this very vital subject that now confronts a distraught and imperiled human family.”

Copies of this book, “God and Reason,” may now be obtained from this office. TO be had in two bindings—with paper covers, at 10d. per copy-, and nicely, bound in strong, blue cloth, at 2/- per copy, posted. Reduction in price for three. or more..

Progress in Palestine.

LORD Melchett's description of Palestine at a recent gathering of London Jewry as "the potential Singapore of the Near East, projected not by English battalions, but by 3,000,000 grateful Jews," sounds like a fairy tale, yet the facts are in favour of its coming true. An even safer prediction, perhaps would have been that the new port of Haifa is destined to become the Singapore of the Mediterranean. Built by British firms at a cost of £1,500,000, obtained from Palestine Budget surpluses, Haifa was opened at the end of 1933. It is already the entrepot for the inland trade of Palestine, which is growing amazingly every year, and it promises to serve countries farther to the east. The Palestine Jews aim at making their country the supply depot for the whole of the countries between the Mediterranean and the Persian Gulf. Haifa is the terminus- of the Palestine and Hejaz railways, and, it is the outlet for the oil pipe line from Persia and Irak. An aerodrome is being built to serve as an intermediary stop between London and Calcutta on the Imperial air route from Australia to England. In 10 years the population of Haifa has quadrupled. It now stands at 100,000. It is still growing. Even more startling has been the growth of Tel Aviv. In 1911 a few scattered settlements among, the sand dunes north of Jaffa contained only. 500 people. To-day there is a thriving modern city, Tel Aviv,. with 120,000 inhabitants.

Unlike most other countries, Palestine has encouraged: immigration, with the result that in the last four years nearly 200,000 Jews and many thousands of Arabs have entered it. One of the grievances of the Zionist leaders 'is that Great Britain, which administers the mandate over Palestine, restricts immigration, the quotas being fixed on the principle of "the economic absorptive capacity of the country." There are the interests of the Arabs, to be considered, though in recent years there has not been the fear felt at first by the Arabs that they were in danger of being swamped by the new-comers. The great new Jewish undertakings that have sprung up everywhere have given employment to the Arabs, and new agricultural methods -have been brought under their notice. Indeed, there is said to be no unemployment at all in Palestine.—Melb. "Argus."

Jews in Travail.

Greater Effort. in Palestine,- German “Jew-Baiting.” London, 23rd August.

The Lucerne correspondent of the “Times” states that the Jewish Congress agreed on the necessity for intensified efforts in Palestine in view of the catastrophic position. of Jewry; and criticised the restrictions on Jewish immigration.

Delegates contended that Great Britain’s sympathy with persecuted Jews justified the hope that the gate to Palestine would be opened at least a little wider.

Congress is considering the floating of a Jewish national loan for 15,000,000 to extend settlement in Palestine and

supplement the Government’s public works schemes. Part may be raised in London, but it is hoped the funds will be obtained in Palestine.

The conference has shown remarkable restraint in its criticism. of the Nazis. The general feeling is that the only. effective way to deal with “Jew-baiting” is to settle .as many German Jews as possible in Palestine.

Refugees in Terrible Plight.

The Warsaw correspondent of the “Manchester Guardian” states that numbers of Jewish refugees have arrived at Danzig, victims of the unprecedented Nazi campaign to turn Jews out of East Prussia. Bakers have been warned not to sell bread to Jews, and flour mills and vegetable, fruit and grocery shops have also been forbidden to serve them. Two bakers who protested against the inhuman injunction were arrested.

The Jews were obliged to go to surrounding villages to save themselves from starvation. They were able to obtain food only at night, as the peasants feared to trade in the day time.—Melbourne “Age.”

The Song of our Syrian Guest.

AN interesting little booklet, bearing the above , title, and written by W. A. Knight, was brought along by one of our visiting brethren recently. In this article it is reprinted in full, for the benefit of our readers.

““FADUEL MOGHABGHAB,” said our guest, laughing, as he leaned over the tea-table towards two little maids, vainly trying to beguile their willing and sweetly-pursed lips into pronouncing his name. “Faduel Moghabghab,” he repeated in syllables, pointing to the card he had passed to them. “Accent the u and drop the g’s, which your little throats cannot manage,” he went on kindly, while the merriment sparkled in his lustrous’ dark eyes, and his milk-white teeth, seen through his black Moustache as he laughed, added beauty to his delicate and vivacious face.

He was a man of winsome mind, this Syrian ‘guest of ours, and the spirituality of his culture was as marked as the refinement of his manners. We shall long remember him for the tales told that evening of his home in Ainzehalta, on the slope of ‘the Syrian Mountains, but longest of all for what he said out of the memories of his youth about a shepherd song.

““It was out of the shepherd life of my country,” ‘he . remarked, “that there came long ago that sweetest religious song ever written—the ‘Twenty Third Psalm.’ “

After the ripple of his merriment with the child-ten had passed, he turned to me with a face now serious and pensive, and said:—

“Ah, so many things familiar to us are strange to you.”

“Yes,” I answered, “and no doubt because of this we often make mistakes which are more serious than mispronunciation of your modern names.”

He smiled pleasantly, then with earnestness said:

“So many things in the life of my people, the same now as in the days of old, have been woven into the words of the Bible, and into the conceptions of religious ideas as expressed there. You, of the western world, knowing these things as they are, often misunderstand what is written, or at least fail to get a correct impression from it.”

“Tell us about some of these,” I ventured, with a parental glance at two listening faces.

After mentioning several instances, he went on:

“And there is the shepherd psalm; I find that it is taken among you as having two parts, the first under the figure of shepherd life, the second turning to the figure of a banquet, with the host and the guest.”

“Oh, we have talked about that,” said my lady of the tea-cups, “and we have even said that we wished the wonderful little psalm could have been finished in the one figure of shepherd life.”

“It seems to us,” I added, wishing to give suitable support to my lady’s declaration of our sense of a literary flaw in the matchless psalm, “It seems to us to lose the sweet, simple melody, and to close with strange, heavy chords when it changes to a scene of banquet hospitality. Do you mean that it actually keeps the shepherd figure to the end ?” “Certainly, good friends.”

With keen personal interest, I asked him to tell us how we might see it as a shepherd psalm throughout. So we listened and he talked, over the cooling tea-cups.

“It is all, all a simple shepherd psalm,” he began. “See how it runs through the round of shepherd life from first word to last.”

With softly modulated voice, that had the rhythm of music and the hush of veneration in it, he quoted: “‘The Lord is my Shepherd, I shall not want.’ There is the opening strain of music: in that chord is sounded the keynote which is never lost till the plaintive melody dies away at the song’s end. All that follows is that thought put in varying light.”

I wish it were possible to reproduce here the light in his face and the interchange of tones in his mellow voice as he went on.

Finding Still Waters.

“ ‘He maketh me to lie down in green pastures’; nourishment, rest.

“ ‘He leadeth me beside the still waters’; refreshment. You think here of quietly flowing streams, and get only another picture of rest. But streams are few in that shepherd country, and the shepherds do not rely on them. To the shepherd ‘the still waters’ are wells and cisterns, and he leads his sheep to these still waters, not for rest, but to bring up water to quench their thirst.”

Then he talked of how the varied needs of the sheep and the many-sided care of the shepherd are pictured with consummate skill in the short sentences of the psalm.

“Each is distinct, and adds something- too precious to be merged and lost,” he said.

“ ‘He restoreth my soul’; you know,” he said, turning to me, “that ‘soul’ means the life of one’s self in the Hebrew writings.”

Then, addressing all, he went on:

“There are private fields and gardens and vineyards in the shepherd country, and if a sheep stray into them and is caught there, it is forfeited to the owner of the land. So, ‘He restoreth my soul,’ means ‘the shepherd brings me back, and rescues my life from forbidden and fatal places.’ “

“ ‘Restores me when wandering,’ is ‘the way it is put in one of our hymns,’ I interposed.

“Ah, sir, that is it exactly,” he answered, “ ‘Restores me when wandering;’ ”

“ ‘He leadeth me in the paths of righteousness, for His name’s sake’; often have I roamed through the shepherd country in my youth, and watched how hard it is to choose the right path for the sheep; one leads to a precipice, another to a place where the sheep cannot find the way back, and the shepherd was always going ahead, ‘leading’ them in the right paths, proud of his good name as a shepherd.”

With quiet animation he lifted his thin hand and continued:

“Now, here is where you drop the shepherd figure and put in a banquet, and so lose the Climax of Completeness in the shepherd’s care.”

It need not be said that we were eager listeners now, for our guest was all aglow with memories of his far-off home, and we felt that we were about to see new rays of light flash from this rarest gem in the song treasury of the world.

“‘Thou preparest a table before me in the presence of mine enemies.’”

In the same hushed voice in which he quoted these words, he added:

“Ah, to think that the shepherd’s highest skill and heroism should be lost from view as the psalm begins to sing of it, and only an indoor banquet thought of !”

Again he sat in silence.

Then he said:

“There is no higher task of the shepherd in my country than to go from time to time to study places and examine the grass, and find a good and safe feeding-place for his sheep. All his skill, and often great heroism, are called for. There are many poisonous plants in the grass, and the shepherd must find, and avoid them. A cousin of mine once lost three hundred sheep by a mistake in this hard task.”

“Then there are viper’s holes, and the reptiles bite the noses of the sheep if they be not driven away. The shepherd must burn the fat of hogs at the holes to do this. And round the feeding ground which the shepherd thus prepares, in holes and caves in the hill-sides, there are jackals, wolves, hyenas, and tigers, too, and the bravery and skill of the shepherd are at the highest point in closing up these dens with stones, or slaying the wild beasts with his long-bladed knife. Of nothing do you hear shepherds boasting more proudly than of their achievements in this part of their care of flocks.”

“And now !” he exclaimed, with a beaming countenance and suppressed feeling, as if pleading for recognition of the lone shepherd’s bravest action of devotion to his sheep, “and now, do you see the shepherd figure in that quaint line, ‘Thou preparest a table before me in the presence of mine enemies’ ?”

“Yes,” I answered, “and I see that God’s care of a man out in the world is a grander thought than that of seating him at an indoor banquet table.”

“But what about anointing the head with oil, and the cup running over? Go on, my friend.” “Oh, there begins the beautiful picture at the end of the day.”

“The Psalm has sung of the whole round of the day’s wanderings, all the needs of the sheep, all the care of the shepherd. Now the Psalm closes with the last scene of the day. At the door of the sheepfold the shepherd stands, and the rodding of the sheep takes place. The shepherd stands, turning his body to let the sheep pass; he is the door, as Christ said of Himself. With his rod he holds back the sheep while he inspects them one by one as they pass into the fold. He has the horn filled with olive oil, and he has cedar-tar, and he anoints a knee bruised on the rocks, or a side scratched by thorns. And here comes one that is not bruised, but is simply worn and exhausted; he bathes its face and head with the refreshing olive oil, and he takes the large two-handled cup and dips it brimming full from the vessels of water provided for that purpose, and he lets the weary sheep drink. There is nothing finer in the Psalm than this. God’s care is not for the wounded only, but for the worn and weary also. ‘He anointeth my head with oil, my cup runneth over.’”

“And then, when the day is gone, and the sheep are snug within the fold, what contentment, what rest under the starry sky! Then comes the thought of deepest repose and comfort: ‘Surely goodness and mercy shall follow me all the days of my life,’ as they have through all the wanderings of the day now ended.”

“The song dies away as the heart that God has watched and tended breathes this grateful vow before the roaming of the day is forgotten in sleep. I will—not shall, but will; for it is a decision, a settled purpose, a holy vow—I will dwell in the house of the Lord for ever.’ And the song ends, and the sheep are at rest, safe in the Good Shepherd’s fold.”

Do you wonder that ever since that night we have called this Psalm “The Song of Our Syrian Guest?”

‘The True Church.’

ONE Sabbath morn I roamed astray
And asked a Pilgrim for the way:
“O, tell me, whither shall I search
That I may find the one true. Church?”

He answered, “Search the world around,
The one true Church is never found.
Yon ivy on the abbey wall
Makes fair the falsest Church of all.”

But, fearing he had told me wrong,
I cried, “Behold the entering throng!”
He answered, “If a Church be true,
It hath not many, but a few!”

Around a font the people pressed,
And crossed themselves on brow and breast,
“A cross so light to bear,” he cried
“Is not of Christ, the Crucified!

Each forehead, frowning, sheds it off:
Christ’s cross abides through scowl and scoff!”
We entered at the open door
And saw men kneeling on the floor;

Faint candles, by the daylight dimmed,
As if by foolish virgins trimmed;
Fair statues of the saints, as white
As now their robes are, in God’s sight;

Stained windows, casting down a beam,
Like Jacob’s ladder in a dream.
The Pilgrim gazed from nave to roof,
And frowning, uttered this reproof:

“Alas! who is it understands
God’s temple is not made with hands?”
We walked in ferns so wet with dew
They splashed our garments trailing through,

And came upon a Church whose dome
Upheld a cross, but not for Rome.
We brushed a cobweb from a pane
And watched the service in the fane.

“Do prayers,” he asked, “the more avail,
If offered at an altar rail?
Does water sprinkled from a bowl
Wash any sin from any soul?

Do tongues that taste the bread and
Speak truer after such a sign?”
Just then, upon a maple spray,
Two orioles perched, and piped a lay,

Until the gold beneath their throats
Shook molten in their mellow notes.
Resounding from the Church, a psalm:
Rolled, quivering, through the outer calm.

“Both choirs,” said I, are in accord,
For both give praises to the Lord.”
“The birds,” he answered, “chant a song • -
Without a note of sin or wrong:

The Church’s anthem is a strain
Of human guilt and mortal pain.”
The orioles and the organ ceased,
And in the pulpit rose the priest.

The Pilgrim whispered in my ear,
“It profits ‘not to tarry here.’”
“He speaks no error,” answered I,
“He teaches that the living die;

The dead arise; and both are true ;
“Both wholesome doctrines, neither new .
The Pilgrim said, “He strikes a blow
At wrongs that perished long ago; -

But covers with a shielding phrase
The living sins of present days.”
We turned away among the tombs—
A tangled place of briars and blooms.

I spelled the legends on the stones,
Beneath reposed the martyrs’ bones, .
The bodies which the rack once brake
In witness for the dear Lord’s sake,

The ashes gathered from the pyres
Of saints whose zeal our soul inspires.
The Pilgrim murmured as we passed,
“So gained they all the crown at last.

Men lose it now through looking back,
To find it at the stake or rack;
The rack and stake are old with grime;
God’s touchstone is the living time!”

III.

We passed where poplars, gaunt and tall,
Let twice their length of shadow fall.

Then rose a meeting-house in view,
Of bleached and weather-beaten hue.

Men, plain of garb and pure of heart.
Divided church and world apart.

Nor did they vex the silent air
With any sound of hymn or prayer.

God's finger to their lips they pressed,
Till each man kissed it and was blessed.

I asked, "Is this the true Church, then?"
He answered, "Nay, a sect of men:

And sects that shut their doors in pride
Shut God and half His saints outside.

The gates of Heaven, the Scriptures say,
Stand open wide, by night and clay.

So, then, to enter, is there need
To carry key of church or creed?"

IV.

Still following where the highway led,
Till elms made arches overhead,
We saw a spire and weathercock,
And snow-white church upon a rock—.

A rock, where centuries before,
Came sea-tossed pilgrims to the shore.
My sandals straightway I unbound,
Because the place was holy ground.

I cried, "One church at last I find,
That fetters not the human mind."
"This church," said he, "is like the rest;
For all are good, but none is best."

V.

Then far from every church we strayed—
Save Nature's pillared aisles of shade.
The squirrels ran to see us pass,
And God's sweet breath was on the grass.

I challenged all the creeds, and sought
What truth, or lie, or both, they taught.
I asked, "Had Augustine a fault?"
The Pilgrim gazed at heaven's high vault,

And answered "Can a mortal eye
Contain the sphere of all the sky?"
I said, "The circle is too wide."
"God's truth is wider!" he replied.

"Though Augustine was on his knee,
He saw how little he could see;
Though Luther sought with burning heart,
He caught the glory but in part;

Though Calvin opened wide his soul,
He comprehended not the whole.
Not Luther, Calvin, Augustine,
Saw visions such as I have seen."

While yet he spake, a rapture stole
Through all my still inquiring soul.
I looked upon His holy brow,
Entreating, "Tell me, who art Thou?"

But, such a splendour filled the place,
I knew it was the Lord's own face!
I was a sinner and afraid!
I knelt in dust and thus I prayed:

"O Christ, the Lord! end Thou my search,
And lead me to the one true Church."
He spake as never roan may speak—
"The one true Church thou shalt not seek,

Seek thou, for ever more, instead,
To find the one true Christ, its Head!"
The Lord then vanished from my sight,
And left me standing in the tight.

—Selected.



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The Ransom and Sin Offering.

THAT all men are sinners from the Divine viewpoint no one who accepts the word of God would question. The Bible uniformly declares so, and attributes the present reign of evil with all its accompaniments of sickness, pain and death, to the entrance of sin into the world; as the Apostle declares, "by the disobedience of one man sin entered into the world and death by sin," and so death "passed upon all men." (Rom. 5:12). It tells additionally of a time when there was no imperfection, no sin, and no death; of a time when the human family, as represented in the first pair, were in fullest harmony with their God and Creator; but when sin entered, all fellowship with God ceased, the death sentence was pronounced, and man became an easy prey to the great adversary—Satan (Gen. 3:19-24). As a consequence, the history of the race during the past six thousand years might be briefly summed up in the words of the Apostle Paul when he declares "the whole creation groaneth and travaileth in pain together until now." (Rom. 8:22).

Hope for All.

While this is true of the race generally, at the same time, God assures us in His word that the case of the human family is not a hopeless one. The present disabilities of the race are not of their own desire but form part of the curse imposed by a wise Creator, who meanwhile has not left them without some hope for the future. (Rom. 8:20). What that hope is, He further informs us, viz., that the "creation itself (human family) also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Rom. 8:21). Now, it is concerning this hope and the method which God has adopted to bring about their deliverance, in which we are specially interested in this connection. •

The Divine Law Unchangeable.

While from a purely physical standpoint nothing is impossible with God, yet from the moral point of view there are certain things which God could not and would not do. The Apostle tells us that "He cannot deny Himself." (2 Tim. 2:13). "He cannot lie." (Num. 23:19). To do so, would be to act contrary to His own law.

God is loving and wise, and therefore could not act in an unloving or unwise manner towards any of His creatures. He is also just, and therefore could not override or set aside His own law. To do so would be a violation of Justice, the underlying principle of the Divine Government (Psa. 69:14). How, then, could

there be any hope for the human family under such circumstances. The trial in Eden was fair and impartial, and the penalty a just one, and since God changes not and cannot set aside His own law, how, then, can there be any hope whatever?

Divine Wisdom to the Rescue.

The scriptures inform us that God's wisdom, prompted by love, has devised a scheme whereby He can be merciful to the sinful race and yet not violate any principle of His own government. We are further informed that in carrying out this plan, He will be "just and yet the Justifier of all who believe in Jesus." (Rom. 3:26). The Plan adopted provides for a Redeemer—one who could correspond in value to, and provide a Ransom for the sinner — and thus meet the requirements of the Divine Law. This Plan for man's recovery, though the essence of wisdom from the Divine standpoint, is regarded from the viewpoint of the worldly wise as altogether foolishness (1 Cor. 1:18). This hope of a deliverer who would thus ransom the condemned race, is not only an established doctrine of the New Testament, but is also clearly taught in the Law and by the Prophets of the Old Testament, (Hosea 13, 14; Exodus 30:12). The result of the operation of this Plan towards the human family is scripturally termed atonement (at-one-ment) (Rom 5: It). The term "atonement" literally means a covering, and suggests the thought of covering or hiding, in the sense of removing an offence which separates two parties. So far as God and the human family are concerned, atonement, from the legal standpoint, will be completed when the Adamic offence, which brought the death penalty upon all mankind, has been removed (Rom. 5:17-19). Atonement, however, as outlined in the Divine Plan, implies more than merely the providing of a Ransom; it implies the additional thought of a work done or accomplished by means of that Ransom price. In other words, to effect an atonement it is not only necessary to provide a Ransom price, but it is additionally necessary to offer and pay that price as a means of propitiation. These two aspects of atonement are generally termed the "Ransom" and the "sin-offering." The "Ransom" is the price or valuable thing itself, while the sin-offering represents the work accomplished by means of that price. The outcome of both is an atonement (Exodus 30:11-15). Failure to note this clear distinction between these terms often leads to their misapplication, and consequently, to a misunderstanding of the whole subject.

Jesus the Ransom.

In the case of the human family, a perfect man sinned and committed the offence which brought the death penalty. Consequently, Justice would not be appeased by anything less than the life of another perfect man, which would atone for that offence. God's law demands an eye for an eye, a tooth for a tooth, and a life for a life, therefore, no member of the imperfect or fallen race could be a "Ransom," or corresponding price, to offset the offence of the perfect man who sinned (Psa. 49:7). An angel, though perfect and sinless, could not be a "Ransom" for the race because angels are of a higher plane of life and therefore would not correspond to a perfect man. John the Revelator calls our attention to the fact that no one, either in heaven or earth, or under the earth was worthy to be the "Ransom" and thus open the Book of the Divine Plan (Rev. 5:3). When there was thus no eye to pity and no arm to save, God Himself provided the "Ransom" in the person of His own Son (Rev. 5:6). In this we have one of the grandest exhibitions of God's love. There was no obligation on God's part, from the standpoint of Justice, to provide a "Ransom," or even to accept one, had the human family been able to provide it. It was because God so loved the world that He gave His only Begotten Son (John 3:16). Jesus was not the "Ransom" in His pre-human state. As already indicated, the Law of God required that the Ransomer should be one on the same plane of life and thus be a price to correspond to the one who sinned (Heb. 2:14). Nor was He the "Ransom" as the Babe of Bethlehem. It was only when He had come to manhood's estate, having kept the law and demonstrated His right to eternal life, that He was in a position to offer Himself as the Divinely-provided Lamb (John 1:29).

Jesus, the Sin-Offering.

Though Jesus, as a perfect man, was the “Ransom” or equivalent value to satisfy the broken law, yet had he retained his human life, none of the race would have been benefited. It is one thing to possess a “Ransom,” or price sufficient to purchase any object in view, but quite another matter to secure that object by relinquishing the price to the owner, thus making payment for same. The sin-offering pictures the latter thought. Our Lord offered His human life rights (blood) to Justice in order to purchase the life rights that were lost. The ransom is the valuable thing—the price; the sin-offering shows what is done with that value or price. In the tabernacle picture, the Most Holy was the place where the blood of the sin-offering had to be taken in order to make satisfaction for sin, so too in the anti-type, in order to make satisfaction to divine Justice as the anti-typical sin-offering our Lord had to ascend into heaven itself (anti-typical Most Holy), and there relinquish for ever all claims to His human life rights, typified by the blood of the bullock (Lev. 16:14). The sacrifice and sufferings of our Lord, which began at Jordan and culminated on the cross, were all essential and incidental to the payment of the “Ransom” price. This was accomplished when our Lord appeared in the presence of the Father. That He might be fitted to accomplish this work for the race, our Lord had to receive a spiritual nature, first the begetting of the spirit at Jordan and later the full spiritual life at His resurrection (I Peter 3:18). From the foregoing, it will be seen that the price was not paid, nor was satisfaction made for anyone when the Lord died upon the cross. His death was a necessary step towards that end, and corresponds, in type, to the High Priest passing under the second veil. Nor was Justice met for anyone when our Lord on the third day was raised from the dead. This was also a necessary step, and corresponded to the Priest rising from under the second veil. It was only when He ascended upon high, which was represented by the Priest approaching the Mercy seat, that our Lord’s sacrifice was presented to, and accepted by Justice, on behalf of Himself (His members—the consecrated). (Lev. 16:6, Heb. 9:24).

Sharing His Afflictions.

Just as the afflictions of our Lord and Head, incidental to His becoming the sin-offering, are pictured by what was done with the bullock on the typical Day of Atonement, so also the share which the members of the Body have in His affliction and sin-offering, is portrayed by the experiences of the Lord’s Goat. It will be noted, too, that as in the type, the bullock was offered for the Priest and His house, and the Goat for the People; so now, our Lord, as the anti-typical bullock, has so far only made an offering of His blood (human life) for the consecrated—His prospective members (Himself). Later, during this anti-typical day of atonement, He will, through His members (goat class), offer for the people, the world in general. (Lev. 16:15). Failing to keep in mind the clear distinction between the “Ransom” and the “Sin-offering,” some have concluded that there is no practical difference; and that to teach that the followers of Christ share in the Sin-offering would be tantamount to claiming for them a share in the Ransom. There is no reasonable ground, however, for such a conclusion. The Ransom represents the value provided in our Lord, to make atonement possible for the race. Whilst all Bible students will agree to this, yet only the few can appreciate the fact that there is a feature of the Plan (mystery) hidden in types and parables, etc., relating to a class who not only share with our Lord in His glory but also in His sacrificial sufferings and death. (Rom. 6:3).

Our Lord alone possessed that inherent value (Ransom price) necessary to start the work of atonement, and which constitutes the basis of atonement for all mankind; but if, in His matchless wisdom, our Heavenly Father has so arranged the Plan that a class who had already received the atonement, should be associated with our Lord and privileged as His members to carry forward that atonement already begun, why should that be considered as in any degree either adding to, or detracting from the Ransom value of our Lord? The Lord’s merit, of itself, was sufficient to atone directly for all, had it been so arranged in the Divine Plan, and it is purely a matter of grace and mercy on the part of our Heavenly Father to permit the members of Christ to share with their Head in the world’s atonement. The same lesson is taught in the

typical day of atonement. The bullock alone had the value necessary 'to start the work of atonement for Israel, but having thus opened the way for atonement, the Lord's goat--an animal of much less value—was permitted to join in the national sin-offering of Israel (Lev. 16:15).

The Church Shares in the Sin-Offering.

That the Church shares in a sacrificial sense in the sufferings of her Lord, all who accept the Scripture will agree. (Rom. 12:1). What some, however, do not so readily appreciate, is the fact that this sacrifice in its collective sense, as representing the body of the world's High Priest, forms a part of this anti-typical day of atonement sin-offerings. (Isa. 53: to).

The Apostle in Rom. 6:10-at tells us that our Lord died, not because he was sinful in any degree, but unto or on account of sin. In other words, he was a sin-offering. Then, addressing the Lord's followers, he says, "Likewise, reckon ye also yourselves (as His members) to be dead indeed unto Sin." The death referred to in this and the previous verses of the chapter is not the Adamic or penal death but the sacrificial death—"buried with Him by Baptism into Death." (Rom. 6:4). All who are dead with the Lord in this sense, the

Apostle tells us (verse 7), were previously justified from sin, consequently, there is no other sense in which they could be said to die unto sin, other than that in which the Lord Himself died— a sin-offering. (2 Cor. 5:21). A similar thought is given us in 1 Cor. 15:29, "Baptised for the Dead." The dead world of mankind is evidently referred to in this verse, and there seems no other way in which the Lord's followers could be baptised for them, except as above suggested, i.e., by being baptised into the Lord's death and sharing with Him, as a part of the sin-offering, to purchase them from under the death penalty. The same Apostle, in speaking of the Memorial Cup (wine) (1 Cor. 10:16), tells us that it symbolises the communion (common union) of the blood of Christ. Likewise, the loaf in symbol represents the communion of the Body of Christ. This deeper and secondary meaning does not, of course, preclude the primary thought expressed elsewhere, viz., that the eating of the bread and drinking of the cup represent the believer appropriating to himself the life and blessing now available through our Lord's sacrifice and death. (Matt. 26:26-28). It will be the privilege of those, who in this age, follow in the Master's steps to share with Him in every aspect of His Kingdom, Glory and Office, and it is also their blessed privilege here, not only to share in His sufferings in a general sense, but to have fellowship with Him in every work and office in which He participated this side of the veil. The "Ransom," which is neither a work nor an office, but an inherent value, was found only in our Lord Himself. (Rom. 5:6).

This He did Once. (Heb. 7:27).

It has been suggested that this text is in direct opposition to the thought, that the Lord's followers share with Him in the atonement work. When rightly understood, however, we do not think that this verse reveals any lack of harmony on this point, but rather emphasises what has already been stated. The Book of Hebrews, generally, is a book of contrasts between type and anti-type. This verse contrasts what was done by the High Priest on the typical day of atonement, with that which the greater High Priest (Christ) does in the anti-type. Paraphrasing the Apostle's words, it would read somewhat as follows:—Israel's typical High Priest, in making atonement for the nation, required to offer the same sacrifices— a bullock for Himself and a goat for the People—year by year, continually. The reason for this was that the sacrifices of bulls and goats could never really cancel the sins of the nation. They were merely a shadow of the better sacrifices. The world's High Priest, on account of His superiority of office and ability to cancel sin once for all, requires to do this same thing only once in the anti-type. The bullock for Himself and the goat for the people offered in the type, continually, represented in this anti-typical Day of Atonement, our Lord offering first His human life at Jordan, and later his members at Pentecost. No repetition of this will ever be required. By placing the emphasis of contrast on the proper words, the

thought of the verse is easily followed: This High Priest needeth not daily (continually), as those High Priests (in type) to offer up sacrifice (first for His own sin and then for the people) for this He did once when He offered up Himself (Head and Body). It will be noted that the pronoun “this” agrees with the word “sacrifice”; while the intervening words. “First for His own sins and then for the people” are parenthetical, and merely explain, in detail, of what the Day of Atonement sacrifice consisted both in type and anti-type._

We have an Altar. (Heb. 13:10).

Here we have a further contrast between the typical and the anti-typical atonement days. We (Christians) have an altar of (consecration and sacrifice), corresponding to the typical day of atonement Altar, whereof they had no right to eat, who serve the tabernacle (as Priests). The Law of Moses’ prohibited the Priests from eating any part of the sin- offering on the Day of Atonement, whereas-it was. definitely specified that those offered on other days had to be partly eaten by them. The significance of this will be appreciated when we see that on the typical day of atonement, the Priest was, in figure, offering Himself representatively in the animals. To eat of the sacrifice on that day would, from the anti-typical standpoint, imply that the professed Christians of this Age, whilst claiming to have consecrated their all to the Lord, were seeking some earthly advantage in so doing. The blood (life value) of the sin-offering on that day was offered to Jehovah on behalf of the nation. We then, as .anti-typical Priests, if we make a proper consecration to the Lord, have the anti-typical atonement day altar, and may not eat—appropriate any benefit from the sacrifice laid thereon. Ours, like our Lord’s life, is given up for the benefit of others.

Without the Camp. (Heb. 13:13).

The three aspects of the sin-offering—type and anti-type—are shown in this connection.

1. The Altar in the Court (verse 10) representing our consecration and that of our Lord’s as living sacrifices, faithful unto death.

2 In verse 13, the camp condition, outside of which our Lord went and where his followers are also exhorted to go.

3 The Golden Altar in the Holy (verse 15), where the Priest offered incense before passing beyond the veil.

This represents praise, prayer and fellowship with our Heavenly Father. In verse 12, Jesus is said to sanctify—make holy and free from sin—the people. To some, this statement seems out of harmony with the record of Lev. 16:5, 6 and 15—a bullock for “Himself” and a goat for the “People.” There is no real lack of harmony, however, when we realise the two standpoints from which the relationship of our Lord to His members may be viewed. From the Divine standpoint, they are regarded as only one sacrifice—one Priest, while from the viewpoint of their actual outworking, as shown on the Day of Atonement, we see two distinct offerings. In Heb. 9:7, a similar view is given; the offering for “Himself” and the “People” is said to be one blood; whereas, the same thing is typically represented in Lev. 16:14-15, as the blood of the bullock for “Himself” and the goat for the “People.” The Divine viewpoint is also expressed in 1 John 2:2. The Ransom value in Jesus was essential to the propitiation for all, but this does not preclude the thought, that in the outworking the body members share with their head.—Extracts from “Old Paths.”

Laid on Thine altar, O my Lord Divine
Accept this gift to-day for Jesus' sake,

I have no jewels to adorn Thy shrine
Nor any world-famed sacrifice to make.

But here I bring, within my trembling hand.
This will of mine—a thing that seemeth small,

And Thou alone, O Lord, canst understand
How, when I yield Thee this, I yield mine all.

Christmas Convention.

The Melbourne Christmas Convention will be held again this year, D.V. This early announcement is made for the benefit of friends desiring to make arrangements in good time. A hearty invitation is extended to all able to be present, and the dates and other information will appear in later issues.

Question Books Available.

Copies of the book, "What Pastor Russell Said"—his answer to hundreds of questions—arc now on hand in both leather and cloth binding. These books, of 780 pages, are well known and appreciated amongst the brethren, and a limited number only are available. With the exchange and postage costs, the prices are 7/- cloth bound, 8/6 leather bound.

"God and Reason"

This book of 124 pages, reviewed in last month's "People's Paper," posted to any address for 10d. per copy, Paper cover; 2/- per copy, bound in strong cloth. Reduction for three or more.

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Set of Six Volumes, "Studies in the Scriptures," in karatol (pocket) size, practically new, for disposal. Price 7/6 posted

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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,

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Light Shall Yet Prevail

MILNER, in describing the condition of the world of mankind when the Saviour was born and The Church established at Pentecost, says: "Christianity found mankind in a universal state of sin and misery. In Judea alone something of the worship of the true God existed. The forms of the Mosaic economy subsisted, but were greatly obscured and corrupted with Pharisaic traditions and Sadducean profanities. The ancient people of God had defiled themselves with heathen profligacy, and though there wanted not a multitude of teachers among them, yet when He who knew what was in man saw the spiritual condition of this people, He was moved with compassion because they fainted and were as sheep without a shepherd."

. . . "Such was the dismal. night in which the 'Sun of Righteousness' made His appearance in the world. Scarcely in any age had ignorance and wickedness a more general prevalence."

Such was the dark night of sin, ignorance and superstition at the first advent of Christ. "He was in the world and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." John 1:10,11 Even the people of God had fallen into error and paid more attention to their own traditions than to the Word of God. Indeed that is just of what Jesus accused them, "Ye have made the commandments of God of none effect by your traditions." (Matt. 15:6-9; Mark 7:5; 6.)

The Scriptures clearly show that the world would be in similar darkness at the second coming of Messiah. The Master's own words are: "When the Son of Man cometh shall He find faith on the earth?" The prophets and Apostles all agree concerning the godless condition that would prevail at that time. "As in the days of Noah, so shall the days of the Son of Man be"; and those even who profess to be the Church of Christ will, while "having a form of godliness, deny the power thereof." Peter says, "even denying the Lord that bought them," and the majority of preachers today deny that the Lord bought them with His precious blood. (1 Peter 1:18, 19.) The Gospel that Christ proclaimed and that Paul so clearly taught, i.e., that "the wages of sin is death," and so "Christ died for our sins according to the Scriptures," is being discarded, and the churches are more like societies for social enjoyment and teachings calculated to encourage good citizenship.

Some little time ago Cardinal MacRory, the Papal Legate, speaking in Auckland, New Zealand, referred to the godless conditions, and said: "The campaign against Christianity and God which had begun in Russia was fast becoming world-wide. The laying of the foundations of a new paganism, worse than that of Greece and Rome, could be counteracted successfully only by the concerted action of all Christian people. That was why the Pope was urgently calling upon the Catholic laity to engage Catholic action, as an organised campaign had to be met by organised forces."

When we consider the extent to which the Papal Church is based on pagan teachings, practices, ceremonies and festivals, and the wicked doings and cruelties enacted during the Dark Ages, when the Pope claimed to be King of Kings and Lord of Lords and many other great swelling titles, one wonders how much worse the "new paganism" can be. The paganism of the Roman Catholic Church is and has been bad enough—it is more pagan than Christian. Indeed, the great Papal system is a wonderful masterpiece of Satan. When Christianity began to take hold of the people and its success could not be prevented by persecution, it seems the great Adversary adopted a method of inducting pagan teachings and practices, vestments, titles, etc., and thus what he could not do by persecution he accomplished in this way. The Gospel was so polluted, its light was dimmed—"the sun was darkened" and the "dark ages" followed; History tells the story and demonstrates that the Roman Church was no longer Christian, but is referred to in the Revelation as the great Antichrist,

As education and enlightenment increased, with such foolish teachings and absurd stories of miracles such as St. Francis preaching to the fishes, who listened with their heads out of the water, etc.; the empty ceremonies and doctrines of demons, purgatory, etc., a great number of people have turned away from the Christian religion altogether, and, without searching for themselves to see what the Bible teaches, have simply become agnostics and atheists. It was because of the same condition in the Greek Church that Russia flung the whole thing aside and has taken the sad step of ignoring God. Thus there is the “no God” propaganda. So, to-day, we may observe the spectacle of one system of Satan fighting against another system of Satan. The Lord’s words are that “if Satan cast out Satan he is divided against himself; how shall then his kingdom stand?” All this is a further indication that the Gospel Age is about ended and the “heavens” (the religious systems) will pass away with a great noise, and the “earth” (national and social structure) will be destroyed in a fiery time of trouble.

Certain it is that the world is getting more and more ungodly, more and more pleasure loving and self-seeking, and utterly careless respecting religion, thus fulfilling many Scriptural prophecies. (1 Tim. 4:1-3; 2 Tim. 3:1-6, etc.)

It was when darkness prevailed in the beginning that the spirit of the Lord moved upon the waters and commanded, “Let there be light.” It was when the world was spiritually, socially and morally in gross darkness that Christ the “Light of the world” appeared, and now again “darkness covers the earth and gross darkness the people,” notwithstanding all the advantages of our day, and soon the Sun of Righteousness will arise and scatter all the vapours of superstition and error. The Kingdom will be established just in its right time; man’s extremity will be God’s opportunity to turn their hearts from idols to serve the living God.

The Lord's Kingdom at Hand.

IN studying the matter of the establishment of Christ's Kingdom on earth, of which so much is stated in the Scriptures, it is well that an understanding of Biblical predictions be first of all gained, and then the events transpiring in the world may be viewed in the light of such Scriptural authority. That we are at present, and have been for some time, living in a period of extraordinary happenings throughout the whole world, most people will admit, but the Lord's people are not dependent only upon worldly conditions—"men's hearts, failing them for fear, and for looking after those things which are coming on the earth"—in arriving at right conclusions, for they have "a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn." The fact that "men's hearts are failing them," at the present time, is merely a confirmation of our faith in the sure Word of Prophecy.

Taking, then, "Thy Word as a lamp unto our feet and a light unto our pathway," we are led to see at least four or five important and clearly marked signs or indications which would necessarily need to be in evidence and completed before the Lord's Kingdom would be established on earth. One of the first of these signs, given us by the prophet Daniel, is the increase of knowledge. "Many shall run to and fro, and knowledge shall be increased . . . in the time of the end." Dan. 12:4. It is needless to elaborate upon these words; our daily papers testify to their fulfilment. The fact to be noted is that it would be in "the time of the end" when this fulfilment would take place, and the record of many being "lovers of pleasures more than lovers of God"—"in the last days" (2 Tim. 3:1-5)—seems so closely linked with "running to and fro."

A second sign revealed from God's Word is to be found in Christendom, nominal Christianity, indicating the Lord's favour withdrawn. The message in Rev. 3:14-22, to the Laodicean Church, undoubtedly refers in its historical application to the days in which we are living—the last or seventh period of the church's history. How sad a state is revealed by the words—"These things, saith the Amen, the faithful and true witness (the Lord Himself, who sees all things) . . . I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Christendom as a whole, Roman Catholic and Protestant, is surely rich in wealth of this world, possessing beautiful cathedrals, churches, and institutions, but yet she is poor indeed concerning the real riches of Christ—"The light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee." Rev. 18:23, 1-3. Within the last few days we have heard from two new readers who have certainly observed this "sign," and quote their words in brief—"I do not go to church, as there is so little of the Gospel truth given out from the pulpit, but an embellished address or a little fine oratory from an apt young clergyman which he feels will please his congregation, rather than the simple truth." Another says—"Re literature pertaining to the Bible, cannot procure anything of that kind here, and being attached to a church which will not teach me, am searching on my own."

Another sign to be observed, and one of great importance, closely connected with the previous one is that of the presence of the Lord and harvest work—the calling out of the Lord's people from the various systems and their testing as to faithfulness and loyalty, even unto death. Our Lord's parable (Matt. 13:30) clearly explains the position—"Let all grow together until the harvest" and as "the harvest is the end of the age" (Matt. 13:39), that is the time for the separating of the wheat from the tares. Our Lord indicated that this important work would take place "in the days of the Son of Man" (Luke 19:12, 15; Rev. 3:20), so that He could supervise the gathering of the "wheat" into His barn, by His angels—messengers-- (Matt. 24:31), who are exhorted to "gather My saints together unto Me, those that have made a covenant with

Me by sacrifice.” (Psa. 5). Other Scriptures, such as Luke 17:33-37, explain the harvest work at the close of this Gospel Age and which must all be accomplished before the Kingdom can be established on earth. The question was asked, “Where, Lord?”—where are these taken who are divided from others — “and He said unto them, ‘Wheresoever the body is, thither will the eagles be gathered together.’ “ In other words, those desiring the truth of God’s Word, those who hunger and thirst for it, shall be truly supplied with meat in due season, as they assemble together with others of like precious faith or through the printed page. (Luke 12:37). See also Rev. 18:4; Acts 15:14, etc.

Further signs clearly in evidence and pointing to the closing down of the present order may be summed up in the distress of nations, mentioned previously, and the progress of natural restoration in Palestine. With regard to the former, there never was known a time of such instability in worldly affairs as to-day. Luke 21:25, 26 explains this very condition, which will culminate in the “great tribulation such as was not since the beginning of the world to this time,” and to which our Lord added, “No, nor ever shall be.” (Matt. 24:

It is grand to know that this severe trouble will never need to be repeated, for “the day of the Lord will come . . . in the which the heavens (ecclesiastical systems) shall pass away . . . the earth also (social and financial order) and the works that are therein shall be burned up.” (2 Pet. 3: to). Then the Lord’s Kingdom shall be established, for we read— ‘Nevertheless we, according to His promise, look for new heavens (Christ’s reign begun) and a new earth (new order of society), wherein dwelleth righteousness.’” (2 Pet. 3:13).

Concerning the latter of these two signs, that our Lord intended us to understand the restoration of Palestine to be of importance preparatory to His Kingdom reign is shown in Matt. 24:32. The term “summer” is used to denote the time of God’s favour, which will be manifest so fully towards Israel under the New Covenant and extend to “all families of the earth,” just as the term “winter” gives the opposite thought, representing the dark, troublous times with which this Age will close—before the “summer” (Matt. 24:20). While, then, the Lord’s people recognise that God’s time of favour is near at hand, as demonstrated by the “fig tree” (Jewish nation), “putting forth leaves” (restoration commencing) there is also to be “a time of Jacob’s trouble” first, corresponding to the “great tribulation” upon the world. The prophet Jeremiah assures us, however, that “he shall be saved out of it” (Jer. 30:7), and other Scriptures, such as Zech. 14:1-3, show that Jehovah will mightily deliver Israel from the hands of their enemies, as He did in past ages. See also Rom. 11:26, 27, etc. Then all Israel will recognise the

Lord in control of earth’s affairs, their summertime of favour will have come with Christ’s Kingdom established and which shall gradually extend throughout the whole world, “that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things.” (Acts 15:16, 17). “Thy Kingdom Come; Thy will be done on earth, as in heaven.”

“What doth it profit me?” Malachi 3:14-18.

I hear a weary Pilgrim say, As he sinks beside his burden upon the “narrow way!”
“What do I gain,” he, plaintive moans, “in service of my God,
Save weary pain and labour, bearing this heavy load?
For many dreary years I’ve toiled through sunshine and through rain,

Through chilling winds and wintry blasts I’ve suffered keenest pain,
The rocks have cut my weary feet, I’ve left a bleeding track,
I cannot climb this mountain side my feet are slipping back.
“Why should I suffer day by day, bearing this heavy cross?

Why may I not the ‘promise’ gain without this pain and loss?
I see so many all around who do not serve the Lord,
Yet they are not thus burdened and their lives hold rich reward;
Their barns are filled with plenty and their vats with wine o’erflow,

While I am made to drink the dregs of bitterness and woe.”
And thus he faints upon his way, and darkness tills his heart.
O, foolish one, with “armour” loosed, and pierced by Satan’s “dart.”
Dost thou not hear the Master: “The servant’s like his Lord,”

O, listen to His message and heed His Holy Word:
“If ye will suffer with Me, then with Me ye shall reign,
He who would shine in glory, is perfected through pain.”
We cannot walk with Christ our Lord and still find flowery ways,

The path that leads to Heavenly heights finds many sunless days;
The “narrow way” to life Divine oft leads through shadow-land,
Yet the loving Master walks beside, and holds our trembling hand.
The “shield of faith” we must not fail to use as on we go,

For “darts” are flying thick and fast from the Christian’s wily foe;
The world has not been “called” to walk upon our “narrow way,”
The shallow pleasures they enjoy are only for a day.
O, who would covet their poor joys, or look with envious eye

Upon the flowers which deck their path and blossom but to die?
Happy your lot, ye sons of God! O, “jewels” of the Lord,
Press on! nor faint upon the road that leads to your reward!
The way is weary, yet it ends in life, in bliss, in God! Press on!

Nor longing look ye back o’er the path that ye have trod.
Keep looking upward toward the “Prize,” and let its glory wake
Glad “Hallelujahs” to our King, who suffered for our sake;
Who died to give us life, that we might also with Him die,
Then share “His resurrection” and His glorious throne on High! —Alice G. James.

Correspondence,

New South Wales. Dear Brother,

Greetings to you in the name of our Redeemer. Just the day before I received your letter I had been out again with the papers. I had visited sixty people, also have been out once more, yesterday, and visited forty-five people. It is strange the various, different answers one gets to the question: "Do you love the Word of God?" Some say straight out, "No"; they are at least honest. Others say, "Not much," or "a little bit"; they are either the lukewarm ones, or those who have never been touched by its power. Then there are a few who just bubble over (a very few); they say, "Oh, I love it very much," and they thank me for the little paper I hand them, and with them I generally tarry a while. Then, again, there are some who give an evasive answer by saying: "I believe in my church," or "I am a Roman Catholic, it is enough for me." It is useless to waste time with such people.

Well, dear Brother, I need some more literature. You can, if you think best, send a larger parcel by boat. I would like to get the following:—"A Blessed Hope for Suffering Humanity," "All Flesh shall see the Salvation of God," "Why Sorrow, Sin, Death and Evil are Permitted," "The Two Salvations," and "When Christ is King."

I have been at Brother — last Monday; we had a real blessed time together, finishing Study I of the "Divine Plan."

I am, as ever, in Christian love,

Your Brother in Christ, B.E.

P. S.—I always refer people to' the address on the papers and invite them to write for more literature.

19/9/'35. Dear Brother,—

I noticed on the back page of August "People's Paper" a letter from one who is desirous of having sent to him Pastor Russell's books, "Scripture Studies," "Book of Sermons," and "Tabernacle Shadows." Please find enclosed postal note to pay for them; if any money is left over, use it as you deem best. I remain,

Your Sister in Christ, T.M.

New South Wales,

7th September, 1935.

Dear Brother,—

I liked the “People’s Paper” very much this month. Will you please send me a copy (paper bound) of the book “God and Reason,” which you review in this issue, and also a copy of “God’s Covenants” by Bro. Barton. I enclose postal note. Any balance please put to the funds.

The affairs of this present evil world seem to have taken another definite step towards the end since last I wrote to you. Exactly how this Abyssinian affair is going to develop in the light of prophecy I wouldn’t like to say; but one or two things stand out clearly—it will either break the League of Nations or make it into a formidable alliance capable of developing on the lines foretold in Revelation, but it will never be the same as before. A different spirit has entered into the world. We seem to be standing at the threshold of great events, and, as Bible students know, even fearful events.

I believe that prophecy should be taken in the spirit of our Lord’s words when He said: “I have told you these things, that, when they come to pass, ye may know that what I have told you is true.” We know that great things will come to pass, because the words of our Lord and the prophets tell us so; we know that they will come to pass shortly, and are even at the door, because we see the signs of which our Lord foretold us being fulfilled. But as regards the exact method and time in which they will be fulfilled, I don’t think God intends us to know. Looking back through history, we can see the way in which prophecy has been perfectly fulfilled, but to those who lived then it was vague; they saw, but not clearly. We, who live in these last days, see much more clearly than they; but it is not until all the turmoil and the strife is over and we are gathered together at last, as one, in the presence of our Lord, that we shall truly realise the wonderful glories of the purpose of God, which we but glimpse now. Then we shall see how perfect have been the prophecies and how perfect the fulfilment; then shall we sing: “Glory, Praise and honour to Him that sitteth upon the throne.”

With sincere Christian love to all the brethren,

Yours very sincerely,

N.W.

Bibles.

The following varieties of Bibles are now in stock, and prices mentioned include postage cost to any address:

Bible Students’ Edition, Cambridge, India paper, Minion type, with Berean Manual .. 15/6

Holman Teachers’ Bible, bold black type, special Dictionary Concordance and Helps, genuine leather binding; a very good Bible ..21/3

Oxford Concordance Bible, India paper, Brevier type (the largest type used in Concordance Bibles), good bind-

Oxford Concordance Bible, India paper, Emerald type, Persian Morocco, Silk sewed (a fine Bible, just to hand)

Oxford Reference Bible, India paper, Brevier type, Thumb index, good binding .. 22/-

Oxford Reference Bible, Minion type, well bound .. 15/9 Oxford Palestine Pictorial Bible, 116 Engravings and

coloured pictures, references, Emerald type, good bind- Oxford Reference Bible, Emerald type, good binding,

Oxford Reference Bible, Brevier type; a good useful Others at lower prices are also available, and special Bibles can be procured as desired.

Consecration.

“Consecration is not a religiously selfish thing. If it sinks into that it ceases to be consecration. We want our lives ‘kept’ not that we may feel happy and be saved the distress consequent on wandering and get the power with God and man and other privileges linked with it. We shall have all this because the lower is included in the higher; but our true aim, if the love of Christ constraineth us, will be far beyond this. Not for ‘me’ at all, but ‘for Jesus’; not for my safety, but for His glory; not for my comfort, but for His joy; not that I may find rest, but that ‘He may see of the travail of His soul and be satisfied,’ Yes, for Him I want to be kept; kept for His sake; kept for His use; kept to be His witness; kept for His joy; kept for Him that in me He might show forth some tiny sparkle of His light and beauty; kept to do His will and His work in His own way; kept, it may be, to suffer for His sake; kept for Him that he may do just what seemeth Him good with me; kept so that no other lord shall have any more dominion over me, but that Jesus shall have all there is to have; little enough, indeed, but not divided nor diminished by any other claim. Is not this, to you who love the Lord is not this worth living for, worth trusting for?”—F. R. Havergal.

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“Awake ! Arise ! and Christ shall Give thee Light.”

“Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!” (Eph. 5:14.)

THE world in general is asleep. In one sense of the word it is dead. As we know, the death sentence passed upon all men because of Adam’s sin. (Rom. 5:12.) Since that time all of the human family have been going into the tomb; and even those still having a measure of life are spoken of in the Scriptures as “dead in trespasses and sins.” (Eph. 2:1.) But this death sentence resting upon all mankind has been transmuted by the Lord to be a sentence of a period of sleep, to be followed by an awakening. God had this arrangement in His glorious Purpose from the beginning, from before mankind came into existence. For this reason the Bible refers to the death state as a “sleep.” God purposed the redemption and restitution of mankind, and so in the Divine programme our Lord Jesus was the Lamb slain from before the foundation of the world.

When God spoke to Moses at the burning bush, He called Himself the God of Abraham, of Isaac, and of Jacob, although these men had long been dead. Our Lord Jesus referred to this statement, and declared that the fact that God so spoke of them when they were dead proved that there is to be a RESURRECTION OF THE DEAD. (Luke 20:37, 38; Exod. 3:6.) He did not say that this proved that Abraham, Isaac and Jacob were not dead, but alive in some other world, but that it proved that they were to be raised from the dead; “for all live unto Him” [God]. In other words, it is God’s purpose that all shall yet live (John 5:28, 29); and He can properly speak from the standpoint of His predetermined purpose. In both Old and New Testaments death is spoken of as a sleep, because of the redemption and the deliverance from the Adamic death penalty purposed through Christ’s sacrificial death on the cross.

An understanding of the Plan of the Ages given in the Scriptures reveals the fact that all mankind will be awakened from the Adamic death state, in order that they may “come to a knowledge of the Truth,” which will be made plain to all during the Messianic Reign of our Lord. (I Tim. 2:3-6.) This will be the individual enlightenment then brought to all mankind; and the attitude of each towards God’s revealed provision for all will determine his case, whether he shall have life everlasting or shall be cast into the death state again. This will be the Second Death—eternal destruction. In the Bible the Second Death is never spoken of as a “sleep.” This term is applied only to the Adamic death.

“Awake, Thou that Sleepest!”

Our text applies especially to those who, although still having an existence, are dead in trespass and sins,

who are sleeping so far as the highest interests of their souls, their being, are concerned, those who are under the benumbing influence of the power administered by the great Adversary. (2 Cor. 4:4.) Since our Lord's death as the great Sacrifice for sin, the call has gone out in a general way to all who have heard the Gospel Message that they should repent of: sin, should arise from their dormant condition, and', live in accordance with the purpose for which they were created. To those who heed this Message comes the special Call of the Gospel Age.

The majority of the human family seem to be passing through life in a sort of maze. They are not (I awake; they seem to be in a dream. As a rule, they are not thinking about the more important things of • life, but of the trivialities- -what they shall eat, what • they shall drink, wherewithal shall they be clothed, where they shall find pleasure or amusement, how they can multiply their money. These matters are indeed very trifling compared to the weighty question—"Why am I living? What was the purpose of my creation? What are my responsibilities to my ..

God and my fellowmen ? What is to be my eternal destiny ?"—Matt. 6:31-33.

In the experience of practically all who have come to the Lord there has been first a soul awakening. Their coming to Him has been preceded by an awakening of their inmost being, their nobler self, a dissatisfaction with the things of this world, and a yearning for something that will satisfy, a hungering and thirsting for God. To the one who is beginning to experience this soul-stirring, the words of our text should be especially effective: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light !" First must come the awakening, the realisation of our need, the hungering for God. Then the light will come, as the heart comes into the right attitude to receive it.

An Important Crisis in Life.

This thought of the need of an awakening should give us sympathy for those who have never yet heard the voice of the Lord. They need our sympathy. "Blessed are your eyes, for they see; and your ears, for they hear," said our Lord to His disciples. (Matt. 13:16, 17). This benediction is for the disciples of Jesus to-day as well as for those to whom the words were directly spoken. These have had the soul awakening; they see and hear things unknown before— things of incomparable value. A very large number of the poor world of mankind are steeped in sin and degradation. They are living merely for the things of time and sense. They seem to do very little profitable thinking. Although they have heard of God and of Heaven, yet what they heard seemingly has made but little impression upon them.

To some who have lived thus for years there comes a time of awakening. Suddenly, through the experiences of life, they are aroused from their lethargy to a realisation that there is something to live for beyond what they have heretofore seen. They come to realise that they are sinners needing a Saviour, that they are helpless and need a Helper. Perhaps they get the right view--that the sentence resting upon fallen man is death. (Gen. 3: to.) More likely they get the wrong view—that it is eternal torment. But from the moment of their awakening they faced a crisis in their lives. How would they respond? Would they come near to God and receive a blessing? Or would they turn from Him and the voice of conscience, and wander off into greater darkness, greater sin, and thereafter be more difficult to reach than ever before?

In the case of others, however, it was not an awakening to a realisation of sin; for from childhood they had been children of the Lord, accustomed to the Bible, the hearing of prayer, and the singing of hymns. They were Christians: yet their soul was not really awake. They were going through the form of singing hymns, of reading the Bible, and of offering prayer, without thinking seriously what the words meant. They were asleep, in a sort of somnambulistic condition, as it were, going around in a stupid way, having a form of godliness with little or none of its power.

Then, in the Lord's providence, they were brought to a sudden standstill. They received a mental shock which shook them out of their torpid condition. They were brought face to face with a crisis in their lives. They saw in just what condition they were. They heard the Call to a higher, nobler life.

Suggestions to Parents and Teachers.

This time of soul-awakening is an important period in the life of the young. About this time there seems to be a great change in human nature. It is the -age when conditions of thoughtfulness are reached, the time when the forces making for spirituality have the most favourable effect upon the youthful mind. This is a thought which parents, guardians and teachers of youth do well to have before them. By this we do not mean, however, that no special attempt should be made to bring the child to the Lord previous to this time. Quite to the contrary, from birth the child should be trained in the nurture and admonition of the Lord.

In speaking of the importance of the period of life at the age of fifteen years or thereabouts, it would seem that at about that time the child's mind is sufficiently developed to begin to reach out as never before to wonder, to question, to see things in a new light, to look beyond the trivial things of the present time, to lose interest in previous childish diversions. Parents and teachers should use much wisdom in dealing with children at this crucial age. They should neither reprove nor seek to check these first stirrings of the mind toward higher, more important things.

It seems somewhat remarkable that at this age children reason with a great deal of accuracy, about as accurately, perhaps, as they will ever reason; but experience seems to show that this is true. It is afterward that their minds frequently become perverted by false reasoning, and their brain power becomes so confused that they do not know how to think or what to think. From their elders they learn deceit, and get improper views of life and its responsibilities. They imbibe erroneous teachings, which are often difficult to unlearn.

Parental Responsibility Very Great.

Strange to say, there are parents—and some of them professedly Christian—who say, "All children must sow their wild oats." How surprising that any parent could so reason ! Whosoever sows wild oats will reap in kind. "Whatsoever a man soweth, that shall he also reap." (Gal. 6:7.) There is no escape from this inexorable law of • nature.

From the first dawn of its understanding the child should be kept very near to the Divine standard. The parents should be able to express to the child in sympathetic terms those qualities of nobility and righteousness which the opening mind is so ready to receive, just as a sponge sucks up water. The child mind is ready to absorb very fully the thoughts which are given to it by sincere parents or by anyone in whom it has confidence. But children soon lose confidence in one whom they find to be deceitful, one who tells them untruths.

Children are very quick to note whether the parent is untruthful or unjust. Thus their confidence is destroyed; and in time they learn to deceive others, to practise falsehood and injustice. We regret to say that there are parents who seemingly think it wise and proper to teach their children to be shrewd and "thrifty," as they call it—to take advantage of others, and to fib a little. We are sure that all who come to a real knowledge of Divine Truth, and who have imbibed its spirit, will have no such sentiments. Having learned the right way themselves, they will be very desirous that their children and all whom they can influence shall take the same Godlike viewpoint as themselves.

After Awakening, Remain Awake.

Those who have experienced an awakening of soul should be very watchful lest they fall asleep again—drift back into the old worldly ways. After one has awakened in the morning, and his senses have become fully aroused, it is possible for him to turn over and fall asleep once more. Upon a second awakening, however, the energies are sluggish, and the mind is more or less dull and stupid. Upon first awakening after a refreshing sleep, there is a freshness of mind which seems to be lost if one permits himself to doze off again; and perhaps after his second awakening there is a languor or torpidity of feeling for the entire day.

So it is with those that fall asleep again after having been awakened to a realisation of the higher and nobler aspirations and enjoyments. Such may be awakened a second time; but if they are, the perceptions of the soul are likely to be less acute, the conscience less sensitive. For this reason we should encourage those who have awakened to arise at once from the dead world, and to be separate from those around them who are still asleep.

After one has awakened and begun to arise from the dead world, the soul is in the attitude to receive the light of Heaven. “Christ shall give thee light.” “Light is sown for the righteous, and gladness for the upright in heart.”

(Psa. 97: t.) Those who are arising from the dead world are approaching this condition of uprightness. The dead are represented as being prostrate. (1 John 5:19.) Arising to a standing position represents an entire change of sentiment.

The awakened one should at once seek to know what the Lord desires him to do. He should begin to study the Word of God. There he finds that the Way to God is Christ—the only way. The path that leads to God is by way of the Cross of Calvary. The soul must lay hold upon Jesus, by acceptance of the merit of His sacrificial death and by a complete surrender to God through Christ Jesus as the great Advocate. When he has taken this step, the light will begin to dawn upon him. Heavenly things can now for the first time be grasped by the soul. Light, increasing light, is his portion; for each step of obedience brings greater knowledge. “The path of the just is as a shining light, that shineth more and more unto the perfect day.” (Prov. 4:18.)

In the past many of us made the great mistake of supposing that we became Christians when first we awakened, when first we arose from the dead world about us. But we were merely looking toward Christianity, merely awakening to the fact that there is such a thing as harmony with God, and an escape from the condemnation that is upon the world because of sin.

There is still condemnation upon all except those who are in Christ. The apostle truly says, “There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.” (Rom. 8:1.) From the moment we come into Christ we are counted members of His Body, and we lose all condemnation of Adamic death. His sacrificial merit has been imputed to cover all our imperfections, as well as the sins of the past. Arising from the dead, in this sense of the expression, means that we are living the resurrection life, that the new life in Christ is begun in us. (Rom. 6:4.) This life will, if we continue in the good way, be completed when we receive our glorious spiritual bodies in the First Resurrection.

On Trial for Life or Death.

From the time that we lose the condemnation of death that came upon mankind through Adam's disobedience, by taking the steps of faith in Jesus as our Redeemer, and of full consecration to God through Him, we are again placed on trial for life. The first trial for life was given to Father Adam: and when he failed, condemnation came upon all his posterity. But no one can be tried twice for a capital offence unless in the meantime he has been cleared of the previous condemnation. Therefore no one can have a second trial until he gets from under the condemnation that came through Adam.

Only the Church of Christ is now on trial for life eternal. They are reckoned as having passed from death unto life, but this is a salvation only by hope. They have yet to be proved, to be developed as New Creatures in Christ. They are now on probation. They have entered the School of Christ, to be perfected in character, to be made copies of God's dear Son, who is their great instructor. They must be prepared for their future work in the Kingdom; for, if they prove faithful even unto death, they will become the teachers of the next Age—instructing, uplifting, encouraging, blessing, the whole world of mankind, who died in Adam and who are to be awakened and dealt with during the incoming Dispensation.

When spiritual comfort is given thee from God, receive it with thankfulness; but understand it is the gift of God, not any desert of thine. —Thomas A 'Kempis.

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 (a) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

Palestine Old and New.

To Emmaus by Motor Car.

THE following account of conditions in the Holy Land, by Albert Peel, D.Litt., is quoted from "The Christian World." " 'I am sorry you are going to Palestine; you will certainly be disappointed.' How many times were those words said to me--so many that I began to think they might be true, and that there would be no thrill in a visit to' the Holy Land.

* * *

"We approached Haifa in the early hours of the morning, and I made my way on deck in a dressing gown to get my first glimpse of Mount Carmel. As the morning wore on I soon concluded that While there may be disillusionment in some places, the thrill would certainly be there. To descend on to the Plain of Esdraelon, across which armies had marched through the centuries, to pick Palestine's flowers for the first time, to look across to 'cities' with familiar names like Nain and Endor—I. wondered in those first hours if the Holy Land would mean a lump in the throat all the time. That feeling passed away, and at times there was resentment at the sight of conflicting creeds and superstitions, and at the monstrosities under which some of the most sacred places have been buried. There was, too, continually the consciousness of the fact that the country is honeycombed with history, and that it is remunerative to make sites significant.,

"When all that has been said, however, the Holy Land remained a Holy Land. The. Bible began to live afresh as one saw a city set on a hill, or the lilies of the field, or the road on which the traveller from Jerusalem to Jericho fell among thieves. There was no longer doubt about the meaning of the came] and the needle's eye as one saw laden camels passing along the narrow streets of Jerusalem.

* * *

"But it may be said, 'Do not the crowds of tourists altogether destroy the atmosphere?' The tourists can be escaped; not many of them are to be found in the Garden of Gethsemane, or on the Mount of Olives, or on the hill above Nazareth in the early dawn, easily the best time of the day in which to see Palestine; and there are places altogether off villages, if one is to get the real feel of the land as it was twenty centuries ago.

the beaten track where one gets back to the time when the Master walked the streets and hills. I was determined to walk to Emmaus: that proved to be impossible for lack of time, and a visit to Emmaus is not in the average tourist's programme. My visit, however, was one of the unforgettable experiences of my life. St. Luke speaks of Emmaus as sixty furlongs from Jerusalem. Without looking at a road map I chartered a car with a ride of about eight miles in mind. Four friends joined me, and all agreed that afternoon was one of the most memorable experiences. For the first two miles we passed through the 'New Jerusalem,' about which the less said the better; then for six miles or so on the fine main road to Jaffa. Then we turned along a road on the like of which I have never ridden before. No car, I should have thought, could have stood it, but ruts. a^ foot deep, and the hefty stones, seemed to make no difference to car or driver, and after eleven miles we arrived at Emmaus.

* * *

"We did not spend long in the village or in the Franciscan church, but made our way to the Hospice, now kept by three Sisters. They gave us tea in the garden made there a generation or two ago, and a place of more perfect peace I have never known. There were magnificent views across the valleys to Mizpah and

other places with familiar names, and one desired nothing better than to remain for a long time for meditation and quiet. Once upon a time the Hospice was largely used by pilgrims travelling on foot to Jerusalem; now it is rarely visited. It remains in my mind as one of the gems of unspoiled Palestine, to which I should recommend every visitor to go. Another is Tabgha, the site of the ancient Bethsaida, where it is possible to stay for a few- days in the monastery under the charge of Father Tapper. Its garden spreads along the Sea of Galilee, and either in the garden or on the lake one can experience that communion with nature and with God which Jesus Himself knew.

* * *

“One of the strongest impressions the visitor receives is the amalgam of East and West, ancient and modern. I made my way on one occasion to a Bedouin encampment not far from Jordan and Jericho. Anything more primitive seen from a distance could scarcely be imagined, but as one drew near to it the noise of a gramophone came floating over the air. The main roads are equal to those in any country in the world, and the skill of the Arab drivers is beyond all praise. The motor has certainly enabled the visitor to see Palestine in a way impossible a few years ago. One must, however, get away from these main roads on to the hills, away from Zionist colonies and into Arab

“And here I must say something about the political situation, for the mandate which Britain holds entails great responsibility. The Balfour Declaration, with its support of the’ Zionist Movement, has placed us in an invidious and unfortunate position. The Jews are pouring into the country, and the money which backs them enables them to buy land from Arab owners, with the result that the Arabs employed on the land find their way into the cities and towns with a bitterness in their hearts that increases as the process is continued. At Tiberias I saw something of a counter Moslem movement. Hundreds of Arabs were crowded together to welcome a Moslem leader, whose purpose in haranguing them was to persuade them to sell their lands ‘to the Mosque’ instead of to Jews, that is, to an organisation parallel on the Moslem side to the Zionist Society of the Jews. It was when one got into familiar conversation with the educated Arab that one realised the tension underlying the superficial calm. I dined one night with one who had had peculiar opportunities for estimating the whole situation, and his emphatic and unqualified view was that if Britain were to give up the mandate the Arabs, pouring in across Jordan would massacre all the Jews within twenty-four hours.”

[This last reference is surely very significant and in confirmation of Bible prophecies—See Ezek. 38.]

Blindness Beginning to Pass.

THE Rev. I. Livingstone, speaking at the meeting of "The Fellowship of Faiths," said: "The Jews believe that Jesus was undoubtedly a Jew and held the faith of His fathers and founded no religion. Christianity, the Jews believe, was founded by Paul."

Thus the Jews appear already to realise that it was a great mistake to have crucified Jesus, but they have still a long way to go before recognising, as Paul did, their long promised Messiah in Jesus of Nazareth. What a compliment is unwittingly paid to Paul's zeal, in thus accrediting him with the founding of Christianity. They fail, however, to see that all that Paul taught is built upon the teachings of Jesus, who said that the old bottles could not contain the new wine, i.e., the Jewish teachings and system of religion would be burst by the new truths.

Again we have the Lord's instructions to His disciples, "Go ye into all the world, teaching all nations and baptising in the name of the Father and of the Son and of the holy spirit." Then, too, when Peter declared, "Thou art the Christ, the Son of the living God," Jesus had said, "Upon this rock will build My Church." Paul loyally refers to this when he says, "Other foundation can no man lay than that is laid, which is Jesus Christ." (1. Cor. 3: II.)

The Church was founded at Pentecost before ever Paul was converted and it must be completed before blindness will entirely pass away from Israel. (Rom.:25-27.) "They shall- look upon (perceive with understanding) me whom they have pierced and 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 firstborn." (Zech. 12:

“A Saviour and a Great One.”

“A ghastly sight shows in the shivering air
On Calvary’s brow;
The Saviour of mankind, in love, hangs there,
While followers bow
The head low on the breast and sadly sigh,
‘How can He be Messiah—if He die?’

“A jeering mob surrounds the cursed knoll,
And mocks the Lord;
Yet to His lips and from His stricken soul
Cometh no word
Of vengeance or reproach—ah, no; and when
In anguish came the final moment, then
“‘Tis finished!’ rings in triumph through the sky;
He bows His head;
And, while the querying soldiers mark the cry,
‘The Lord is dead.’

All anguish past, His triumph doth begin,
The world is saved, a death blow dealt to sin.
“Jerusalem, amazed, hears fishers tell,
With courage bold,
How Christ has vanquished Satan, death and hell,
As He foretold.

Humble disciples forcefully proclaim,
‘There is Salvation in no other name.’
“A Sabbath’s journey from the city gate,
With sorrow shod,
Two sad disciples bear their sorry weight
To their abode.

The Christ appears, while holden are their eyes,
And cloth expound wherefore Messiah dies.
“Emmaus reached, the Lord would further go;
They gently chide
‘Thou hast beguiled our grief and tears, and so
With us abide.’

He brake their bread—then vanished from their sight—
Their hearts did burn with holy joy that night.
“Still thus He comes; and though the faulty sight
Of clouded eyes
Perceives Him not; He makes the burden light,
And stills our cries;

For, like weaned babes, we mourn, the while
He would Our hearts sustain with stronger richer food.
“The tale is old but ever sweetly new,
Why Jesus died;
The nail prints, doubting one, He shows to you,
And in His side

A spear thrust gapes—a passage rent apart
For easy access to your Saviour’s heart.
“It was for you my brother,
that He shed His life so free;
For you, you, for me,
He bowed His godlike head
On Calvary’s tree,

That trusting in the merit of His Name
We might be saved from sorrow, sin and shame.
“The past sufficeth, surely, to have spent
In sinful deeds.

Come, join our band; and be our footsteps bent
Where Jesus leads.

So, in His righteousness serenely dressed,
We’ll meet Him face to face among the blest.” —
Selected.

The Blessings of the Lord Maketh Rich

THE Bible declares that there are not many rich, not many wise, not many learned, who enjoy God's special favour, but chiefly the poor of this world, who are rich in faith. But whoever concludes from this that God is prejudiced against the rich, or that all the rich are iniquitous and have gained their wealth through fraud, errs grievously. What it does teach is that God is no respecter of persons. Whether one be rich or poor, learned or ignorant, God's estimation of him is from the standpoint of the heart. There are both good and bad rich men, just as there are both good and bad poor men.

Abraham, though the youngest son of the family, at the death of his father, Terah, doubtless inherited all that remained of his possessions, including the share of Sarah, his wife, who was his half-sister. The chronology of the narrative agrees with this; but some have erred in the study of it. Abraham is mentioned first amongst his brethren because of his greater prominence, and not because he was the elder.

Added to Abraham's rich inheritance was the blessing of the Lord upon him. After he had accepted the Divine call and left his homeland to become a wandering shepherd and herdsman in Canaan, his flocks and herds increased greatly. He was, under God's blessing, very rich. Others also of God's servants in the past were greatly blessed with riches—for instance, Job. We are not, however, to apply the lesson in this way at the present time. The blessing of the Lord very rarely makes wealthy His saintly people during this Gospel Age. Jesus and the Apostles and the specially saintly all clown through the Age and to-day are poor in this world's goods.

It may be asked, Why this change in God's dealings? The reply of the Scriptures is, that in the past, up to the time of Christ, God's blessings were to men as men; but since the time of Christ, God's saints are "New Creatures in Christ." The terms of discipleship are that they exchange all earthly favours, riches and blessings, and sacrifice their claims to these in order that they may become heirs of God and joint-heirs with Jesus Christ, their Lord, to the Heavenly inheritance—and share in the Messianic Kingdom and its glory, honour and immortality.

God dealt with Abraham as a friend and gave him earthly blessings and promised him earthly blessing in the future life. Jesus and His followers God accepts not as friends, but as sons. His promises to these are not earthly, but Heavenly, spiritual privileges and hopes in the present life, and spiritual glory and immortality — far above angels — in the life to come. God's favour to this House of Sons, of whom Jesus is the Head (Hebrews 3:6), is manifested often in the trials, difficulties, chastisements and earthly losses and afflictions which they experience, all of which are designed to work out for them "a far more exceeding and eternal weight of glory." The beauty and harmony of the Bible can be understood only by those who thus "rightly divide the Word of Truth" and differentiate between the blessings and promises to the Ancient Worthies as distinct from those which appertain to the followers of Jesus.

Abraham's Friends Not Joint-heirs.

Lot was a man of nearly Abraham's age, his nephew, the son of his brother, Haran. They were friends and companions. God did not call Lot, nor any other of Abraham's relatives, but merely himself, to be the recipient of the promises—the channel through whom they would be fulfilled. This did not hinder Lot from being with his uncle, but indeed permitted him to share the blessings of Divine Providence, which guided Abraham's affairs. God's Covenant and promises were not made with Lot, but with Abraham only. Similarly, the spiritual children of Abraham alone are the heirs of the Abrahamic promise, and not their friends or relatives, although the latter may share a reflex blessing of spiritual influence through association with them.

These spiritual children of Abraham, Christ and His consecrated followers, are particularly specified as the heirs of the Abrahamic promise by St. Paul (Galatians 3:29). They all have a faith similar to that of Abraham, and a spirit of obedience similar to his. Jesus is their Head, Captain and Leader, as well as their Redeemer, and they become His disciples by a covenant of sacrifice similar to His own. His promise to them is, "To him that overcometh will I grant to sit with Me in My Throne"—the Kingdom which is to fulfil all the gracious promises which God made to Abraham—to Jews and Gentiles.

Riches Often Bring Troubles.

God's blessing upon Abraham, shared by Lot, led on to more or less of ambition and strife, not between the two men themselves, but between their servants. Abraham loved peace, and perceived that it would be wise that the two families should part company. Lot assented. Abraham gave him his choice as to the section of country; and Lot chose the most fertile—the plain of Sodom, in the Valley of Jordan, and the Plain of Sodom, afterward devastated as a judgment from the Lord; is now the Valley of the Dead Sea.

Lot made his home in Sodom, while his herds and flocks were pastured in the fertile regions surrounding. Doubtless Lot's wife had to do with the choice. She loved a beautiful home. To her the surroundings of Sodom were very attractive. The family lived there three years, although the riches of the country had a debasing effect upon the people. Lot's righteous soul was vexed, more than offsetting the charm of the country, which his wife so loved. Looking back with longing heart at the time of its destruction, she was overtaken in the catastrophe which her husband and daughters escaped.

Abraham, on the contrary, fixed his heart and hopes upon the gracious promises of God, which appertained less to the present and more to the future life. Sarah, his wife, was a real helpmate, who shared her husband's hopes and desired to co-labour with him faithfully for their accomplishment. In these two families, both well-intentioned, we see illustrated the difference between seeking chiefly the Divine approval and seeking chiefly earthly welfare and ease.

Many Christian people to-day make similar mistakes to that which Lot made. They allow conflicting earthly interests to separate them from the blessings of God's greater favour. They thus involve themselves and their families in the snare of the wicked, while at heart preferring righteousness.

The Master's advice should be remembered, "Seek ye first the Kingdom of God and His Righteousness." Do that which is in harmony with that aspiration and leave to God the oversight and care of earthly interests, that He may give you the lessons and experiences most helpful for you. Those who follow His advice find peace and joy which the world can neither give nor take away—"the peace of God, which passeth all understanding."

God's Blessing Makes Rich.

Whoever has the Lord's blessing is rich indeed, regardless of the amount of this world's goods which he possesses. Of what value is all the wealth of a Croesus if it bring not peace, joy and happiness? Wherever we go we find all—rich and poor—seeking pleasure, seeking the springs of joy; but how few of these seekers ever find it! Alas! it seems impossible for the world to understand the great fact that the blessing of the Lord constitutes the true fund of riches and pleasures for evermore—more than the life that now is, and the coming one!

Those whom the Lord makes rich with His promises and His favour, His guidance and His blessing, have the joy which others are vainly seeking. These true riches during this Gospel Age are obtainable by all who have the "hearing ear," and who learn of God's favour in Christ. In Christ are hidden all the treasures of Divine Wisdom, Love and Power.

The only ones who obtain a share of these blessings at the present time are such as become followers of Jesus through faith and consecration of their lives to His service. Nevertheless, in Him are also restitution blessings for the world of mankind, which will be dispensed during the thousand years of His reign. -St. Peter tells us- of this, and points us to the fact that it has been “foretold by all the Holy Prophets since the world began.”--Acts 3:20, 21.

Early Morning Devotion..

THERE is no time like the early morning hour for feeding on the flesh of Christ by communion with Him, and pondering His words. Once lose that, and the charm is broken by the intrusion of many things, though it may be they are all useful and necessary. You cannot re-make the broken reflections of a lake swept by wind. How different is that day from all others, the early prime of which is surrendered to fellowship with Christ! Nor is it possible to live to-day on the gathered spoils of yesterday. Each man needs all that a new day can yield him of God's grace and comfort. It must be daily bread.

All true prayer has a transfiguring influence. It brings us into the immediate presence of God. The holy of holies in the ancient temple, where the Shekinah was no holier than where you bow every time you pray. You are looking up into the face of Christ, Himself. John was not nearer to Him, lying on His breast, than you are in your praying. One cannot thus look up into the face of Christ and not have some measure of transfiguration wrought in him.

Then prayer is the reaching up of the soul toward God. It lifts the life for the time into the highest, holiest frame. A prayerful spirit is full of aspirations for God. Its longings are pressing up Godward. it is the transfiguring of the spirit which purifies these dull earthly lives of ours, and changes them, little by little, into the Divine image.

Rise earlier to be more alone with Christ in the morning. Let neither the pressure of business, nor the allurements of pleasure, nor the tendencies of the flesh, nor the drowsiness of spirit, keep thee from thy morning interview and converse with the King of kings.—Selected.

Christmas Convention.

The Melbourne Class is now making arrangements for the forthcoming Christmas Convention. The gatherings will be held, D.V., on Wednesday, Thursday, Saturday and Sunday the 25th, 26th, 28th and 29th of December, with afternoon and evening sessions, at the usual meeting rooms—”Towler House,” 18 Queen Street, Melbourne (near Flinders Street).

All friends able to attend this Convention may be assured of a very hearty welcome, and we trust may experience much blessing from the spiritual good things provided by the Lord, when His people assemble together in spirit and in truth on such occasions. As the programme is now in preparation, it would be nice to hear as soon as possible from all who expect to be in attendance. Accommodation can be secured as desired, and further information will be gladly supplied.

BIBLE STUDY MEETINGS.

Regular Class Meetings for Bible Study, etc., are held each Sunday afternoon and evening, also mid-week, in Melbourne and Adelaide, at the following addresses:--

“Towler House,” 18 Queen Street, (near Flinders Street),
Melbourne.

Liverpool Buildings, Flinders Street Adelaide, South Aust.

The gatherings are quite unsectarian, and all desiring to attend will be very welcome

Convention Notes from Digby, Vic.

IT is with much praise and thankfulness to the Giver of every good and perfect gift that the Bible Class at Digby and Merino places on record its first little Convention. Having in mind the Apostle’s exhortation, Heb. 10:25—”Not forsaking the assembling of yourselves together, as the manner of some, but exhorting one another; and so much the more, as ye see the day approaching”—three days (Sept. 27th to 29th) were set apart for praise, study and fellowship, and every moment of the time was utilized to that end. Fourteen assembled, and as one Brother expressed it, it is indeed wonderful to think of the Lord so blessing a little isolated place like Digby, that fourteen people could thus gather.

Regrets were expressed that one Brother was absent on business, and much sympathy went out to a Sister who was kept away through sickness until the last sessions.

Seven visitors travelled many miles and at much expense to be with us, thus exemplifying the well proven fact—”It is more blessed to give than to receive”—and without doubt (and as expressed) receiving also the promised blessing, for “He that watereth shall be watered also himself.” Prov. 11:25. Our prayer is that the memory of the time spent together will be an impetus to each one of us to put up a better fight against our great foes, the world, the flesh and the devil, showing forth in a larger measure more of His spirit, who has called us from darkness into His marvellous light.

The closing exhortation was a brief resume of our studies from John’s Gospel, 15:1-14; 1 Cor. 3: it-16; a John 4:6-11; Psa. 97; I26 _and 23; and reminded us of the need of esteeming truth above every person, thing and consideration, realising that the knowledge is given to develop in us the fruits and graces of the holy spirit. The need also to remember that truth alone sanctifies was impressed, and so we should continue to put and keep on the armour provided, that we may be able to stand in these last days and ultimately say with the Apostle Paul, “I have kept the faith.” We were also reminded of the need of developing in large measure brotherly love, appreciating one another more and more, developing and maintaining His spirit in our hearts and showing it forth in our daily walk that others may benefit; appreciating, too, the feast provided in this harvest period, and so continue “proving all things and holding fast to that which is good.”

Greetings from other Classes, with their expressions of love, were appreciated, and which included hymns 219 and 282 in “Christian Hymns”; Psa. Too; 2 Tim. 3:13, 14; and Gal. 6:16, 18; the thoughts impressed being those of “walking” and “progress.” Rom. 15:13, Heb. 13:20, 21, and Prov. 3:6 were chosen by those assembled to go as messages of love to the Lord’s people meeting, or isolated elsewhere, and our elderly Sister asked that hymn 271, “Take time to be Holy,” be in-eluded. Many were heard expressing the hope that we would have more of such gatherings, one Brother remarking that never before had he realised the value of fellowship.

Bible Helps and Other items in Stock

“Divine Plan of the Ages.”—Bound in blue cloth, with gold lettering. One of the finest Bible Helps available. Price, 2/6 per copy. Other editions at cheaper rates.

“Plan of God in Brief.”—Containing selections from the above book in handy form; very useful for passing on the message. Price, 6d. each.

“God and Reason.”—A helpful booklet of 124 pages. Posted to any address for 10d. per copy, paper cover; 2/- per copy, nicely bound in cloth. Reduction for three or more.

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“The Desolations of the Sanctuary.”—A very useful book, with special reference to the tests upon the Lord’s people in these last days.

“Strong’s Exhaustive Concordance.”—1800 pages, secondhand, but newly hand-sewn right through at bookbinders. These Concordances, new, 45/-; this copy, 20/-, postage extra, according to distance.

Poem Books. — “Comforted of God” and “Call of the Bride”; two fine little books of helpful poems, 1/4 per copy.

Post Cards. New selections of cards with helpful Scriptural verses, etc., recently arrived from England, and are well recommended for Christmas and New Year greetings, or general use. Real hand-tinted photo postcards, assorted, 2/4 per dozen; 1/3 per half-dozen. Different variety, very nice also, with encouraging words, assorted, 1/4 per dozen; 9d. per half-dozen. Others on hand at 1/- per dozen, or 1d. each. When ordering, please state clearly which kind is desired.

Bookmarks.—Assorted bookmarks at 1d., 3d., 4d., etc. Also wall-texts, including “My Morning Resolve,” at 4d. each.

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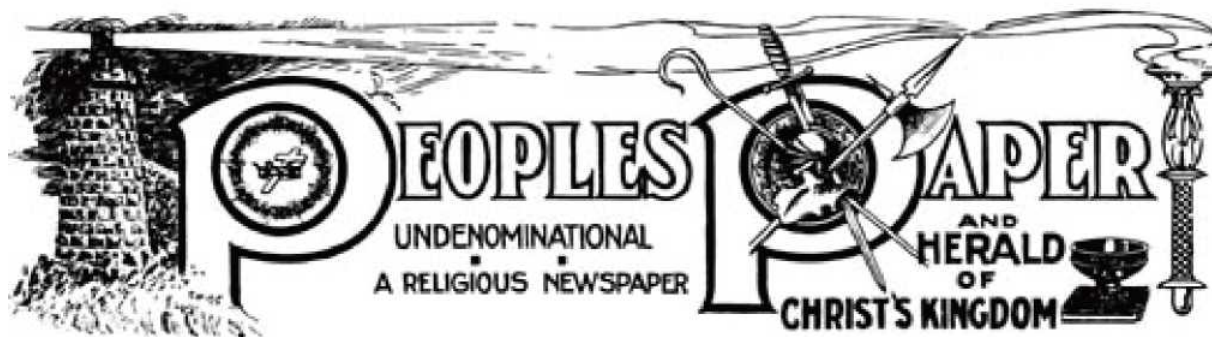
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Signs of the King's Presence.

"But who may abide the Day of His Coming?—and who shall stand when He appeareth ? is like a Refiner's Fire and Like Fuller's Soap."—Malachi 3:2. For He

THE words of the Prophet given in our text refer to the close of the present Gospel Age. It is the same Day prophesied by the Apostle Paul when he declared, "The fire of that Day shall try every man's work of what sort it is." (1 Cor. 3:13). It is the Day of which the Apostle Peter wrote so graphically when he said that in that great Day of the Lord the heavens should be on fire and the elements should melt with fervent heat, and that the earth and all the works therein should be burned up. (2 Pet. 3:10). It is the Day of which the Prophet Zephaniah spoke when he said that in the great Day of the Lord all the earth should be devoured with the fire of God's jealousy. (Zeph. 3:8). Isaiah, Jeremiah, and many of the faithful Prophets of God prophesied of this day. The Prophet Daniel was instructed by the angel of the Lord that in that Day there should be a "Time of Trouble such as never was since there was a nation." (Dan. 12:1). Our Lord Jesus Himself verified this prophecy, and added that never afterwards should there be such a time.—Matt. 24:21, 22.

The Scriptures call this Day "the Day of the Lord," "the Day of Jehovah," "the Day of God," "the day of Christ," "the Day of Vengeance," "that great and notable Day," etc. It is the Day in which the Old Order is to perish and the glorious New Order is to be ushered in. In foretelling this Day, both, the Prophets and the Apostles speak of the class which will stand in this Day when all others shall fall. St. Paul says that everything which can be shaken down will be: and that only the Kingdom which will then be set up, and which cannot be shaken, will remain. (Heb. 12:25-29). The present order of society—the nominal church systems, financial institutions, political institutions—will go down in this time of trouble.

During this Gospel Age many who have not been Christians have associated themselves with the Church. The civilised people of to-day call themselves "Christians," in contradistinction to the nations which they call "heathen," though from the Scriptural standpoint they are all heathen—Gentiles. Among all these various nations we find many religions, whose devotees claim that they have consecrated themselves to God. But the touchstone by which these claims may be tested is the Word of God. See Gal. 1:6-9. To the true Church of Christ alone will God give the Messianic Kingdom. Some who really have Christ and His work of sacrifice as their foundation will be saved, but at the expense of all their works, their character-structure which the "fire" of this Day will consume. The tare class in the nominal churches will be bundled and "burned," not as individuals, but as professed Christians; that is to say, their professions will be seen to be without foundation.

Saved as Through Fire.

The ones who are upon the Rock Christ Jesus, the only true Foundation, are those who have accepted Jesus as their Ransom-sacrifice, and have consecrated themselves wholly to God through Him.. All these “have been called in one hope of their calling.” (Eph. 4:4). Many of these will fail to make their calling and election sure, and will suffer great loss. They (did not build properly upon this Foundation, Christ, a structure of gold, silver, and precious stones of Truth and of whole-hearted loyalty to the Lord. They will suffer the loss of the Kingdom, and through much tribulation will take a lower place, before the Throne—not rulers, but honourable servants of the ruling class. All who have been begotten of the holy spirit must either be born upon the spirit plane or lose life altogether. Those who prove wholly faithful will be born Divine beings. Those not wholly faithful and who miss the great “prize,” though not denying the Lord that bought them, will be born spirit beings of a lower order.

The tribulations which characterise the end of this Age will thoroughly awaken these careless ones. Certain special tribulations, we understand, have come to those who were of this class all through the Age. But apparently a large number of these are living now, at the close of the Age; and these must go through “the great tribulation,” and must wash their soiled robes and make them white in the blood of the Lamb. (Rev. 7:9-17). They will have a blessed portion after their purification, but far less glorious than that to which they were called.

The Apostle Paul in his writings lays special emphasis upon the fundamental importance of correct doctrinal teaching. It made no difference whether Paul or Apollos or even an angel from Heaven, taught anything, it must be in harmony with the foundation doctrines which had been given them by the Lord. (Gal. 1:6-12). He assured the Church that what he had taught them was from God; and that even if an angel should bring them another gospel, it would be a proof that such angel had deflected from loyalty to the Lord. That Jesus Christ died to secure the Redemption-price for, Adam and his race is the foundation doctrine of the Church, which was received from Jesus Himself and from His faithful mouthpiece and which was shown in the Divinely given types of the Law. Whoever taught this fundamental truth faithfully was a real help to the people of God. Yet even such a teacher might help them to build, even on this proper foundation, a faith and character structure which would not stand the tests of the great Day of the Lord.

Invulnerability of the Truth.

This prophecy of our text is still in process of fulfilment. The “refiner’s fire” is even now doing its work, and thousands and tens of thousands are falling all about us. The Prophet’s query is very pertinent at this time. We see that the false teachings which have come down during these many centuries since the Apostles fell asleep have made humanity incapable of reasoning correctly on religious subjects. In the past we have had our own experiences along this line. Whenever anything religious was mentioned we seemed to lose our common sense. Now we have lost our fear of the dread penalty of using our reason. We have come back to the teachings of Jesus and the Apostles, and we find them grand and beautiful.

Those who have been teaching errors will soon be ashamed (Isa. 66:6), while the fire of this Day will only manifest the Truth to all. No power, no tongue, no pen, can successfully contradict the Truth, It is strong before its enemies and before all who make assaults upon it, and ere long the folly of its foes shall be made known to the whole world. “There shall be weeping and gnashing of teeth.”

Significance of the Presence of the King.

The coming of the King to possess His Kingdom will mean a personal as well as a national and a church examination, judgment and treatment. It will mean, when the Kingdom is fully inaugurated, the

suppression of vice in a manner and- to a degree never attempted by any earthly reformer. There will be no license to do evil in any form. The only liberty granted will be liberty to do right. It is no wonder that so few experience joy at the proclamation of the return of earth's rightful King to reign! To many it will mean the loss of their present advantages over their fellow- men. To many it will mean the prohibition and cutting-off of sins now indulged in and enjoyed.

Nevertheless, the King is not only coming, but is here; and the present troubles -and -shakings in church and state and the general awakening of the people are the results of influences emanating from that King. Though men know it not, it is the work of the Lord that is even now preparing for the wreck of all the kingdoms of the earth, that the way may be opened for the establishment of righteousness in the world, that men's hearts may be humbled and prepared for the righteous Government which is to take control of earth. Worldly men cannot realise this; for this Kingdom cometh not with outward observation—with outward show and display. therefore they cannot say, "Lo, here," or "Lo, there."

In spite of the increasing trouble, socially and industrially., these continue to hope for peace, trying to convince themselves and others that the trouble must soon be brought to an end, and that matters will then go on as formerly. They blind themselves to the true conditions and refuse to believe that God has determined to permit this trouble to spread and involve the entire World, and., to bring about the utter overthrow of the Present Order of things. Selfishness, pride, and love of money have closed their eyes. We give here an extract from a poem written some years ago by a Christian minister, which forcefully describes present conditions and the judgment of God which is now to be visited upon the world for their lasting good:-

"Woe to the Age when gold is god, and law a solemn jest, That helps the boldly vile to crush the noblest and the best; When Mammon o'er cheap millions flings his gilded harness strong,

And drives them tame beneath his lash clown broad highways of wrong;
While Truth's shrill clarion down the sky peals faintly o'er the rout,
And dust and fumes of earth and sin shut Heaven's blest sunlight out!
When Mammon o'er cheap millions flings his gilded harness gloom,
In righteous wrath to purge the world in Sodom's fearful doom!"

But we are thankful that while the judgments of a righteous God against sin must come at this, time, yet the ultimate results will be glorious, when the world will come forth chastened, subdued, purified by the awful baptism of fire and blood when they shall come and see that sin, selfishness, and corruption have wrought their legitimate outcome. Then mankind will be ready to cry to the Lord and to long for His deliverance, and He will be entreated of them and will lift them up and bless them.

But the coming of the King means much trouble and the general overturning of the kingdoms of this world which, while professing to be kingdoms of God, are really under the control of the "prince of this world," Satan, "the prince of the power of the air, the spirit that now worketh in the children of disobedience." (John 14:30; 16:11; Eph. 2:2). It means the shaking of society in a manner and to an extent never before known, and so thoroughly that another shaking will never be necessary. (Heb. 12:26, 27). It means the breaking in pieces of the empires and governments of the world as a potter's vessel. It means the passing away of the present ecclesiastical "heavens," and the fall of many of its bright "stars." At present the sunlight of the true Gospel, and the moonlight of the Law with its types and shadows, are obscured by the thick clouds of worldly wisdom. "The sun shall be turned into darkness, the moon into blood."—Joel 2:30, 31.

While many would rejoice to see society relieved of many of its selfish, life-sapping ulcers, they seem to realise that so just and impartial a Judge as the Lord Himself might cut off certain long-cherished sins to

which they desire to cling; they fear to have their personal selfishness touched. And their fears are well-founded. He will bring to light all the hidden things of darkness, and correct and suppress private as well as public sin and selfishness. He will expose depths of corruption never before realised. He will make "Justice the line and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (R.V.). He will "bring down them that dwell on high, the lofty city. He layeth low . . . even to the dust." He will bring down them who have "made lies their refuge." Isa. 28:15, 17, 18; 26:5, 6.

Lift up Truth's Glorious Banner.

It is written that the Day of the Lord would come as a thief and a snare upon the whole world, and that only God's fully consecrated Church would be in the light and not be taken unawares. Many of the consecrated have been deceived by looking for the Heavenly King to come again in the flesh. They forget that the only reason for His coming in the flesh at His First Advent was "for the suffering of death" as man's corresponding-price; and that now He is highly exalted, a glorious spirit Being. "He was put to death in flesh, but made alive in Spirit." (1 Pet. 3:18). They forget that the Apostle Paul also said, "Though we have known Christ after the flesh, yet henceforth know we Him so) no more." (2 Cor. 5:16). The true children of God are coming more and more to see how the Master comes at His Second Advent, and not expecting to see Him in the flesh and with their natural eyes.

We who know that the King of Glory and His blessed Kingdom are the only remedy for the wrongs and woes of man should be pointing the' groaning creation to this Kingdom, rather than to the poultices of their own contriving, which can do no real good. Tell them the meaning of present world-wide conditions, and how, beyond the troubles now over-spreading the world, will come the glorious Times of Restitution foretold by all the holy prophets since the world began. Tell them that the death of Jesus was the Redemption-price for the entire race of Adam, and that His return is for the purpose not only of delivering His Church, but to bind Satan and set free all his captives, including all who are in the graves, giving all who will an opportunity to come into the liberty of sons of God, under the terms of the New Covenant, soon to be established.

Question Box.

Question.—What is the understanding of Matt. 27:52, 53.

Answer.—That these verses do not teach that some of the saints were resurrected at the time of the earthquake, etc., at our Lord's crucifixion, is evident from other Scriptures, such as Acts 26:23—"That Christ should suffer and that He should be the first that should rise from the dead." Also Col. 1:18, "The first-born from the dead, that in all things He might have the pre-eminence." The one or two, who, like Lazarus, were brought back from death, were not resurrected to life, but merely brought back to this dying condition and in course of time again passed away, and were buried to await the resurrection.

This passage in Matthew seems quite out of accord with other Scriptures. The oldest M.S.S., the Sinaitic, omits the words, "and the graves were opened," in verse 52, also "and went," in verse 53. It is possible that when the earthquake occurred at the time of our Lord's death that the rocks being rent some bodies were raised up and came to view, and yet were not noticed until after the resurrection of Jesus. The day following our Lord's death being the Jewish Sabbath, when all would be quiet, and Jesus being raised early the next morning, would seem to support this view of the matter.

If our Father seems distant, it is because we have taken our portion of goods and travelled into a far country to set up ourselves, that we may foolishly enjoy rather than reverently serve.

My Desire.

I would that my soul might love
Thee more;
I hunger and thirst to be
For ever at rest and satisfied,
O Jesus, my Lord, in Thee. --E.H.D.

—Martineau.

Christmastide.

It-; we draw on towards another Christmas season; it is surely good to' call to mind the many blessings, both spiritual and temporal, that have been bestowed upon us again over the past months by our loving Father in Heaven. "Every good and perfect gift is from above, and ,cometh down from the Father of Lights," and while we do praise God for them all, no doubt we cannot be thankful enough for the greatest Gift of all time, the gift of God's dear Son, who, over nineteen hundred years ago, came into the world in the likeness of men, and "gave Himself for us that He might redeem us from all iniquity and purify unto Himself -a peculiar people, zealous of good works" this being the first portion of the great redemptive work on behalf of poor, fallen humanity. The words of the hymn seem so fully to express our thoughts:—

"O Lord of heaven and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Who givest all?

"Thou did'st not spare Thine only Son,
But gav'st Him for a world undone;
And freely with that Blessed One,
Thou givest all.

"To Thee, from whom we all derive,
Our life, our gifts, our power to give;
O may we ever with Thee live,
Who givest all."

Happy, then, are those whose hearts are thus in tune with praises and thanksgiving to God for His priceless Gift, even "in the midst of a crooked and perverse nation among whom ye shine as lights in the world, holding forth the word of life."

While at our Lord's first advent "many were in expectation of Him," how few really appreciated the angel's message, "Behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour which is Christ the Lord," for, thirty years later, when "He came unto His own (the Jewish people) His own received Him not"—only a remnant received Him. How similar is the position to-day; how few there are of those in expectation of Him, even at the present time of general enlightenment, who are receiving their Lord, now in the days of the Son of Man. This fact just bears out our Lord's own words, "When the Son of Man cometh, shall He find the faith on the earth ?"—indicating that comparatively few would possess the true faith.

The Lord's people, however, instead of feeling discouraged with the general trend of conditions, amongst professed Christians and the world at large, should, surely, lift up their heads and rejoice as they discern the outworking of the various features of the plan in harmony with the written Word. "Lilt() you, therefore, which believe He is precious . . . the stone which the builders disallowed, the same is made the head of the corner . . . Ye are a chosen generation, a royal priesthoods, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." 1 Pet. 2:7, 9.

And how best may we show forth the praises of the Lord? Though He be not with us in the flesh, He is present in greater reality to His members than at His first advent, and His brethren are with us—the last

members of His Body, whom He recognizes as part of Himself. (Mark 9:41, 1 Cor. 12:12). These, it is our privilege and responsibility to assist along the way in every possible manner, bestowing our love and kindness upon them, laying down our lives as unto the Lord Himself, who thus set us this example (John 15:12). The following lines, under the heading “Alabaster Boxes,” seem especially ‘appropriate at this season of the year, calling to mind the beautiful incident recorded in Matt. 26:6-13, which surely comes down to us, “for a memorial of her.” The words are as follow:—”Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering- words while their ears can hear them and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say them before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them when I need them. I would rather have a plain coffin, without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand. Post-mortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.”

Victories of Faith

WE are living in a day when faith is greatly discounted—in a day when people seem disposed to say, “I care not what a man believes, if only his life be honourable.” And by this generally is meant that faith is of no consequence. Those who so hold usually put honour of men as the highest goal. Their sentiments, translated into plain English, would be, “With all your getting, get money and prosperity; for without these, no matter what you believe, or whom you worship, you will never prosper in the present life, success in which is the only goal now recognised by an increasing number.”

The Bible standpoint, however, is the very reverse of this. God’s Word puts faith first, and builds character upon that faith. God declares that no human being can do perfect works. Hence He has not made works the standard. Faith is God’s standard, and He assures us that whoever has the proper faith must of necessity have works which will correspond to his faith. In line with this principle, we note that God’s favourites of the Bible have all been men of faith. Their faith did not make them perfect, -nor were their works always acceptable in God’s sight, but He punished them for evil works and rewarded them for their great faith.

Thus we find in the Bible record that some of God’s favourites committed grievous sins and made serious mistakes, and still, for all that, maintained themselves in God’s favour, by reason of their faith.

God Loves Not the Wicked.

Of all religious books ever written or ever read, the Bible is perhaps the most candid. It tells of the mistakes and sins of the very characters which it holds up as models and examples of men after God’s own heart. Yet the Bible leaves no room for any one to assume that God loves wickedness, or that the friends of God are the depraved of mankind. Quite to the contrary, the highest possible standards of righteousness, in word, in deed and in thought, are inculcated, and we are distinctly told that full acceptance with God can be only along the lines- of truth and righteousness.

God tells us that we and all mankind are by nature sinners. He tells us that we could do nothing to clear away our own guilt and the sentence that stands against us as members of the fallen race. But He also tells us that He purposes to adjust that matter for us satisfactorily; and hence that our responsibility is not for what we cannot avoid, but for what we can avoid—not for what we cannot do, but for what we can do. He tells us that the foundation of all our noblest endeavours will lie along the lines of confidence in Him. This confidence He calls faith. He assures us that without faith it is impossible to please Him, and he has shown us this in all the lessons of the Bible.

Faith is not Credulity.

Many make the mistake of supposing that faith is credulity. Under this delusion they are ready to swallow any and everything of a religious kind, if they are told that God says so. But this- is not the faith which the Bible encourages. On the contrary, the Bible would have us know definitely the things that God has promised, and exercise a definite faith in those things and give no heed whatever to the seductive vagaries of Satan, of our fellow men, or of our own ,imagination.

It is not for us to quarrel with those who take a different view of matters and who in the. name of faith bind their followers with ignorance and superstition, and seek to prevent them from using their reasoning faculties. It is for us to address those who are feeling after God if haply they might find Him—those who are not content with superstitions, but whose hearts and minds cry out after the living God and His

definite Word, His solemn statement of His will respecting us, and of His Plan, and of the part which we may have therein. So Jesus and the Apostles attempted not to teach everybody, but merely those who hungered and thirsted after righteousness. In the language of Jesus, "He that hath an ear to hear, let him hear."

The Faith Before Christ Came.

Let us look into the past, and note the method by which God has all along sought His peculiar people. The first proclamation of God's purposes respecting our race was made to Abraham. God spake to Abraham, saying, "Walk as in My presence, and be thou perfect"—i.e., Do your best to be perfect. After Abraham had manifested some faith, God gave him further tests. When in obedience to those tests Abraham left his native land to live in Canaan, he manifested so great a faith that God called him His friend, and made to him the very first revelation of the Divine purposes in respect of humanity.

Abraham knew that there was a curse upon the race, under which the whole creation was groaning, going down to the tomb, and God's declaration to him was that the time would come when, instead of the curse, He would send a blessing. This meant to Abraham that, instead of men becoming more imperfect and wasting away in death, a change would come, by which they would be rescued from the dying condition, and resurrected from the power of the tomb.

This was a wonderful proposition, even for God to make; yet Abraham, with childlike faith, believed the Message. God declared to him that, because of his own faith, He would greatly bless him and his posterity, so that through him as a father eventually would come children who would accomplish the great work of blessing mankind, and would rescue all from the power of sin, Satan and death. The briefly epitomised statement of all this was in the words, "In thee and in thy Seed shall all the families of the earth be blessed."—Genesis 28:14.

What was it to have faith in that Promise? What did it mean to Abraham? Assuredly it meant that thenceforth Abraham's mind would take in a larger horizon—the world of humanity, instead of merely his own immediate family and flocks and herds, and his nearest neighbours. It meant that if God would—SO honour his posterity, Abraham would seek in everything to co-operate with God and that great Promise.

For years God tested Abraham's faith. Yet he still believed. "His faith staggered not." After Isaac had been born and as yet had no child, God directed that this son of promise, the one in whom the whole Promise centred, should be sacrificed. What a test of faith! What a grand development of faith Abraham had acquired when he was ready to obey the Voice Divine, accounting that God was able to raise Isaac up again from the dead! Oh, for such a trust in God! Oh, for such a faith! Oh, for such an appreciation of Divine Power! What could not be accomplished in the world through the Divine Message if such faith prevailed amongst God's children! What would God not do for children who would trust Him thus!

It was the same with Isaac and with Jacob. They trusted that same Promise. It influenced the whole course of their lives. It made them more like God. It shaped every interest of life. Although they understood practically nothing of how God would accomplish so great a blessing, their faith laid hold upon the fact. From their posterity God would raise up a holy people to be His agency, His channel, for instructing the world, ruling the world, uplifting the world, resurrecting the dead, bringing mankind back to all that was lost through Adam's disobedience.

Their faith might have had plenty of opportunities for stumbling, if it had been weaker. If they had been more worldly-wise, they might have said, How can God do this thing and yet be just? Having once pronounced a sentence, how can He clear the guilty? But their faith wavered not. In their hearts they said,

“God has promised; and what God has promised, He will do, and He will have His own way of accomplishing it.”

By and by, the nation of Israel as a whole was called the people of God. The nation as a whole entered into a

Covenant with God, and He with them, through Moses, the mediator of the Law Covenant. Israel was impulsed by faith—faith in the Promise made to Abraham that God would use his posterity and through it bless all people, all of Adam’s race—the living and the dead.

The Covenant of Sinai pledged the people of Israel that they would be a holy nation, that they would keep God’s Law blamelessly. God covenanted that in that event he would fulfil in them the Promise made to Abraham. God knew that imperfect human beings could not keep His .per-feet Law. • But He would let them try; He would let them learn the lesson; He would through that lesson -give instruction to the angels respecting His own righteousness. He would also through it give instruction to Spiritual Israel, who later He would develop and through whom the blessings actually would come. This St. Paul explains, saying, “The Law Covenant was added because of transgressions, until the promised Seed should come.”—Galatians 3:19.

In other words, God started this work with Israel, in a typical manner, long centuries before the real Spiritual Israel would be developed. But He did not thereby do injury to the people who had covenanted to keep the Law, but who were unable to do so. On the contrary, they as a people were blessed by their endeavours to keep that Law, and blessed also by the chastisements which came upon them because of their failures and lack of faith.

But God especially blessed all of that people who shared Abraham’s faith, so that the Apostle Paul could enumerate, in addition to Abraham, Isaac and Jacob, a considerable number who pleased God because of their faith, long centuries before Christ, the Spiritual Seed of Abraham came. Those Ancient Worthies, although they will not be the Seed of Abraham in the highest sense, on the spirit plane, will be the seed of blessing on the earthly plane—the channel through which the heavenly blessings will ultimately be extended to all nations.

What was it that impulsed the Jewish people during all those centuries past? Was it not faith in God—faith that He would fulfil the Promise made to Abraham? it surely was! And it is that Promise that still actuates such of the Jews as have not lost their faith such of them as are still Jews. Those who have lost the faith of Abraham are no longer in any sense of the word related to the Promise; for the Promise was according to faith.

St. Paul speaks sympathetically of the Jewish Nation, in respect of that original Promise which God made to them, saying: “Unto which Promise our twelve tribes, instantly serving God day and night, hope to come.” (Acts 26:7). And all the Jews, in proportion as they still maintain that hope, may still expect to come to a realisation of all and more than that of which they ever dreamed.

Faith Since Christ Came.

The coming of Christ did not change the Divine Purpose, and therefore did not change the faith of God’s people. Jesus and the Apostles believed and taught the very Gospel which, St. Paul says, God preached in the beginning to Abraham. (Galatians 3:8). The Apostolic Message also was that all the families of the earth were to be blessed through the Seed of Abraham. But there was an additional feature then to be proclaimed and to be believed;

viz., that God had begun the work of providing this Seed of Abraham, The Messiah—that God had sent the Logos, His Sun, into the world, that He might become the Seed of Abraham on the spirit plane, and eventually fulfil every feature of the original Promise.

All the Jews were in expectation of the Messiah, but they were not all Israelites indeed; they did not all have the proper faith. God preferred, therefore, to allow some of them to remain in a measure of blindness on the subject, while others were granted a special anointing of the eyes of their understanding, their eyes of faith. To this class Jesus said, “To you it is given to know the mysteries of the Kingdom of God” — the Messianic Kingdom, through which the Seed of Abraham to bless all the families of the earth.

Then came another step of faith. The early disciples said: We desire to believe that Jesus, the Son of God, is the foretold Seed of Abraham, but we do not see Him doing the work of blessing the world. Instead of reigning in triumph to dispense to the world the blessings secured by His sacrifice, He has gone to Heaven. How shall we understand this?

The Mystery — Christ in You.

The answer of God through the Apostles was that “the faith once delivered to the saints” was still the same, but that now, under the guidance of the holy spirit, they were to understand that The Messiah would not be one person, but many persons—not Jesus alone would be the Seed of Abraham, but Jesus as the Head and the Church as His members, or Body, would be that Seed. St. Paul says, “Ye, brethren, as Isaac was, are the children of Promise.”

Jesus was represented by the head of Isaac, the Church was represented by the body of Isaac, in that figure. it has taken the entire Gospel Age to develop, the Body of Christ, the Church.

Under another figure, Jesus was represented in Isaac, and the Church was represented in Rebecca, his bride. According to this figure, the antitypical Isaac has entered into glory, but waits for the development of the antitypical Rebecca. At the appointed and appropriate time the Seed of Abraham receives His Bride to Himself, and they twain will be one. And through the One, through the Kingdom of Glory, will come to all the families of the earth the blessing promised nearly four thousand years ago to Abraham.

This is “the faith once delivered to the saints,” the hope set before us in the Gospel—the faith that God will use the Seed. of Abraham to bless all humanity, and the hope that we, by faithful perseverance and trust, may become joint- heirs with Jesus, the Redeemer, in all that glorious inheritance of the Messianic Kingdom.

Let us not doubt the Wisdom of God in the arrangement which He has made, and which He has caused to be set forth in the Scriptures, viz., that this faith, based upon the Abrahamic Promise, is the Power of God by which it is His will that all His people shall be sanctified—separated so far as possible from the world and from sin; sanctified to Himself in Christ Jesus, their Lord. This is “the faith once delivered to the saints.” This is the faith which enables us to gain the victory over the spirit of the world, and to be separate, sanctified to God, for service here and hereafter.

Desolation – Restoration

I miss them in the morning, When the mist is on the hill;	When the sun shines o'er the hill, The ransomed hosts returning,
When no busy hum is heard And all the land is still.	For 'tis God's unchanging will That those dear familiar faces
Oh, the dear familiar faces, Oh, the void and empty spaces and the	Will refill the empty spaces, and praise Will grace the voices that were still.
Longing for the voices that are still. I miss them in the evening,	That bright and happy morning All the prophets have foretold,
By the fireside's ruddy glow: Its light and warmth seem only	A glory so entrancing, Every eye shall then behold;
The vacant chairs to show. My heart then fills with sorrow	When the bells of joy are pealing, And broken hearts-are healing, then love
For the dawning of the morrow, Without the loving voices that are still.	Will cheer the voices that were still. Now, come, behold the foregleams
When I hear the joyous notes That hail the coming Spring,	Of that grand stupendous day, When weeping, sorrow, dying,
And all around the gladness Makes wood and valleys ring;	Will forever pass away. Weep not for desolation
Then I miss them even more Than I ever did before, in the	But rejoice in restoration, for the Blossoms that will greet us in the Spring:
Beauty and the fragrance of the Spring. When the dreary cold and chill	Oh, sweet and joyous Springtime! What glories overspread,
Of the winter draweth nigh: When the sobbing wind is heard,	As health and strength and beauty Adorn the risen dead.
And the pretty flowerets die, Then I miss them in Most of all,	Then you'll praise God most of all, When you hear the welcome call of the
And I seem to hear the call of the Dear and loving voices that are still.	Dear and loving voices that were still. Oh, the dear familiar faces!
Oh, the dear familiar faces! Oh, the void and empty spaces, and the	Now thrice happy are the places with the Music of the voices that were still.
Longing for the voices that are still. You'll see them in the morning,	-- Psalm 90:3-12. --Ezek. 36:33-38; Acts 3:20, 21; Isa. 35.

Correspondence

Tasmania, 14/11/35. Dear Brother,

Loving Christian greetings in our dear Redeemer's Name. Thanks for cards; they are very good this year; enclose — for them.

Regarding the harvest; I quite think we have the same. thought. The harvest being the end of the age, I do not think it will be over till the last stone is permanently and quietly fitted into its respective place and the New Jerusalem is complete. In simple language, not until the last member has passed the veil.

Perhaps we cannot take the type too literally, as harvests differ in different countries, and again the harvest has its different phases; but always the wheat has to be in a fit condition to be harvested. "That faithful servant" was given power to send out the truth world-wide and the truth or sickle gathered out many. That the harvest was in full swing was obvious to the watchers, who were rearwarded by a bounteous repast, which has continued to the present by their girded and present Lord.

But have we not gone into another phase of the harvest? Is it not indicated by (1) The cessation of this world-wide dissemination of the truth, and cannot we envisage the result if once more it was sent out on a large scale, i.e., little or no interest; the Lord is in charge of this work we know. (2) The shaking, testing and polishing of those who have been reaped; in other words, the Bride making herself ready by gladly and joyously submitting to and learning the lessons intended by the great Master — learning to be the willing clay. (3) Do we not see now small scattered groups of God's children principally engaged in helping each other to make their calling and election sure, and thus truly assisting in the present phase of the harvest work.

How many have stood the tests to whom the truth at one time appealed. Few have heard and obeyed Rev. 18:4, except in a perfunctory manner, yet this separation, profound and complete, this coming out of the filthy, immoral thing, unto Christ, constitutes that which will distinguish the very elect from others. Rev. 14:9 15:2; 19:20; climax Rev. 20:4.

Perhaps concluding thoughts suggested by what has always surprised us, i.e., so few that we have seen have been sound on "the come out," but had apparently got only as far as resignation from their church. That they could not have fellowship or association directly or indirectly with what Christ calls harlots, seems to be unseen, missed, yet these will be counted as partakers of her sins, etc., going into her darkness.

With much warm Christian love to yourself and Sister.

Yours in Christ's Service, B.C.H.

New South Wales, 18/11/35. Dear Friend,

I am writing to thank you for the book entitled "The Plan of God in Brief." I studied it with my Bible and found it very interesting. Also please find enclosed — for your "Peoples' Papers," September, October, November and December. I thought you may like to know how interesting I find them and look forward to them each month.

Yours faithfully, P.E.G.

Victoria,

14/11/35. The Secretary,

Dear Sir,

Find enclosed 2/6 for the "Peoples' Paper." Thank you very much for sending it on without pay. I do enjoy them, and look forward to them every month.

Yours gratefully, L.B.J.

South Australia, Nov. 10th, 1935.

The Secretary,

Berean Biblical Institute.

Dear Sir,

The pamphlets I received, also "Peoples' Paper," for which I thank you, and enjoy reading.

I would be thankful to you if you could send some more; I am enclosing some stamps to cover postage.

Yours truly,

W A R.

Bible Helps and Other Items in Stock

Special Xmas and New Year Offer.—For the months of December and January the following studies will be available to all desiring to take advantage of them for presents, etc.:—"Foregleams of the Golden Age," at 2/- per copy. "Divine Plan of the Ages" (in red cloth binding) and "Some of the Parables," for 1/8 the two, posted to any address.

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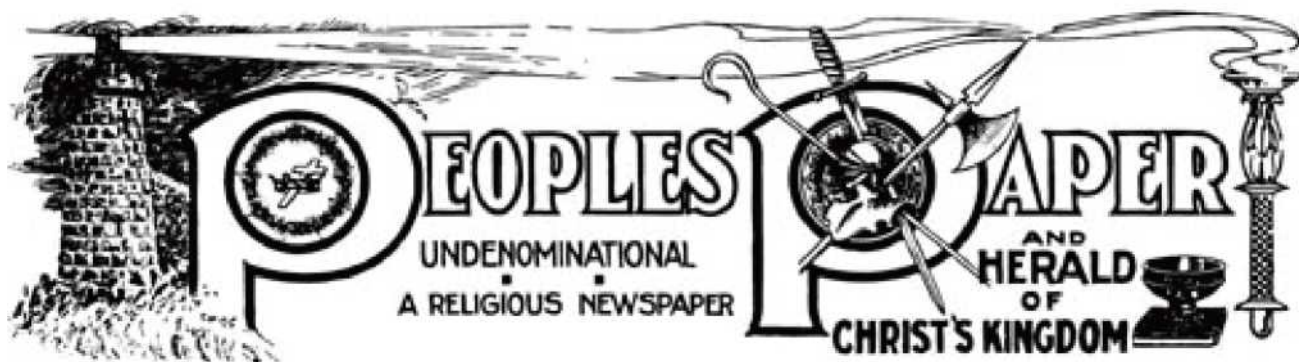
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Within the Holy Place.

“Truly God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death ; but their strength is firm. They are not in trouble as other men ; neither are they plagued like other men.” (Psa. 73:1-5).

“When I thought to know (or understand) this, it was too painful (difficult) for me; until I went into the Sanctuary of God ; then understood I their end.” (Psa. 73:16, 17).

“He that dwelleth in the secret place (sanctuary) of the Most High shall abide under the shadow (protection) of the Almighty.” (Psa. 91 ; 1).

WE have all doubtless, like David of old, observed many things, not only in the world, but also in our own experiences as the Lord’s followers, that we have found difficult to understand and to harmonise with a right conception of God’s wisdom and greatness. For example, why God permits evil, and why the righteous suffer and the wicked flourish, are problems which the natural mind cannot understand or appreciate.

These are among the deep things which -do not lie on the surface of the Divine revelation, but which can be appreciated only by those who, like David in figure, have gone into the Holy place or Sanctuary of God—the consecrated and spirit-begotten condition. The spirit searcheth all things, yea, the deep things of God. (1 Cor. 2:10).

The Greater and More Perfect Tabernacle.

Israel’s Tabernacle, as well as its High Priest and. sacrifices, were all shadows, or types, of greater and more important things to come in the Divine plan. Their Day of Atonement sacrifices were typical of the better sacrifices of Christ—Head and body—offered during the present Age. Their High Priest, who offered these sacrifices, we are informed, served unto the example and shadow of heavenly things. (Heb. 8:5).

It is not our purpose, however, at present to consider the Tabernacle types in detail, but in order to obtain a proper setting of our subject, it is necessary, just to refer briefly to the general divisions of the Tabernacle.

The Court.-The Court, as all are aware, formed no part of the Tabernacle proper, but surrounded it on all sides. It was separated from the Camp by a wall of white linen curtains. Of the entire nation, only the Levites had access to the Court, in which they performed their allotted services. All the articles of furniture in the Court were either of copper, or of wood covered with copper.

In anti-type, we understand that the Court represents the justified condition and that the Levites who performed the services therein represent justified believers. Copper, which is peculiar to the Court, is a fitting symbol of the human nature, and thus it is indicated that the justified condition is a purely human condition. It is seen, moreover, that justification does not in any way change the nature of the believer, in the sense of giving him a spiritual nature, nor does it give him any claim to a heavenly hope or reward. All that justification can do for one is to cover the sins and imperfections of the human nature, in the sight of God, and if that one is still desirous of walking in the light, it serves as a wedding garment, whereby the believer may enter into consecration as a priest and become a new creature in Christ—a member of the Bride Class.

Accepted in the Beloved.

The Holy Place.—Within the first veil was the Holy place, or first apartment of the Tabernacle proper. Into the Holy place the Levites were not permitted to enter, nor even to look therein. All the furniture in the Holy was made either of gold or of wood covered with gold, which fittingly indicates that the Holy represents a condition which is something more than human. Gold, as is known, symbolises the Divine nature and thus, it would seem to teach, that those who enter the Holy place, are no longer human, from God's standpoint, but spiritual — begotten again as new creatures in Christ Jesus. (2 Cor. 5:17).

Into this condition the believer enters at consecration, and the passing of the first veil represents consecration and surrender of the human will to the will of God. The Altar in the Court represents the will of God, and upon this Altar all the human rights and privileges of the consecrated one are placed. The priests alone had access to the Holy place, and of the antitypical priests, the Apostle could say—"Ye are not in the flesh, but in the spirit if so be that the spirit of God dwell in you." (Rom. 8:9). The Holy, then, represents the present condition of all who are begotten again, as new creatures in Christ, and whose hope it is to be born of the spirit, in the first resurrection. (1 Cor. 15:49).

Beyond the Veil of the Flesh.

The Most Holy.—The Apostle informs us that the Most Holy, which lies beyond the second veil, represents heaven itself. (Heb. 9:24). Just as the passing of the first veil represents the consecration of the human will of the believer to God, so the passing of the second veil represents the actual end of the human being in death and its entrance into the heavenly condition, as a spirit being.

Our Lord was in the Holy place during the 3-1- years of His ministry, from Jordan to Calvary, and the change of nature which he received through His death and resurrection was, in His case, the passing of the second veil—His entrance into the presence of God, the antitypical Most Holy. It was into the Most Holy that the typical priest had to bring the blood of the Day of Atonement sin-offerings, in order to make satisfaction for sin. Likewise also, our Lord, after passing the veil of death, had to ascend into "heaven itself," there to appear in the presence of God for us. (Heb. 9:24).

Dwelling in the Secret Place.

It has already been noted that the priests only were permitted to enter the Holy place, or spirit-begotten condition. The fact that the Levites in the Court had not access to the Holy and dared not even to look therein, harmonises with the Apostle's statement, that the natural man (even though justified) cannot understand the things of the spirit, for they are spiritually discerned. (1 Cor. 2:14).

The Levites in the Court, however, had access to the Laver at which it was their privilege to wash. The Laver is understood to represent the Word of God as viewed from the standpoint of the natural mind, by those who are in the Court, or justified condition, and is evidently referred to by the Apostle when he speaks of the "washing of water by the word." (Eph. 5:26). The washing at the Laver by the Levite (justified believer), would indicate his recognition of the moral obligations contained in the Word of God and a consequent striving, on his part, to put away sin and all the defilements of the flesh. Otherwise, Stated, washing at the Laver would represent the efforts and desires of the justified believer to cleanse the flesh and live a righteous and moral life, in the sight of God.

In passing, perhaps it is well to remind ourselves that no amount of washing or cleansing of the human nature can make it spiritual, nor give to the believer a heavenly hope or spiritual enlightenment. Such privileges belong exclusively to the Holy place, and are the portion only of those who enter there through a consecration of the human nature to death and a begetting to a new and spiritual life in Christ. (2 Cor. 5:17).

Israel's High Priest, who alone had access to the Holy place on the typical Day of Atonement represented Christ—Head and body—in the consecrated and spirit-begotten condition during the Gospel Age. Within the Holy, the Priest had access to the special light of the golden candlestick; to the table of shewbread and to the incense altar. These represented spiritual blessings and privileges, enjoyed by all who are new creatures in Christ during the present Age—privileges and blessings to which the spiritually begotten only have access. ,

Privileges of the Holy Place.

The Golden Candlestick.—The light from the golden candlestick was the only light within the Holy, the natural light of day having been excluded by the curtains and walls of the Tabernacle. This illumination, which was for the benefit of the priests, represents the inner light of the spirit of God which comes to all who are begotten of the holy spirit. (1 John 1:7).

As illustrating the difference between the Court, or justified condition, and that of the Holy, or spirit-begotten condition, we may take the example of the Lord's followers before and after the day of Pentecost. Before receiving the begetting of the spirit at Pentecost they were naturally-minded men, though justified, and could appreciate only the things that belong to the Court, or justified condition. Their hope of a kingdom was an earthly and material one, and their ideal of the long looked-for Messiah was a mighty ruler, who would sit upon a material throne. (Acts 1:6).

After Pentecost the vision changed from the material to the spiritual plane, for they had then, in figure, entered the Holy place. John, the Revelator, recording in symbol. this transition in the hopes and outlook of the Lord's followers at Pentecost, describes it as a "door opening in heaven," followed by a trumpet voice saying, "Come up hither." Prior to this there had been no heavenly hope and no call to a heavenly kingdom. (Heb. 3:1).

It was at Pentecost that the acceptance of the members of the Body of Christ began, and in describing this experience, the Revelator says :—"Immediately I was in the spirit." From this time onward, the hopes of the Lord's followers were no longer centred upon an earthly kingdom, but upon a throne, or government, which was spiritual— heavenly in its origin. (Rev. 4:1, 2).

This spiritual illumination, which is the privilege of all who enter the Holy place is ours, but only so long as we abide in Christ. Should we lose our standing in Christ as a member of the High Priest, or leave the Holy place, we go out again into what the Scriptures describe as "outer darkness"—the darkness of the human mind unilluminated by the Spirit of God. (Matt. 25:30). Obviously, but few of those who have heard the call to-membership in Christ during the present age have made their calling sure by complying with its terms. The majority of professing Christians, it would seem, from various causes, have never entered the Holy place and thus have never been accepted as new creatures in Christ, nor have they received the spiritual illumination. (Heb. 10:32).

Meat in Due Season.

The Golden Table.-The shewbread, or bread of presence, placed upon the golden table in the Holy place, was for the sole use of the Priest. This bread represents the spiritual food, placed upon the table of the Lord and specially provided for the priestly class of this Age. (Heb. 5:14). While the Laver in the Court represents the Word of God, as appreciated by the natural mind which simply comprehends its moral, or surface truths, the table Of shewbread in the Holy represents the Word of God, as appreciated by the spiritually-minded Priest. "The spirit searcheth , all things" (hidden in the word), "yea, the deep things of God." (1 Cor. 2:10). There is a great difference between "washing through the water of the word" and feeding upon the "strong meat" on the table of the Lord. The Levite could wash his flesh in the Court, and be clean, but he could neither see nor handle the spiritual food upon the table of the Lord in the Holy place, which was set aside for the special use of the consecrated Priests.

The water of the Word represents the moral precepts and teachings of the Scriptures, which can be understood and should be appreciated by all who make any profession of following the Lord, or of putting- away the sins of the flesh. (Rev. 1:5). The shewbread, on the other hand, represents the deep and spiritual truths or doctrines which reveal to the consecrated one the basis of his faith and hope as a member of Christ and as a joint-heir in His Kingdom. This strong meat, which reveals the "mystery of Christ," does not lie on the surface of the Word of God, but is hidden in the types and figures of the Law; in the visions and dreams of the Prophets and in the songs and ecstasies of the Psalmist. (Luke 24:44).

As new creatures we cannot grow strong spiritually, except by feeding upon these deep and spiritual doctrines, and to this end we have the assurance that the spirit of truth will guide us into all truth (now due) and additionally show us things to come. (John 16:13). The difference, then, between the Court condition and that of the Holy place is the difference between morality and spirituality, or the Christ life. (2 Cor. 5:17). Morality relates to the rudiments of the flesh and human mind, whereas spirituality relates to rudiments of Christ—the new creature.

The Flesh Profiteth Nothing.

Minding Earthly Things.—The danger with many to-day who, as new creatures have "begun in the spirit," is, lest they should "end in the flesh." From the standpoint of faith the new creature in the Holy is said to be "living in the spirit," which means that he is spiritually-minded, and views matters from the standpoint of the mind, or spirit of God. Just as the health and strength of the natural man depends largely upon his daily food, so likewise the strength and development of the spiritual man, or new creature, depend upon his supply of spiritual food. As already indicated, that spiritual food is represented by the shewbread on the golden table, and corresponds to the deeper truths, or doctrines, which the Apostle terms the "strong meat" of the Word of God. (Heb. 5:14).

Christendom has long ago forsaken and lost sight of this spiritual food and could not be regarded to-day as having any

standing before God—not even that which is represented by the Court. The fact that one might declare that he believes in God or in Jesus would not justify him. Nothing less than a living and obedient faith in the promises of God through Christ will justify one and give him a righteous standing in the sight of God. (Jas. 2 :17).

Many of the brethren to-day are fast discarding the spiritual food of the Word of God, and like Christendom in general, are rapidly settling down to an earthly viewpoint of things which could only be described as efforts of the flesh along the lines of morality—living a good life. It is quite a rare and uncommon experience to-day to hear the brethren exhorted by their leaders to search for and feed upon the deep and spiritual doctrines represented by the shewbread of the Holy place. The result is that there is a famine amongst the brethren and through the lack of spiritual food many are weak and spiritually sick, and the great majority have gone to sleep.

The Meek Shall Eat and be Satisfied.

Days of Famine.—Famines, in the natural order of things, do not necessarily imply that there is a shortage of food in the world. Indeed, it often happens that whilst one section of the race is suffering famine conditions, others are enjoying a superabundance and have more than enough. The chief cause of a famine is failure on the part of those concerned to distribute properly nature's bountiful supplies. The same might be said regarding the spiritual food, for there never was a time when there was such an abundance of spiritual food upon the table of the Lord as at the present moment, and yet, it must be admitted that the vast majority of the Lord's people are to-day suffering famine conditions through lack of spiritual nourishment. (Psa. 37:19). If it be asked why there should be a famine in a land of plenty, we can only answer that the chief cause is the lack of distribution of the spiritual food amongst the brethren by those who profess to be their spiritual guides and teachers.

What would be thought of one, placed in authority over the natural food, if, when asked for bread by one who was physically starving, he prescribed for his immediate needs a bath? Doubtless in its proper time and place the bathing and cleansing of the flesh of the natural man is an essential adjunct to his health, but a hungry man requires more than the cleansing of his flesh in order to satisfy his hungry cravings and thus sustain his physical health and strength.

Figuratively speaking, that is what is taking place amongst the brethren to-day. There is a famine for the spiritual food, or sound doctrine, and instead of breaking to the brethren the bread of life—the spiritual food of the Holy place—they are warned by their leaders not to touch or handle these deep and spiritual doctrines of the Word lest they get puffed up Or suffer spiritual indigestion. On the contrary, they are instructed that what they really need is continuous and plentiful washings at the Laver—the Laver as already noted represents the moral and surface aspects of the Word of God.

In plain language, it is not the truth that is being dispensed to the spiritually hungry to-day but a kind of spiritualised morality. They call this building up a character, but a more appropriate term would be a striving to be “made perfect by the flesh.” (Gal, 3:3). The new creature is not nourished and developed by works of the flesh but by feeding upon the spiritual food of the Word of God. In order that the natural man may grow in physical health and vigour he requires not only the cleansing of his flesh with pure water, but also an abundant supply of pure and wholesome food. Likewise also the spiritual man requires much more than merely washing at the Laver with the water of the Word. He requires the spiritual food of the Holy place that he might grow up into Christ and thus, becoming spiritually matured, be able to overcome all the enemies of the new creature. (Eph. 4:12, 15). The development of character, therefore, so far as the new creature is concerned, is something more than mere morality. It is the transformation and development of the mind, in harmony with the will of God, as revealed by the deeper things of the Divine Word. (Rom, 12:1, 2).

It will be seen, then, that just as in the natural world there is a vast difference between bathing the flesh with water and eating a substantial meal so also is there a similar distinction in the spiritual world. The teaching of morality, with all its efforts to cleanse and control the flesh, while good and necessary in itself, should not be confused with the spiritual truths or doctrines of the word, which as the channel of the holy spirit feed and transform the new mind of the spiritual child of God.

Offer a Sacrifice of Praise.

The Golden Altar.—Another privilege which the priests in the Holy enjoyed was the offering of incense at the Golden Altar. Just as the laying of the sacrifice upon the Altar in the Court represented the consecration of the believer to do the will of God, so the offering of incense upon the Golden Altar, in the Holy, represented the continued and willing subjection of the mind of the new creature to the will of the Heavenly Father.

It is one thing to promise to be dead with Christ, but it is another and still more important. matter daily to pay our vows of Consecration unto the Most High and to be faithful unto death. The incense ascending into the presence of God from

the fire on the Altar represents the spirit of praise and thankfulness to God for the privilege of following in the Master's steps and suffering with Him here below. It represents how the Heavenly Father views the faithful devotion and loyalty of the new creature, and is termed by the Apostle, a "sacrifice of praise." (Heb. 13:15). —"Old Paths"

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 cloth reign ;

Keep step with Him, forego impatient hurry,
Trust Him to make the rough, steep places plain.

—Selected.

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 Year.

“This New Year Thou givest me, Lord,
I consecrate to Thee,
With all its nights and days;
Fill my hand with service blest,
Fill my heart with holy rest,
And fill my life with praise.”

FR.H.

IT is fitting, that as another year is entered upon, we, as the Lord's people, should continually keep trace of the mercies and blessings enjoyed, otherwise the pressure of the cares of this life and the deceitfulness of riches would so crowd in upon our minds and hearts as to cover from our observation and ultimately choke up completely the springs of divine grace which, kept open, minister continually to our joy and refreshment in the holy spirit.

To this end it is appropriate that we have a daily review of the blessings we enjoy—that every evening we call to mind the privileges enjoyed, the providences which have guided our way, and the blessings, both temporal and spiritual, which have come to us ; some of them in common with the world in general and others of a special kind, known to and appreciated by those only who know the Shepherd and are known of Him—who hear His voice and to whom the instruction and guidance are continually a comfort and a joy.

It is appropriate, too, that we take weekly re- views, looking at the same mercies and blessings from a still broader standpoint of observation, reminding us of the rest into which we have entered through faith in the precious blood, and also of the rest that remains for the people of God, whereof He has given us assurance in that on the first day of the week He raised up Jesus from the dead.— Heb. 4:3, 9.

But it is with special appropriateness that at the close and opening of another larger cycle of a year we should take a still broader and more comprehensive view of our experiences, looking circumspectly at the way we have travelled and considering well which have been the steps which hindered progress, and which have been proper steps in the footprints of Jesus, bringing us nearer to the goal — the “mark” which we must surely attain if we would be accounted worthy of a share in the promised kingdom.

A year may seem a longer or a shorter period, according to the circumstances. To the mind of childhood it is a very long period, while to more developed minds, filled with the activities of life, it seems much shorter—speeding all too rapidly to permit the accomplishment of all the things desired to be achieved. Then again, the year will seem proportionately long as it has contained draughts of bitter experience or sufferings, mental or physical; and proportionately short, as it has contained joys and pleasures which seem to slip away all too quickly. To a certain extent such experiences are common to all mankind, yet the Christian, especially if he has been for some time in the school of Christ and is somewhat developed both in knowledge and in grace, has a larger capacity than others for grasping and appreciating life ; because, no matter how unsound his natural mind may have been, he has now “the mind of Christ,” “the spirit of a sound mind,” which is far better able than the natural mind to estimate matters at their true worth.

Such an advanced Christian, in viewing the year ahead, considers well the lessons over the year just closed, and recalls life's storms as well as its sunshine, its sorrows as well as its joys, its tears as well as its smiles, and sorrows not as others who have no hope. His troubles have been divested of their distressing features by the spirit of a sound mind and the instructions of God's Word, which assure all such that the trials, difficulties and adversities of life rightly accepted as lessons, are blessings in disguise—which. will work. out “a far more exceeding and an eternal weight of glory” in the life to come. —2 Cor. 4:16, 17.

He will perceive, too that his joys have been of a purer and more solid kind than any he ever knew before he was begotten of the holy spirit. They have not had commingled with them the bitterness of envy, malice and hatred, but have been unalloyed ; because they have not been rejoicings in iniquity, but rejoicings in the truth. Moreover. they have been much more numerous than ever before, because he not only is able to joy in the Lord, joy in His “Word, joy in the holy spirit, joy in fellowship with brethren of like precious faith, but by the grace of God he has been enabled additionally to joy in tribulation also—not because He loved tribulation, but because he loved the patience, the experience, the character, which God assures us. are a fruitage which all tribulations must yield us under His providence, if we are rightly exercised thereby.—James :3, 4; Rom. 5 :3.

Is it any wonder that these can rejoice in spirit, saying, “Praise the Lord, O my soul, and forget not all His benefits?” “He hath put a new song into my mouth, even the loving-kindness of our God.” Is it any wonder that these, looking back, can see in the year that is past, that that which has blessed and rejoiced them in every sense of the word has been of divine goodness, and that thus God has crowned the whole year with His favour toward them? These can say with faithful Joshua, “Not one thing hath failed of all the good things which the Lord your God spake.” (Joshua 23:14).

And what confidence does the fulfilment of all past favours and blessings from the Lord give to us, as we stand at the opening of another year—“Surely goodness and mercy shall follow me all the days of my life: and I shall dwell in the house of the Lord forever,” should be our continual song as we press along under the protecting care of Him, who “numbers the very hairs of your head.”

After 1900 Years.

To the Rev. Howard J. Charter, B.A., RD., is attributed the following statement :—

“The world has now reached the stage when Christianity has more adherents than any other single religion, yet it remains a fact that 1.900 years after Calvary two-thirds of the world’s population, say, 1,200,000,000, are still without the saving knowledge of Christ.”

From the usual teachings of the churches—that unless a man is saved during the present life there is no hope beyond the tomb—what a dark, sad condition this would be. Two-thirds of all at present living would have to be considered as eternally lost, but not only two-thirds of the present generation, but of all previous generations. That would indeed be a terrible thing, but again be it remembered that one-third reckoned as having received the saving knowledge of Christ includes everyone in what are called Christian countries. Who that understands the Christian faith will claim that even one-twentieth of the population of any of the large cities of our so-called Christian lands is truly Christian? How many are seeking to carry out the teachings of Christ or to walk in His steps of consecration?

Yet we read that Christ “tasted death for every man”; He “gave Himself a ransom for all,” and that “God will have all men to be saved and come to the knowledge of the truth.” Again, that He who “poured out His soul unto death,” “shall see of the travail of His soul and be satisfied.” Isa. 53.

How could our Lord be satisfied at such a result of His great purchase price for the human race? Surely, there would be some great lack or failure in the Divine purpose if only so few out of earth’s millions were to be benefited by Calvary’s sacrifice, of which it is declared that “God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life.” How void of meaning would be the glad message of the angels at the birth of Jesus, “Behold I bring you goodtidings of great joy which shall be to all people,” and also the promise to Abraham and others—“In blessing I will bless thee, and in thee and thy seed shall fill the families of the earth be blessed.”

However, the Bible reveals a plan and purpose wider and more reasonable than the creeds of the dark ages, still held by so many. It shows that far from any intention of converting the world (luring this present age, God has been selecting only “a little flock,” to whom “it is the Father’s good pleasure to give the Kingdom,” or, as Paul calls it,

“the seed of Abraham,” Gal. 3. When the full number of the Church or “the elect” is completed, then the new age will commence; the Church will reign with Christ to bless and restore to perfect human life all the willing and obedient. Rom. 8:19- 22; 11:25-27; Isa. 35; Acts 15:14-17, etc.

Christian Experience.

Christian experience is not the exaltation of feeling, or ecstasy that finds expression only when inspired by the ardent songs, prayers and exhortations of Christian fellowship.

Christian experience is “putting off the old man with his deeds, and putting on the new man which is renewed in knowledge after the image of Him that created him.”

Christian experience is growth—”To grow in grace and in knowledge of our Lord and Saviour Jesus Christ”; to be rooted and grounded in Love, and grow up in all things like unto Him who is our Head.

Christian experience is to build up a character, “adding to faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love.”

Christian experience is to be labourers in the Lord’s vineyard, workers together with God; and it is to be soldiers of the Cross armed cap-a-pie with the whole armour of God, following the Captain of our salvation.

Christian experience is visiting the widow and fatherless in their affliction, and keeping ourselves unspotted from the world.

As an example of true Christian experience, you are referred to the experience of Paul as recorded in 2 Cor. 11 and 12.

It is in such schools as these that the Christians gain experience, and this is the true experience that worketh hope that maketh not ashamed because the love of God is shed abroad in our hearts.—Selected.

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Least in the Kingdom.

IT would be difficult to express a higher tribute to John the Baptist than that which Jesus paid him in the words of Luke 7:28. Again he said, "There hath not risen a greater Prophet than John the Baptist." If -then John was so holy a man, so great a man from the Divine standpoint, why did our Lord in this text declare that the least in the Kingdom of Heaven would be greater than John? This text has puzzled Bible exponents for many a day. It has seemed to many to be contradictory.

But just as soon as we turn on the light contained in that word "Kingdom," the entire subject becomes clear. God had promised a Messianic Kingdom, and Jesus had come that He might be the Head of that Kingdom. The steps leading to the Kingdom honours and glories were steps of obedience to God, even unto death, and these steps Jesus had begun to take. On the cross He declared, "It is finished." He had finished the work of proving Himself loyal to God and to the Truth even unto death on the cross.

Jesus thus became the Great Conqueror, the great High Priest, the great King of Glory, being exalted to the heavenly state in His resurrection. But, as the Great King, He was to have associated with Him in His Throne His Bride class. As the Great Priest, He was to have an under-priesthood, a "Royal Priesthood." As the Great judge of the world, He was to have associates; as St. Paul declares, "Know ye not that the saints shall judge the world?"--1 Cor. 6:2.

In the Divine Plan this company of associates with Jesus in His glorious Kingdom were as much fore-known and fore-ordained as was His and His share in the Kingdom. As it was necessary for Him to undergo trials and testings of loyalty unto death, so it must be with the class called to be His associates—"He was tempted in all points like as we are." Thus His Message is, "To him that overcometh will I grant to sit with Me in My Throne, even as I overcame and am set down with My Father in His Throne" These would be His followers in His footsteps, none could precede Him. His work was necessary first, to open up for His followers a new and living way, through the veil—that is to say, through His flesh — through His sacrifice.

"Some Better Thing for Us."

While about five hundred brethren became Jesus' consecrated followers during His earthly ministry, they were not then accepted of the Father as sons, and not begotten of the holy spirit until Pentecost. God would not recognise any as sons until Jesus had finished 'His sacrifice, and, as the great Advocate, "Appeared in the presence of God for us"—as our Advocate with the Father, Jesus Christ the

Righteous. John did not belong to this class, just as Abraham, Isaac, Jacob and all the Prophets did not belong to it. In God's providence their reward will be different from that of the Church—theirs will be an earthly reward. They will be resurrected to human perfection. They will have to do with the human phase of the Kingdom, which amongst men will represent Messiah and the Church, who will be spirit beings, but invisible to men, and whose dealings with mankind will be through those noble characters, the Ancient Worthies.

We are not to infer that those glorious characters mentioned in the Scriptures who lived before Christ's time were ignoble or less faithful than the Gospel Church, but merely that God promised them the earthly perfection, while He has promised the Bride of Christ the heavenly perfection. They will not, like the remainder of mankind, come forth to imperfection, to attain perfection gradually (during the thousand years of Messiah's reign; the record is that they will come forth as perfect human beings. That will be the reward of their faithfulness. St. Paul explains the entire matter in Hebrews, the 11th chapter. He tells of the faith and heroism of those Ancient Worthies and that "they had this testimony, that they pleased God." There will be no necessity for testing them in the future. Their acceptance with God is already proven and declared.

Nevertheless, in God's order the earthly Kingdom and restitution blessings for the world cannot begin until the Kingdom class, Christ and the Church, shall first be completed. Thus the Apostle declares, "All these died in faith, not having received the (earthly) things promised to them, God having provided some better thing for us (the Church), that they, without us, should not be made perfect." The glorification of the Church, her resurrection to perfection, must first be accomplished before the blessings through them can proceed to the natural seed of Abraham, and then through Israel to all nations.—Heb. 11:38-40.

Not the Bride but the Friend.

John the Baptist seemed to either comprehend the situation or else he spoke the truth by prophecy when he declared, "He that hath the Bride is the Bridegroom, but the friend of the Bridegroom hearing His voice, rejoiceth greatly. This

my joy therefore is fulfilled.” He perceived that in God’s providence lie had a very honourable and blessed station and work to accomplish, but lie was to be neither the Bridegroom nor a member of the Bride class.

This does not imply that John was disappointed at the time, nor that he and the other Ancient Worthies will be disappointed when they come forth in the resurrection to find a Bride class selected to a higher place than theirs. On the contrary, their cup of blessing being full, and never having been begotten of the holy spirit to a spirit nature, they will not be able to comprehend or appreciate any blessings higher than their own. Just, for instance, as a fish in the water, seeing a bird dying in the air, would not be jealous of the bird and its greater freedom, but, on the contrary, would be better satisfied in the water, its natural element, so all natural men, not begotten of the holy spirit, will appreciate more the earthly blessings which Divine providence has provided for them.

In this very lesson Jesus intimates all the above, saying, “The Law and the Prophets were until John.” He was the last of the Prophets. He introduced Jesus, the Head of The Kingdom class. Jesus further declared, “If ye are willing to receive it, this is Elias which was to come.” That is to say, those of you who are able to appreciate the matter may understand that John the Baptist did a work which was in full accord with the prophecy which declared that Elijah must first come and do a reformatory work before the Messiah would come.

Curiosity is not Religion.

Addressing the multitudes the Great Teacher inquired, Why did you go out to the wilderness to see John? Was it to hear his message? Was it because God spoke through him as a Prophet as the wind makes music through the reeds? Or did you go out to see a man in fine clothing and of kingly state?

What really drew to the wilderness to John’s teaching was that he was God’s Prophet; as it is written, “Behold, I send My messenger before Thy face, who shall prepare the way before Thee.” This preparation for Jesus John made with the Jewish nation. His message was that the Kingdom of Heaven was about to be offered to them, and that only the holy would be ready to receive it.

But neither John nor his hearers fully realised in what way the Kingdom would be offered to the people, namely, that it would be an offer, first, of a place or share in the Kingdom, and that the terms would be full consecration to the Lord, to walk “the narrow way.” Jesus again testified, “If ye had received John ye would have received Me.”

In other words, all who received John’s message were such as were in heart condition to receive Jesus; and the same spirit of indifference which permitted Herod to imprison John and to finally behead him marked the Jewish leaders and their unbelief. John as a Prophet was abstemious to the extreme, and they said, “He hath a devil.” Jesus presented Himself less peculiarly, eating and drinking and being clothed as other people, and of Him they said, “Behold a gluttonous man and a winebibber, a friend of publicans and sinners.” Thus was it demonstrated that the fault was not in the manifestation of God’s providence, but in the hearts of the majority of the Jews.

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Rivers of Living Water.

(John 7:37, 38; Ezek. 47 :1-12).

(Convention Address).

HERE we have an invitation from Christ Himself to thirsty ones, to come and drink of Him and find complete comfort, refreshment and satisfaction—"he shall never thirst." But that is not all; it teaches much more than that. It is Jesus' ideal of what a Christian should be down 'here in this parched world, as also in the world to come. Everyone who is vitally connected to that great Fountain of truth and life becomes himself the centre of a spiritual influence. There is in him a power of life, which, when quickened by faith, flows forth as a river, carrying life and refreshment to others.

The occasion of this gathering, mentioned in our text, was the Feast of Tabernacles. The heart of the sentence is in the last word, "water." Water is an essential of life, plenty of water means life; absence of water brings suffering and sickness, dearth and death. The history of the world reveals that mankind has always clustered about the watercourses. Look at the rivers, seashores and lake edges, and you will see life, cities and fruitful fields.

Those men who heard Jesus speak would probably think of their favorite river—the Jordan. It is said that no valley exceeds in beauty and fruitfulness that of the Jordan and the hillsides sloping down to the edge of that stream. Now, plainly, Jesus is talking of something that may, through us, exert as decided an influence upon the lives of those with whom we come in contact, as water has exerted and still does on the history of the world, and as the Jordan does in that wonderful land of Palestine.

"If any man thirst." Thirst means desire, intense desire; it is perhaps the strongest word to express desire. Physical thirst will completely control your actions. If you are very thirsty you can do nothing till the gnawing desire is satisfied; one cannot read, study or talk. It is said that it is agony to be intensely thirsty; to die of thirst is extremely painful. Jesus used that word "thirst" to express interest desire. Are you thirsty? Is there a yearning down in our hearts for something we have, but desire in fuller measure? Yes, indeed, we have already drank of that life-giving stream, "My thirst was quenched, my soul revived, and now I live in Him." "Blessed are they that hunger and thirst." Pitiable are they that need, and do not know their need. You know there is a special promise for thirsty ones—"I will pour water upon him that is thirsty." (Isa. 44:3). It is not only a present satisfaction, but a continual comfort flowing from Christ — "He shall never thirst"; "Of His fullness have we received and grace for grace."

Take notice of the quantity of water—"Rivers." Not a Jordan merely; that would be wonderful, but Jordans and Niles and Euphrates, etc.—"rivers of water." There is in the Christian a power of life everlasting, carrying with it influence and fruitfulness; it lives and flows in heat or cold, pain or pleasure. Now notice the kind of water, not like that water in the River Jordan but "rivers of living water"—"water of life as clear as crystal." you remember that in Ezekiel's vision the waters constantly increased in depth and that everywhere they went there was healing, abundant life, prosperity, beauty, food and a continual harvest the year round, and all because of the waters of the river. Truly they were indeed waters of life (in the vision), which will flood the earth over in the Millennial Day.

Now mark that little but very significant phrase "out of." It is not "Into," but "out of." All the difference in the lives of men lies in the difference between these two expressions. "Into" is the world's preposition; every stream turns in, and that means a "dead sea." Many, a man's life is simply the circumference of a dead sea, and the same is true of

many professing Christians, of whom Paul says, "Their God is their belly, whose glory is in their shame, who mind earthly things." (Phil. 3:19).

Jude also speaks of those who have once known the truth, who once drank of that life-giving stream, but had turned from it. "Clouds are they without water . . . raging waves of the sea." "They have hewn out cisterns that can hold no water." (Jer. 2:13).

But "out of," are the Master's words; His thought is of others. The stream must flow in and pass through if it is to flow out; it is judged by its direction and Jesus would turn it outward. There must be, nevertheless, good connections upward, and a clear channel inward, but the objective point is outward—outward toward a parched earth, to those who have a thirst and especially to where the trees of righteousness grow. But before it can flow out it must fill up. An outflow in this case means an overflow. There must be a flooding inside before there can be a flowing out, and bear in mind that it is only the overflow from the fullness within our own lives that brings refreshing to anyone else. However, someone may say, "I cannot hold much." Well, what if you cannot, you can overflow greatly though—this life-giving water is a running stream. There may be some little seedling nearby that is thirsty for a few drops, and that is exactly the Master's thought—"Out of his belly shall flow rivers of living water!:"

Another may say, "I would like to be able to speak out fluently and be able to explain the truth." We are apt to be like Moses in Exod. 4:10-12, but the Lord does not want your gifts and ability as much as your personality as a channel. Then turn to Dent. 31, 32 and 33, and read the chapters in your spare time. This passage does not reveal one of slow speech and tongue then, does it? It fairly burns with eloquence. The Lord does not promise a new tongue, but, "I will be with thy mouth, and teach thee what thou shalt say."

You know in_ past days, the baby days of our Christian experience (my own) when our faith was not very strong because we could feast only on the milk of the Word, we would come in contact with well rounded out Christians and would say, "I wish I was like so and so, he or she is a well established Christian"; not daring to entertain the possibility of being like the Master, Himself. But I find now that there are living illustrations He has given us in the Gospels that go down to the very edge of human inability; He goes down to the lowest so as to include all. What proved to be true in this case may prove true with you and me.

The case in mind is found in John 4:5-30, 39, and is that of a woman, ignorant, prejudiced, without social standing, even worse—of a bad reputation. She probably had less influence in her town than anyone, she was a very unlikely person to be used of the Lord to bring a message to others, however, she took the message, telling plainly and earnestly what she knew and believed, and a real revival began. The record is, "Many believed because of the word of the woman"; — a simple witness with wonderful results. She

had tasted a drop of that living water and it flowed on.

Next notice the source of the stream—"Out of his belly." It is usually understood that this means Out of his heart, or out of the midst of him. The Bible is always very exact in the choice of words. The blood is the life; the heart pumps the blood, but the stomach makes it. If you look at a book of physiology, and find a chart showing the circulation of the blood, you will see a wonderful network of lines, spreading out in every direction, but all running through lighter lines into heavier, and still darker, until every line converges in the great stomach artery. And everywhere the blood goes there is life:

Now turn to a book of physical geography and get a map showing the water system of some great valley, for instance, like the Mississippi, and you will find a striking reproduction of the other chart. Imagine now what is represented in this chart—hundreds of cool, clear springs, flowing into runs, brooks, creeks, large streams, river branches and rivers, and finally into the great river, the reservoir of all. Similar to the blood stream, everywhere the water goes there is life. The only difference between these two streams is in their direction. The blood flows from the largest toward the smallest veins; the water flows from the smallest toward the largest streams, but both bring life with its accompaniments of beauty, vigour and fruitfulness.

This is Jesus' picture of a Christian down here in this world. As the red streams flow out, propelled by the force- pump of the heart through a marvellous network of minute rivers, they take life to every part of the body, so, "he that believeth on me"—that is the vital connecting link with the great source of this stream of life — out of this supply of life within him shall go a flood-tide of life, bringing refreshing, cleansing, beauty and vigour everywhere within the circle of his life, even though he be unconscious of it.

There is a phrase in Joshua 3:15—"For Jordan overfloweth all its banks all the time of harvest." When there was a flood in the river there was a harvest in the land. Has there been a harvest in our lives? A harvest of the fruit of the spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. If there has been a flood-tide in our hearts, a filling-up from above until the stream had to find an outlet somewhere, then surely there has been a harvest. A flooding of the heart always brings a harvest in the life.

St. Paul reminded the Roman Christians (Rom. 5:3-5) that when the holy spirit has a free flow in the life and takes possession of the heart there is love. "The love of God floods (Weymouth) our hearts"—there is a flood of love. Have you ever seen a flood? If so, you know something of its power. How the waters rush along cutting out new channels, widening old ones, washing down rubbish and often tearing away valuable property. It will rule the valleys and men stand back helpless. This pictures what the love of God will do when it floods our hearts. Love flushes the channel- ways of our hearts, often cleaning out some things we preferred keeping. It will tear with quite ruthless strength some prized possession from its mooring, and happy are they who can say with Paul in Rom. 5, "We glory in tribulation, for tribulation worketh patience," and count them but light afflictions.

The using of this flood tide will put out some fires on the lower levels of our old natures. It will cut new channels and broaden and deepen old ones; it will sweeten and make fragrant. Have you noticed how luxuriant the growth is where flood waters have stood and how great the harvest? So in the wake of this flood-tide of the love of God, there is sure to be an abundant harvest. Love flooding the heart will wash out the friction and grit. It does not dull the tongue but washes the bitter out of the mouth (See Prov. 10:1). It leaves one deaf and blind in some matters, but much keener-sighted and alert in others. May we all know more of the power of this wonderful flood. And know it we can if we but yield ourselves fully to God and allow the holy spirit to carry on its work of cleansing and sanctification, "For this is the will of God concerning you."

You know that a small plug in a pipe will stop the flow of a great quantity of water. The reservoir up yonder is full to overflowing of life-giving water, so keep the channel clear. It is so easy at the present time to get it choked. We have seen some good connections to the life-giving stream which later have become clogged. Why? A plug has been put in the pipe by themselves or someone else. Then some have endeavoured to cut their own channels, new and better they call them, but what sickly water lies in them. Sometimes it may be painful to clear out of our lives that which displeases the Master, but He said, "My grace is sufficient for thee."

Now, to fit all this into the present life only would be missing much for which we are intended, as "rivers of life-giving water." While Christians are spoken of now as "wells of water," "rivers," "lights in the world," "salt of the earth," "living stones," "the temple of the holy spirit," etc., yet much joy and beauty would be missed if we did not see the larger fulfilment of these wonderful figures. We realise there is to be a grand future age of blessing and Ezek. 47:1-12 especially applies then. In this chapter in Ezekiel the waters issued out from under the door of the temple and constantly increased in depth and healing powers. Note Psa. 46:4—all the "rivulets" when brought together make glad the city of God (Acts 3:20, 21). Now is the time when the living stones are being prepared for the temple. Each stone must be shapen, squared and polished by such instruments and tools as the Lord may be pleased to use and then finally measured for the required size and fitted into place.

Again in Rev. 22, we have the same picture of a pure river of water, clear as crystal, proceeding out of the throne of God and the Lamb, not only making glad the city of God with its avenue of trees of life, but the leaves of them are healing and health-giving to the nations. In Ezek. 47, the river runs down to the "dead sea," healing its bitterness, causing life—humanity restored. You know how water will find its way into every corner and crevice, fill every place and overflow, so "the knowledge of the Lord shall cover the earth as the waters cover the sea." The waters produce a multitude of fish; out of water fish will soon die, so it will be with those who refuse to drink of that water when "the spirit and the Bride say come." Rev. 22:17. We are now being prepared to gladden the city of God and in due time to make the parched desert a fruitful field, which will not only be a joy to us to pour out the water of life, but it will give joy also to those who will then "draw the water out of the wells of salvation." Then it will be seen by all why that "Rock" was smitten, that whosoever will, may drink of that flowing stream and have their thirst completely satisfied. Isa. 55:1-13.

Peter's Pence affected by Sanctions.

Vatican Severely Hit.

LONDON, 30th December.

THE Vatican has been severely hit by the sanctions, according to the Rome correspondent of the "Daily Express." The remittance of Peter's Pence has been rendered impossible. As the Vatican does not possess separate banking institutions foreign money must pass through the Italian banks to which the financial sanctions apply.

The Cardinals' commission for the administration of Vatican property reported to the Pope recently that there had been a tremendous decrease in the Papal income, The Papal Nuncio at Berne has twice seen the Secretary-General of the League on the matter, and it is understood that his complaints have been passed on to M. Laval, who promised to endeavour to arrange that the Vatican shall receive special consideration.

The close financial links between the Vatican and Italy has given rise to reports that Italy is using the Vatican's "frozen credits" abroad with which to make purchases from non-sanctionist countries. The "Osservatore Romana," however, strongly denies that there is any arrangement between Mussolini and the Vatican by which Peter's Pence could be used to finance Italian purchases.

[Peter's Pence is the term applied to the annual voluntary contribution made to the Holy See by Roman Catholics.]—Melbourne "Age."

The above report is very significant and comes in full agreement with expectations in the close of this present evil world. (2 Pet. 3:10).

"It is great to be the friend to come in when all the world goes out."—Anon.

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.

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Convention News.

IT is not easy, to express in words a report that will adequately explain the assemblies of the Lord's people extending over four days, in which we were privileged to participate, over the Christmas season in Melbourne recently. Such Convention gatherings need to be experienced to be able to appreciate all the good things that the Lord bestows upon those who come in the right heart condition, seeking to give and receive a blessing, as they enter into His gates with thanksgiving and into His courts with praise.

This Convention was held at the usual meeting rooms of the Melbourne Class on the days of 25th, 26th, 28th and 29th December. Full afternoon and evening sessions were held with Bible Studies and Addresses, while Fellowship Meetings between added to the general benefits.

In the first place we are very grateful to the Lord for His blessings and over-ruling providence in connection with every feature of the gatherings, and also for making it possible for some visiting brethren to attend from other States and distant parts of Victoria. To these dear friends themselves we add our thanks, appreciating greatly their presence and help with the programme, involving the sacrifice of time and means.

The afternoon of Christmas Day found the friends gathered together in expectation of a feast of spiritual food, and it was early in evidence that none were to be disappointed. After the words of Welcome on behalf of the Melbourne Ecclesia to all in attendance, and the singing of appropriate hymns, followed by fervent prayers, the afternoon Bible Study in Col. 7:12-19 provided a very fitting exercise for heart and mind. Many beautiful thoughts were brought out on this fine passage of Scripture, beginning with thankfulness to our Heavenly Father for our present position of favour in expectation of the gracious inheritance, inasmuch as He "bath delivered us from the power of darkness and translated us into the kingdom of His dear Son," on account of our faith. Our minds were then taken back to the time when our

Lord Jesus was created, and who as the Logos was the Father's Agent in the creation of all other beings and things, and lastly, Himself being raised to be the Head of the New Creation, because of His obedience unto death, "for it pleased the Father that in Him should all fullness dwell."

Following the tea adjournment, a fellowship meeting- of "Praise and Testimony" was held, at which many messages of Christian love with passages of Scripture and hymns were received from the visiting members representing Classes and individuals in other parts. Also a goodly number of similar messages received through the post were read out from brethren situated throughout the Australian States, New Zealand and England. All these kindly greetings were very much appreciated by the assembled brethren, especially as we realised that so many, though absent in person, were present in spirit, and remembered us in prayer. The time allotted this meeting was then fully taken up with the individual testimonies of praise and thankfulness, and which proved of much encouragement and refreshing to all.

At the evening session a helpful and instructive address entitled "Obedience" was given by one of the visiting brethren. Space will not permit an explanation of the addresses here, but we are arranging to print some of them for the benefit of our readers. Thus, with concluding prayer the friends dispersed to their homes well satisfied and thankful for the first day of Convention.

The meetings on the following day were opened in the afternoon with praise and prayer, followed by a short address by one of our elderly brethren on the topic, "The Greatest Thing in the World," in which some very good thoughts were brought out on that beautiful chapter 13 of the 1st Corinthians. Next came the Bible Study in I Pet. 1 :3-8, enabling all present to enter into the discussions with much profit. From

this passage we were reminded again of the great mercy and goodness of God in begetting all the elect class to the wonderful hope in Christ Jesus, even to that inheritance which will never decay or fade away and which is reserved in heaven for those who so abide in the Lord that they are kept by His power and endure to the end. However, during the pilgrim journey, we were led to see that, “for a season, since it is necessary” (verse 6, Diaglott), many and varied are the trials encountered so that the faith of each one who will ultimately attain the great inheritance may so come through the fiery experiences as to be found unto praise and honour and glory of the Lord.

The fellowship meeting this day on “Helpful Thoughts from Favourite Hymns,” brought good response from almost every one present, and indicated how the thoughts in our hymns of thankfulness and praise to the Lord may constitute a very real portion of air worship and devotion to ‘Him. The addresses that followed and closed another happy day were given by three brethren on the Bible characters of “Peter,” “Daniel” and “Moses.” The lives of each of these godly men were reviewed and special occasions of interest were well presented which could not help but encourage and stimulate to greater zeal in our love and service for the Lord.

Assembling again on the afternoon of Saturday, 28th December, the opening- hymns and prayers were followed by a very spiritual address given by a visiting Brother, entitled, “The Lord’s Sanctuary,” and was most helpful. Bible Study on Psa. 63:1-8, then impressed what should be the attitude of all the “David Class,” who, having seen the Lord in the sanctuary, by faith, are not influenced by this present evil world “in a dry and thirsty land where no water is”--but press on sacrificing to His name and cause “because His loving kindness is better than life.” We were led to see, also, that at any hour of the day or night it is our privilege to lift up our thoughts to the Lord in meditation sweet, and thus to be seated in the heavenly places, resting in the shadow of His wings, and following close and attentive to His good will for us.

A Question Meeting for fellowship on this third day of Convention proved helpful also, giving opportunity of, free expression on the questions handed in and which were summed up nicely by the chairman. The evening session was again taken up with addresses, though one Brother to speak. was unavoidably absent. The Bible character, “Jacob,” was well explained, many good lessons being impressed to us from his life. Another visiting Brother then spoke on the topic, “Walk about Zion” (Psa. 48: [2, 13], and many very fine thoughts and illustrations were given to impress the necessity of a pure and noble life and which did not fail to add much encouragement, as we journey on to the heavenly Zion. The friends seemed loath to part after such a happy and profitable day again.

Then came the final day of the gatherings, and after appropriate praise and prayer the afternoon Bible Study in Rev. 20:1-6, engaged our attention. In this highly symbolic passage our minds were directed to the close of this age, when “He shall come whose right it is,” to take the Kingdom, together with the faithful overcomers who reign with Christ 1000 years. Before the Lord could reign it was seen that the great Adversary must be bound, completely restrained, that he should deceive the nations no more. However, it was pointed out that the process of binding may cover a period of time during our Lord’s presence, as indicated by the many deceptions to-day, which show that the evil one is seeking by every possible means to hold continued sway, as permitted during this “present evil world.” The fact that the nations are still being- deceived seemed to indicate that Satan is not yet fully bound, but He who has the “key” of authority and the restraining “chain” will not fail to accomplish all His good pleasure in due time. Most of the study centred round the first three verses, there being time only for concluding thoughts on the remaining verses in which the overcoming saints, those “beheaded for the witness of Jesus” are pictured having part in the first resurrection—entering into the joys of the Lord and reigning to uplift poor, fallen humanity throughout the Millennial. Age.

After the usual evening tea the fellowship on “Helpful Thoughts from the Convention” was a further

profitable session, as the brethren brought to mind many of the treasures of thought given out by one and another during the season, together before the Lord. At this time also, the Convention message contained in Col. :12, 13, and 2 'Tim. 3:14, together with our Christian love, was passed on to the visiting friends to take back to their brethren in other parts, and now we ask all dear friends everywhere to accept the same from the Melbourne Christmas Convention, 1935.

This brought us to the Closing Address, given by a visiting Brother, entitled "Rivers of Living Water," which was a fitting and much enjoyed message at the close of a most refreshing season. There was yet the closing Love Feast and final hymns, "Blest be the tie that binds," and "God be with. you till we meet again," with concluding prayer of thankfulness for all rich blessings and supplication for continued grace and strength for all dear brethren the world over.

Passover Memorial, 1936.

The 14th of Nisan (Jewish date) falls this year on Monday, 6th April, commencing at sundown on the previous day. Sunday evening, 5th April, after sundown; would therefore be the anniversary of the institution of the Memorial, and the appropriate time to celebrate by all consecrated members in Christ.

The Jewish National Home

Development Exceeds Forecasts.

SIR Herbert Samuel, in a Lucien memorial lecture at University College, London, described as poor minded the allegation that the Balfour Declaration favouring the creation of a national Jewish home was a violation of a pledge given to the Arab leaders.

“In 1920 I took up office as the first British High Commissioner in Palestine,” said Sir Herbert, “and the work of building the complete edifice of a modern State commenced. From the outset the Arab question was the Predominant feature, and it was plain to me that the establishment of a Jewish national home must be conditioned, not only by the existing rights of the Arab population, but also by constant and active care on the part of the mandatory power for their economic and cultural Progress. Development in Palestine had exceeded all forecasts.”—’Liverpool Daily Post,’ 26/11/35.

Oldest Manuscript of New Testament

Found in Manchester.

A RAGGED piece of papyrus, measuring 31in. x found among a pile of musty manuscripts at the Rylands Library, Manchester, has been proved to be the oldest New Testament manuscript in any language dating from the second century.

It is 200 years older than the Codex Sinaiticus, and the earliest witness of the Gospel of St. John, varying slightly from the text of the present accepted version.

The valuable document was found by Mr. C. H. Roberts, a Fellow of St. John's College, Oxford, who is in charge of the ancient manuscripts from the Rylands Library. He told the Daily Mail: "It is written in Greek, and it is likely that it came originally from the ancient city of Oxyrhynchus, in Upper Egypt. It was this site which Dr. B. I. Grenfell and Dr. A. S. Hunt excavated for the Egypt Exploration Society, and where, in 1897, they found a famous document giving new sayings of Jesus.

-The papyrus, in the form of a Greek codex or book—as opposed to the commoner 'roll' form of ancient documents, comprises only verses 31 to 33 and verses 37 and 38, of Chapter 18 of St. John's Gospel, but its importance is out of all proportion to its size.

"This is undoubtedly the earliest known fragment of any part of the New Testament in any language. It varies slightly from the present version, and the variation constitutes no material difference in meaning between the two texts.

"The fragment evidently belongs to the first half of the second century, and its real significance lies in the fact that

St. John's Gospel, hitherto regarded as the latest of the Gospels, was known so far afield as Upper Egypt, so soon after the beginning of the Christian era."

1700 Years Old.

Dr. Henry Guppy, librarian of the Rylands Library, said:

"It was probably written before the ink of the original had dried. It was certainly written in the early part of the second century, or even, perhaps, in the last part of the first century."

The fragment includes the famous passage in which Pilate asks Jesus:—"Art Thou the King of the Jews?" and also:—"What is truth?"

Sir Frederick George Kenyon, former director and principal librarian of the British Museum, and author of the Catalogue of Greek Papyri in the British Museum, said:

"I have little doubt that it does in fact date from the second century after Christ, possibly from the early half of the century.

Of Vital Importance.

"To my mind, the vitally interesting part of the discovery is that it would appear to correct a widely held view as to the date when the Gospel of St. John was written.

“Naturally, the only way of arriving at the date of the fragment is by an examination of the writing, but several eminent experts on ancient manuscripts are satisfied that it is correctly described.”

Mr. Roberts, in his examination of the manuscript, has had to adopt similar methods to those used by modern handwriting experts in providing evidence of the authorship of disputed notes.—Melbourne “Sun,” 2nd Jan., 1936.

The Apostle Peter

(Convention Address).

Of the twelve Apostles of Christ, perhaps there is no more interesting character than Peter, and probably, too, he is the most helpful. His life is interesting because we find that, although he made many mistakes, some of them small and others big, our Lord showed that He had a great amount of confidence in him, perhaps more than He had in any of the other disciples. We find his life helpful because although he was naturally weak he filially overcame this. It may be that we can see in ourselves the same weakness, or somewhat similar to Peter's, or perhaps we can see it in another, but what gives us great encouragement is to know that we, too, can overcome as did Peter, in the strength of Christ and by allowing the holy spirit to have full control.

Peter's mistakes can all be traced to two perverse elements of character, namely, he was naturally very impulsive and also he was afraid of the disapproval of men. His impulsive nature often caused him to act very quickly; often he acted rightly, but there were times also when in his excitement or in fear of men, he acted wrongly. Yet, even from the first time Jesus spoke to him, He seemed to see in Peter one who some day would be great, one who would be amongst the staunchest of His followers.

Our Lord's words to Peter and his brother, Andrew, were, "Follow Me and I will make you fishers of men," and to Peter He added, "Thou art Simon, son of Jona, thou shalt be called Cephas." Cephas is the Hebrew word for Peter, and means a stone. Jesus did not change his name because he was at that time anything like a stone, but He knew Peter's heart was right; He saw in him honesty and sincerity and knew that he was one in whom His teachings and the holy spirit would make a great change.

In the three and a half years that Peter was with Jesus we cannot see that he became very strong. Jesus often found it necessary to reprove him, but we find also that He very often commended him for his faith and wisdom. On one occasion, we remember when Jesus asked His disciples who they thought Him to be, Peter at once answered, "Thou art the Christ, the Son of the living God." (See Matt. 16:16-18)—"Thou art Peter (a stone), and upon this rock (this foundation rock or truth that he had just confessed, namely, that Jesus was the Christ) will I build My Church, and the gates of hells shall not prevail against it, and I will give to thee the keys of the kingdom of heaven," etc. No doubt Peter wondered at this promise, probably he felt rather elated. It showed that the Lord had great confidence in him, whatever the meaning of His words, but strange to say a very short time afterwards he was severely reproved by the One whom he had just previously confessed to be the Son of God. This incident cannot be explained better than in the exact words from Matthew's Gospel—(see Matt. 16:21-23). Poor Peter! His love for Jesus had caused him to attempt to place before the Lord a suggestion that may have saved Him from trouble, but the Master, knowing that His suffering and death were necessary, refused to hear him, and gave a severe reproof.

However, we find this same disciple enjoying the love and favour of Jesus. We remember that it was he, in company with James and John, that Christ took with Him to the Mount of Transfiguration, and it was the same three whom He took with Him to the Garden of Gethsemane to keep watch, on the night of His betrayal. It was also Peter and John whom our Lord sent before Him into Jerusalem to prepare the Passover.

We are told of another incident in which Peter and Jesus were the chief actors. The disciples were on the sea in a boat, the water being very rough and the wind boisterous, when they saw Jesus coming to them walking on the water. We can well imagine the wonder of those in the boat at seeing their Lord walking on the sea, but it was only Peter who spoke, it was only he who thought of going on the water to meet Jesus. His joy and amazement at seeing Jesus were too much for him; he could not wait, but cried, "Lord, if it be Thou, bid me come to Thee on the water," and when the Lord had bid him come, he tried. For a

moment his faith was strong and he kept up, but soon he became afraid and began to sink. Then his first thought again was to call for the Master's help, and we read that "Jesus stretched forth His hand and caught him, saying, Oh, thou of little faith, wherefore didst thou doubt?" This shows again Peter's impulsiveness, but it indicates also that he was a man of action, a trier, and one who had comparatively a great amount of faith. It was partly because of these virtues that Jesus trusted him on so many occasions, and also because he was the oldest of the Apostles and the one who acted as their leader and spokesman.

Perhaps Peter's character is revealed to us at no time as favourably as it is in the events that took place at about the time of our Lord's death. Shortly before Jesus was betrayed by Judas, Peter expressed his determination to follow Jesus to the end, even though it would mean death. "Though all men be offended because of Thee, yet will I never be offended," were his words. Jesus said to him, "Verily, I say unto thee, before the cock crow thou shalt deny me." But Peter was quite confident and said, "Though I should die with Thee, yet will I not deny Thee." He seemed determined to carry out his promise, for that same night when Jesus was being taken prisoner, he drew his sword in his Lord's defence and cut off the ear of the high priest's servant, and also followed Jesus into the court where He was to be accused and tried. Yet, strange to say, only a few minutes later, this same man denied that he had ever known the Lord, and that three times.

It was not because Peter had changed his mind and decided to turn against Jesus that he denied Him there in the court where he had gone with John. He loved his Master or he would not have been there at all, but it was just on the spur of the moment, when popular opinion had declared Jesus to be an imposter that Peter's strength failed him. On being asked if he was not one of Christ's blinded and misled followers he declared that he never knew Him. Peter still had in him the fear of the disapproval of men. However, we read that just as he had denied the Lord the third time the cock crew, and Peter remembered Christ's words,

"Before the cock crow thou shalt deny Me thrice." Jesus now thought of Peter and turned and looked at him. It was not a look of anger or of disdain, we may be sure, but a look of loving sympathy. We can well imagine the thoughts that Hooded Peter's mind at that moment; he remembered his good intentions and his rash promises; he remembered the Lord's words and realised that he had failed. When he saw the Lord's loving eyes looking at him it was too much for him, and he "went outside and wept bitterly." Yes, he had a tender and loving heart, and his intentions were good, but he had been tried on a weak point and had failed sadly. The Adversary had entrapped him on the very point of his boasting, he had been too sure of his own ability, too confident of his loyalty, but just one look from the Master had gone right to his heart, and he learned a lesson that he never forgot.

No doubt Peter wondered if he would ever have the opportunity to express his sorrow to Jesus, and when He was risen from death and had shown himself to His disciples we may be sure Peter longed for a chance to tell Him. Before the opportunity came for him to express his regret in words the Lord assured him of His forgiveness, and continued favour of feeding His sheep (John 21).

We all remember the occasion in this last chapter of John's Gospel, and doubtless will agree that the Lord's reason for asking Peter the question three times "Lovest thou Me?" was to remind him of his thrice repeated denial. It was a very gentle reproof on the Lord's part, and no doubt Peter's tender heart was touched again, for on being asked the third time he seemed grieved and answered, "Lord, Thou knowest all things, Thou knowest that I love Thee." Yes, Jesus knew all things; He knew that Peter loved Him knew that it was not lack of love that caused the denials; He knew that Peter was too sure of himself at that time, and now asked the question three times to remind him of his weakness. We may be sure that this had the effect of humbling the Apostle in his own eyes.

However, the Master's words to Peter, "Feed My sheep," assured him that he was still acceptable to God;

they assured him that he was still counted as one of the Apostles, and the events which followed show us clearly that he was not only an Apostle, but one of the chiefest of them—he still continued to be the[^] chief speaker, and we find him still acting as their leader. Only a few weeks after he had denied the Lord we find him diligently attending to the Lord's business, and taking the lead in selecting another to take the place of Judas Iscariot. Although we know that He was not quite right in doing this, as the twelfth Apostle (Paul) was later chosen by Christ, it shows his zeal and energy.

But the greatest change in Peter's life took place a few days later, when he, in company with many others, received the holy spirit on the day of Pentecost. We find him there standing up boldly and addressing the Jews, quoting the Scriptures to prove that Jesus was truly the Christ, accusing them to the face of killing the Messiah, and telling them that God had raised Him from the dead. So forceful was his preaching that we read that many of the Jews who had assisted in bringing about the death of Christ were "pricked in their hearts," and asked Peter, "what shall we do?" His answer was, "Repent Ye and be baptised every one of you for the remission of sins and ye shall receive the gift of the holy spirit," and as a result of this great man's preaching three thousand were added to the Lord's ranks in one day (Acts 2).

This reminds us of Jesus' promise to Peter some time before his denial, namely, "I will give thee the keys of the kingdom of heaven." On this occasion Peter used the first key and threw open the door to the Jews and from that time many entered the kingdom. Then three and a half years later we find he unlocked the door for the Gentiles. He it was who was sent to Cornelius, the first Gentile convert, to explain to him that he and all the Gentiles may enter the kingdom by faith in Christ (Acts 10).

After the spirit was given Peter was bold in preaching the Gospel; he learned what it meant to take up his cross and follow Christ. He was taken prisoner, and was persecuted and afflicted, but through it all he was strong in the Lord, and very often his accusers were converted by his teachings. Peter performed many miracles, too, healing the sick and blind and lame, but always giving the glory to Christ.

However, even after the Apostle Peter had received the spirit he was not infallible; he still was desirous of the approval of men, for, although he had preached that there was no difference between the Jews and Gentiles—that they were all acceptable to God through faith in Christ (Acts. 15:7-9)—he later, through fear, dissembled and refused to eat with the Gentiles. This error God at once corrected through the Apostle Paul, who kindly but firmly "withstood him to the face." (Gal. 2:11-14). Still it is quite noticeable that Peter's two epistles show no trace of wavering on the subject of equality of Jews and Gentiles in Christ, nor any fearfulness in acknowledging the Lord. It is plain also that St. Peter had no ill-feeling against St. Paul for reproving him, but speaks of his brother Apostle as one greater than himself as, "our beloved Brother Paul." (2 Pet. 3:15, 16).

Oh, that we all could take reproof as did Peter; that we could look upon all of life's experiences as from the Lord, and see in them such as will cause us to grow more and more like our Lord Jesus. The experiences of Peter's life had the effect of humbling him in his own eyes; so truly was this so, so truly did he look up to Christ, that tradition tells us, when he was ordered to be crucified by Nero, by his own request he was executed head downwards, thinking himself unworthy to be put to death in the same manner as his beloved Master.

So, we see Peter, a man with a quick, impulsive nature, always loving but wavering; now defending his Master at his own peril and again disclaiming and denying Him; now boldly preaching the truth and again compromising with Jewish prejudices, calling for the faithful reproof of Paul, but at the same time humbly receiving it.

Therefore, brethren, if we have weaknesses of our own let us not be discouraged, let us with more determination put our shoulder to the wheel as did our faithful brother and Apostle, Peter; and if we see in

another a weakness or a fault, or even small offence or sin, let us not be harsh, let us not condemn another, for our Lord did not reject Peter because of his sins. Peter's heart was right, and if we, like him, can look up and say from our hearts. "Lord, Thou knowest all things, Thou knowest that I love Thee," then we, too, are acceptable to God.. May our aim ever be to build up and not to discourage another who may be trying just as hard as ourselves to please God. Let us be triers like Peter, trying to overcome our own weaknesses and helping others to overcome theirs, and we can overcome as did Peter. He overcame finally, for the risen Lord Himself declared his name to be written with the other Apostles in the very foundations of the heavenly city, the New Jerusalem, the Kingdom of God. (Rev. .

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Bible Characters: Daniel and Jacob.

(Convention Address).

The Prophet, Daniel: (James 5:10; Ezek. 14.:14).

BY way of introduction, please read Dan. 1:1, 3, 6. Daniel at this time was about fourteen years old, and his companions were about the same age. These four boys were chosen by the King because of their brightness and general intelligence to be specially educated with others in his college for three years. From this college the king drew his assistants and counsellors of the State; his idea was evidently to associate with the empire the learning and skill of the world.

The first thing the king did was to change their names (see Dan. 1:7). The reason for this was that they may be identified as Babylonians, because their Hebrew names would remind everyone of their nationality and also of their religion and relationship to God. The king evidently thought also that the new names would influence them to forget the God of their fathers and adopt the idolatrous religion of the Babylonians.

Another thing that occurred was the giving to these boys of food and drink from the king's own table. Amongst some of the food provided were certain kinds of meat that were used amongst the Gentile nations, but to these Hebrews, who had been brought up by religious parents under the Law Covenant, they were forbidden. Verse 8 says, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." He therefore requested that he be permitted to have a plain diet of vegetable; if the request could be granted, Daniel would thus preserve himself from defilement under the Jewish law. (See Dan. 1:10-16). So the plan was carried out, and at the end of the three-year course of special study this proved to be to their benefit.

This was a severe test of faith to Daniel and his companions; they had been taken captive from their native country to Babylon, and were identified with the king's court, and even their names had been changed. They could have quite easily neglected the laws of God under which they had been brought up; they could have quite easily turned into real Babylonians, but they were determined not to disobey God's laws or violate their conscience.

This firm stand that Daniel took for God, his obedience to conscience and faithfulness to the Lord proved

to be the foundation of his wonderful career of seventy years of political life, during which he kept himself unspotted from the world. And so it is with us, for if we would be followers of Christ, we must be willing to give up all, and even life itself, rather than be influenced by any earthly ties or ambitions.

In chapter 6, we have another incident of importance in Daniel's life. He was nearly 90 years old at this time, and the Babylonian kingdom had been captured by the Medes and Persians. The new Gentile kingdom had been set up, Darius the king setting over the kingdom 120 princes, and over these, three presidents, Daniel being chief of these three (see verse 3). It would seem that because of Daniel's honesty and blameless character the Other presidents and princes sought to find fault with him. It was his good qualities that brought upon him the envy and hatred of his associates, evidently because of his standing in their way of accomplishing selfish ambitions. So his enemies sought his downfall, but could find no fault with him, nothing that they could bring against him as a crime. However, they still hated him, and decided, as verse 5 reads, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." They knew of his strength of character and could see that he would not swerve from the course his conscience approved, so they began to set a trap, as we read in verses 6 to 9, which please note. "Now when Daniel knew that the writing

was signed he went into his house, and his windows being open in his chamber toward Jerusalem, lie kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime." (Verse 10). This is what Daniel's enemies were waiting for, and they immediately went to the king (read verses 13 to 23).—"So Daniel was taken up out of the den of lions and no manner of hurt was found in him because he believed in his God."

What a wonderful faith in God Daniel showed in this narrative; he evidently realised that his enemies were endeavouring to bring about his death, but this did not stop him from carrying out his religious duties—he continued as usual to pray to God three times a day. We can be sure it was this constant communion with God that enabled him to endure the trials and persecutions that were brought upon him. We see, then, the necessity of prayer, for, as it would have been impossible for Daniel to maintain his faith and loyalty to principle had it not been for his communion with God, so with us. What a wonderful privilege is ours—"we have an Advocate with the Father, Jesus Christ the -Righteous," in whose name we approach with courage the throne of heavenly grace, and obtain mercy with grace to help in every time of need. (1 John 2 :1; Heb. 4:16).

We note that in no case did Daniel boast of his deliverance, but knew it was through God that help came to him. "God hath sent His angel and hath shut the lions' mouths and they have not hurt me," were his words. There is a good lesson for us here, and we remember the words of the Psalmist, "The angel of the Lord encampeth round about them that fear Him and delivereth them." (Psa. 34:7). We have the assurance of God's ever-present power to help, and that He will never leave us nor forsake us (Heb. 13 :5), but we must be like Daniel and have faith. Not faith in ourselves, nor in our own righteousness, but faith in God's love, faith in the great redemption price that love has provided, and faith in the great and precious promises that are ours through Christ.

We must remember that Daniel was one of the Ancient Worthies, and the promise to all these was earthly. Under the influence of the promise made to Abraham and his seed, Daniel was looking forward to the time when all the nations of the earth would be blessed, and was seeking to develop a character that would prove him worthy of a position to assist in bringing about these blessings (Psa. 45 :16). If the tests of character, of faith, obedience and loyalty to God were necessary to develop those who will be "princes" in the earthly phase of the kingdom, how important they are also to us, who, by the grace of God, are living during this Gospel Age, and have been called of the Lord to be joint- heirs with the Lord in the spiritual kingdom. As ours will be a higher reward, we cannot expect that the trial of our faith will be less, maybe it will be more severe, if possible, than that of the Ancient Worthies.

Although all of God's people are not in such prominent positions as was Daniel, yet we can all have the same spirit as he, the spirit of devotion to principles of righteousness, which will be tested as we progress along the narrow way —as we endeavour to walk in the footsteps of our Lord Jesus. So, then, if we have experiences similar to Daniel's, and we surely will, let us keep in mind the words of our Lord in Matt. 5:11, 12. "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for My sake. Rejoice and be exceedingly glad: for great is your reward in heaven : for so persecuted they the prophets which were before you." Let us be like Daniel and take our stand for God, no matter how great may be the opposition, and let us rest in the sure promises of God. "If God be for us who can be against us?" (Rom. 8:31, 28). "Let us hold fast the profession of our faith without wavering, for He is faithful that promised." (Heb. 10:23).

The Patriarch, Jacob.

“God is a rewarder of those who diligently seek Him” (Heb. 11 :6).

ALTHOUGH those faithful ones who lived before our Saviour’s day were not invited to the high calling to which the Church is called in this Gospel Age, yet their lives are an inspiration and ensample to the Lord’s people now, because of their great faith and earnest endeavours to serve God acceptably. It is in this way that we shall consider the life of Jacob and endeavour to draw the lessons there from.

Upon looking over the life of Jacob one cannot but notice his great faith, which is typical of all the Ancient Worthies. He did not seem to doubt God for a moment, but relying entirely on Him and His promises, it was this simple trust that ordered all the affairs of his life. He had trials and difficulties, like all God’s people, but these were overcome one by one, and although often he seemed to lose much as respects worldly things, yet we see him always confident that God would work all things together for his good.

Jacob had great faith in the promises God had made to his grandfather, Abraham, but because he was not the firstborn, he knew that unless he could obtain the birthright privileges from, his brother, Esau (who was the first-born, and to whom the major part of the inheritance would rightly go), he would have no special part or lot in those promises.

He must often have dwelt on the possibilities of so great an inheritance--the blessing of God—and that his posterity would be used of God to bless every kindred, nation and tongue. Because he saw that his brother Esau laid little or no value in those promises, Jacob sought an opportunity to obtain the birthright from Esau. So one day Esau had been Out hunting and came in feeling very hungry and exhausted, almost on the point of dying, and desired some of Jacob’s pottage that he had prepared for his own dinner. Then Jacob grasped the opportunity and bartered with his brother for the birthright. And Esau said, “Behold, I am at the point to die and what profit shall this birthright do to me?” Thus Esau despised the birthright and all its wonderful possibilities and sold it for a mess of pottage.

The Apostle Paul refers to this incident in Heb. 12:16, and seems to apply -it especially to the Church, and the danger of our losing our birthright as new creatures. Esau pictured those Christians who despise the wonderful promises of God and the glorious inheritance as prospective heirs of the divine nature. They sell them for a mess of pottage—a few earthly good things, which, like Esau’s meal, last but for a short time, and then are gone forever.

But what of Jacob ? He went without his meal, but that did not concern him. What he wanted was the birthright, and he was willing to sacrifice all in the attainment of it. Not that he valued the temporal inheritance which came under the birthright, but he laid all the value on the future inheritance with which it was connected.

Later on, when his father, Isaac, was nearing the end of his life, the time came for him to bestow his blessing on his first-born as was the custom. Then Jacob, instructed by his mother, took the place of Esau at his father’s bedside, and his father knew it not, for he was blind. Esau was absent hunting, and later came in to receive the blessing, but his father had given it to Jacob. Then Esau became very angry, and purposed to kill his brother, but Jacob, hearing of this, decided to leave home and all the earthly inheritance and go and dwell in the country of Haran, where his uncle lived.

Here, Jacob pictured those Christians of this Age, who, through faith in God’s promises, despise all the earthly things, and forsaking all, go forth into the world as pilgrims and strangers. Jacob had no earthly possessions, but in all he was rich, for wherever he went he carried the birthright with him and all the

wonderful blessings pertaining thereto.

As Jacob journeyed toward Haran he must often have felt lonely and wondered whether he was doing the right thing or not. God, seeing this, sent him a vision one night as he slept (See Gen. 28:10-15). Thus did God encourage one who sought earnestly the better things, for Jacob was always ready to exchange the pottage of earthly advantages for the future inheritance. And if we, through faith in God's promises to us, have forsaken all to follow Him, and if we endeavour to please Him to the best of our ability, He will surely reward us also, and the peace of God which passeth understanding shall keep our hearts and minds through Christ Jesus.

Jacob journeyed on, and eventually came to his uncle's place and dwelt with him there for a period of fourteen years, in which time he had some very severe trials, but in all these his faith never seemed to give way. Although at times it must have seemed as if God was going against him and working contrary to His promise to be with him and bless him, yet Jacob seemed to have confidence that God was working all things together for his good. Indeed, He seemed to work what would seem disadvantageous conditions to advantage for Jacob, inasmuch as when he left his uncle's place to return to his home, he had great possessions. Here again we have the example. Although at times things may not seem to work out as we thought they would; and in the way we felt sure would be the Lord's will, yet we should never be discouraged, but member His words in Isa. 55:8, 9, which please read. (See also Job. 23:8-10). How much better then, are God's ways, and as we come to realise this more and more as we meet our trials and difficulties, we come to that condition of heart in which we are able to say, "I delight to do Thy will, O God."

And we, too, like Jacob, although our hearts are full of rejoicing in God's promises, should not expect results to come to us without effort. "Faith without works is dead," says the Apostle James. Work requires effort, and a faith that expects to receive blessings without effort or works is dead, being alone. But sometimes the great Adversary may interfere, our best efforts may seem to go unrewarded, and like Jacob we may meet with much disappointment, but we should trust and hope and labour on, patiently waiting for the Lord, knowing that He is on our part and greater than all they that be against us. "Many are the afflictions of the righteous, but the Lord delivereth them out of them all." (Psa. 34:19).

Laban, Jacob's uncle, would fain have had Jacob stop with him, for he realised that the blessing of the Lord was with him, but Jacob's mind was full of the Abrahamic promises, and he desired to return to the land of promise. Upon announcing his intention to his uncle the first time, he was hindered by an unfair advantage, but the second time he was allowed to go on his way in peace. As Jacob approached home, his confidence in God, and reliance upon Him to bless him, did not hinder him from taking a wise and reasonable course to obtain peace with his brother. Although he knew he could force his rights on his brother if he so desired, because he possessed the birthright, yet he did not do this. He did quite to the contrary; he sent his brother a gift of many sheep, goats, horses and camels, and knowing that his brother would probably still be angry with him at his arrival home, Jacob offered a prayer to God for guidance.

In this prayer, Jacob shows the beauty of his character — his wonderful trust and confidence in God. He recounts God's promises to his grandfather, Abraham, and his father, Isaac, and the renewal of the promises to himself. He mentions the promise of God to bring him again to his homeland and He would deal well with him. Then he shows his humility in the words, "I am not worthy of the least of all Thy mercies." He tells the Lord of his fear of Esau, but shows his fear is offset by his confidence in the Almighty. It was at this time, -and no doubt in answer to his prayer, that God sent His angel to Jacob. (See Gen. 32:24-30).

What a beautiful example of faith and persevering prayer we have here. We note Jacob's persistency and how he earnestly desired the Lord's blessing, and, are reminded of our Lord's words, "Men ought always

to pray and not to faint.” God wishes us to be persistent in asking for His best gifts, for if we really desire anything of the Lord we shall ask Him again and again for it. But God may withhold our desires for a time, with the view of our becoming the more earnest in seeking them. We cannot suppose that God was not willing to give Jacob the blessing, but he prevailed to obtain it by manifesting the energy, the zeal and patience which God was pleased to see and reward. Truly, God will reward those who seek for Him diligently, and no good thing will He withhold from those who walk uprightly.

We also have the beautiful example of our dear Saviour when, in the garden of Gethsemane, He wrestled alone in prayer with strong crying and tears unto Him whom He believed was able to save Him out of death. Our Lord laboured for hours and finally received the blessing.

And again Jacob gave the lesson, for after he had offered his prayer to God he took reasonable steps to obtain the answer, for he sent a gift to his brother. So, we too, if we desire anything of the Lord, should do all in our power to ensure an answer, for, if after praying to God to help us to better our position in His sight, we did not watch for opportunities to help ourselves, our prayer would be useless. We must “continue in prayer and watch in the same with thanksgiving.” (Col. 4:2).

Through all the difficulties and trials of his life we can see Jacob emerge with his faith still holding firm to the promises made to Abraham. Although he may have been disappointed that the promised blessings had not yet come, yet we see his faith unmoved. Lying there on his bed and realising that his time was near, he found strength enough to rise up and bless both of Joseph’s sons and to worship God who had led him his whole life through. And so Jacob passed the wonderful promises on. Now, that promise, “in thee and thy seed,” has passed down to the Church through Christ, for the Church is the spiritual seed of Abraham, as Paul points out in Gal. 3:29. Let us endeavour, as did Jacob, to keep our faith firmly fixed, even unto death, so that we may receive the crown of life that the Lord has promised to them that love Him and trust Him implicitly.

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 (a) on the wrapper indicates that the Subscription to “Peoples Paper” is overdue.

The Way of Peace. Two Primates issue appeal.

An International Endeavour.

ALL Archbishops of Canterbury and York have issued an appeal on “the way of peace,” which is published in the “London Diocesan Chronicle.” The letter states

“Moved by the situation of the world at the present time, the leaders of various Christian communions throughout Europe have agreed to send forth to their own people in their own terms during the present week a solemn appeal in the interests of peace to Christian conscience and loyalty. In writing this letter and asking that it may be read in our churches, we, with the approval of our brother bishops, are taking part in this international endeavour to build the peace of the world on a true and lasting foundation.

Things That Are Not Enough.

“No thoughtful men can view the present situation without grave anxiety. It is acknowledged that the supreme need of the world is a settled peace. Yet the minds of men everywhere are restless, confused, fearful of the future.

“It has been made plain that international treaties, pacts and covenants are not of themselves enough to ensure the peace which the world needs. It is plain that past experience is not enough. We might have thought that the experience of the Great War had proved once for all the horror and foolishness of war. But a new generation has grown up forgetful of that awful lesson.

“It is plain that the natural instincts of men are not enough. For these instincts still cling to old and deep-rooted suspicions and jealousies. They are too easily stirred by the excitements of a self-regarding patriotism.

The Solution.

“It is plain also that what we call civilisation is not enough, for the very science on which it relies is forging weapons of war, which, if they be let loose, may accomplish its own destruction.

“Must it not then be equally plain that if these natural influences are not enough, it is only a supernatural power which can ensure peace—in a word, the incoming of the kingdom of God, God’s rule of righteousness, truth, honour, justice, brotherhood among men?

“Christian people in every country, our own included, seem, no doubt unconsciously, to put their natural patriotic instincts, prejudices, emotions first and to regard the claim of the kingdom of God as a ideal true indeed, but remote from the actual affairs of men. But any real loyalty to the kingdom of God demands that this process should be reversed.”

Thus it is only too true that international confidence does not exist. While for a short time after the Great War there seemed to be a desire on the part of the nations to reach some arrangement that would make such a barbarity impossible of recurrence, selfish aims have come along gradually and broken down the machinery on which such hopes relied.

Italy, following Japan’s grasping greed and standard-of might against right, reveals how little reliance can be placed in the most solemn contracts when opportunity for gaining selfish aims or self-aggrandisement presents itself. The beastly element is seen to preponderate, and contracts become but “scraps of paper.” Human life is not considered, indeed, the slaughter of many relieves the unemployment that is draining the resources of overpopulated countries. How appropriately are the kingdoms of this world represented by the prophets as ferocious beasts.

The Bishops recognise this, and that the only hope for mankind is Christ’s Kingdom. However, they seem to think that the setting up of the kingdom depends on the efforts of Christian people to convert the world. If such were the case, how hopeless it would be. After nineteen centuries of Christian teaching the world to-day is less Christian than it was a century ago. Many are saying that Christianity has failed and Paganism has been fast making progress in so-called Christian lands. The trouble is that the teachings of the churches are so confusing and inconsistent, and so often contrary to plain Bible truths.

With reference to a memorial service nicely conducted by a Bishop and addressed by a free church minister, one wonders how men like these fail to see the contradictions in their own utterances. The

church creed reads :—"I believe in the resurrection of the body," yet, in the beautiful chapter, 1 Cor. 15, the Bishop read, "But someone will say, with what body do they come? . . . that which thou sowest, thou sowest not that body that shall be .

But God giveth it a body as it hath pleased Him." Then, again, the speaker referred to God as the great Father who received the souls of the faithful at death, yet he read through the chapter which most beautifully speaks of the resurrection—"So, also, is the resurrection of the dead." How absurd to speak of a resurrection from death if the departed are not dead, but enjoying the bliss in the presence of God in heaven.

"How one longs for that day when the sun of righteousness will arise and dispel all the vapours of ignorance, superstition and false doctrine, when the great time of trouble shall have broken down the present systems of error and unrighteousness, and then shall be turned to the people the pure language—the true Gospel, apart from human dogma and creed. God will reveal Himself as a God of love, as well as of wisdom, justice and power, "that they may all call upon the name of the Lord to serve Him with one consent." Zeph. 3:8, 9.

The End of the Way.

THE passing of our dear Sister Best, of Adelaide reminds us again of the brevity of the present life and of the words of the Psalmist—"So teach us to number our days that we may apply our hearts unto wisdom." Much sympathy is expressed toward the members of our late Sister's household, in the loss of such a true friend and devoted mother. The knowledge which we have of the Word of God enables us to sorrow not as others who have no such hope as we have. Our Sister's life showed that she was truly given up to the Lord ; she delighted in doing acts of kindness and service for others, and was zealous in witnessing to the Truth and in attending the Class meetings. For some weeks before the end Sister had suffered a good deal, but she showed much grace in the way she bore the pain and discomfort. We are glad that her sufferings are past and that she has gone to her reward. "Blessed are the dead which die in the Lord from henceforth : yea, saith the spirit, that they may rest from their labours ; and their works do follow them." Rev. 14:13.

Adelaide Easter Convention and Memorial.

Arrangements are being made by the Adelaide Class for the forthcoming Easter Convention, which will be held (D.V.), from Good Friday, 10th April. to Easter Monday, 13th April.

The gatherings will take place in Liverpool Buildings, Flinders St., Adelaide, and a hearty invitation is extended to all friends able to attend these meetings.

The celebration of the Memorial of our Lord's death will be held by the Adelaide Class on the Sunday evening prior to the Convention, on 5 th April.

Further information may be received on application to Mrs. H. H. Bartel, 10 Forest Av., East, Clarence Gardens, Adelaide S.A.

Memorial Service in Melbourne.

The Memorial of our Lord's death will be observed (D.V) by the Melbourne Class on Sunday evening, 5th April, at 7 p.m., in the regular meeting rooms at "Towler House," 18 Queen Street, Melbourne.

All consecrated followers of Christ are invited to attend this Service in remembrance of our Lord's atoning sacrifice.

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Obedience.

(Heb. 5 :1-9).

(Convention Address).

THIS word “obedience,” as defined by the translators from the original, contains the thought of attentive hearkening, compliance, submission. How necessary it is that we all hear and obey the voice of our Good Shepherd; .we should give attentive hearkening to what He commands (John 10:27; 14 :15), for, of Himself, it was said, “He learned obedience by the things which He suffered.”

:Now, in regard to the disposition of obedience, we all need to attain a properly balanced viewpoint. Professed followers of the Lord seem to be susceptible to the disposition of leaning to one extreme or the other, and in this there lies a danger not generally recognised. The building up of the Church in the most holy faith, and her preparation to meet the Lord; the telling out of the glad tidings to others as the Lord’s providences may open doors, are all important matters. However, the same Bible which urges upon us the fact that attention should be given to doctrine, also impresses the truth that, “if any man have not the spirit of Christ, he is none of His.” It follows, therefore, that through obedience one may attain that knowledge of the Lord which will adjust every feature of his Christian life, and he will be living by every word that proceedeth out of the mouth of God. The unchanging doctrines of the Word will be devoutly Rived and cherished, and the structure of Christian character will be free from wood, hay and stubble.

None more than the Apostle Paul insisted upon clearly defined doctrine as a basis for fellowship with God and His people. He did not multiply doctrines to confuse the Church but adhered strictly to the simplicity that is in Christ Jesus. A careful study of the. 1;T,pistles of Paul will reveal the intensity of his desire to bring the brethren to the feet of Jesus and keep them there. How positively he spurns any attempt to have himself set before the Church as an object of worship. The Apostle had no fear for the doctrinal standing and the approval of those of his brethren who really knew his Saviour and Lord, but he did have anxiety and burden of soul for those who never seemed capable of rising above “first principles” into the regions of deeper knowledge’ of God. So, is the great longing of our hearts that of wanting others to know our Jesus in His altogether loveliness, as He Himself was consumed with a longing that others should really know of His Father?

Note the Apostle’s words in Col. 2 :6, 7, and 1 Cor. 3:11. The One referred to here is not the nominal Christ spoken of so much in the world, but Him in reality, who is a Redeemer in reality, the true foundation upon which we can build with confidence, not substituting a shadow for the substance. Sound theology ought to be the glory of all the Body members of Christ. Woe to any, if by indifference or worldly lives, they turn into a dishonour that which should be the strength and security of the Christian life.

We notice what sufferings the Master endured through obeying the Father’s will ; how it must have grieved Him when so many walked no more with Him because of the new light He brought—the teachings setting at nought the traditions of men. His claims of relationship to God, and Himself as the “Bread from heaven,” which they were to feed upon, constituted that which they termed a “hard saying.” Through obedience, to the best of his ability, the Apostle Paul suffered similar things ; some deserted him after all he had striven to do for them. If we, in obedience, pass through these experiences, let us keep heart and meet them as did our Lord and the Apostle, and think it not strange when some who walked with us, turn in another direction.

Let all rejoice in the privilege of acquaintance with God and the Truth, and by their life work and devotion to God manifest their continued worthiness. This worthiness is inquired for not only at the early

stages, but all along the path of light, and if one is not found worthy through the various searching tests that are applied from time to time, he cannot proceed in the path of light and fellowship with the Lord. Our possession of this heart acquaintance with God has thus far proved us able and meek enough to renounce various errors of belief and unbecoming traits of conduct, and to loyally espouse the cause of our Master at the cost of reproach and earthly loss, looking forward to the great joy of the Lord's approval ultimately. But the Apostle exhorts, "Let him that thinketh he standeth, take heed lest he fall," for subtle and sharp are sure to be the tests applied to prove our continued faithfulness.

These tests God will permit, and He desires to have come upon us, in order that we may be thoroughly tried and proved either worthy or unworthy of the great reward He has in keeping for those who remain faithful unto death.

The words of one seem specially- appropriate, and are as follows ; "You know that you have weaknesses, special points. upon which you are aware by past experiences you are specially liable to fail, under trial and temptation. It may be the pride of life and love of the world which seem to draw your feet from the narrow way oftenest. It may be that business has such. an attraction to you that you have at times been almost swallowed up with its ambitions and cares; that its demands upon your time and talent have been for a season almost overwhelming; that you found your appetite for spiritual things forestalled by the earthly, and your consecrated time absorbed in labour for the meat that perisheth. Or it may be that your special weakness is a love of approval which absorbs consecrated time in making your person, your home and your family charming, as well as hinders you from engaging in service for the Lord and your fellow saints in carrying them spiritual food, lest some should think you strange and peculiar and should cut your acquaintance. Or you may have uncongenial family relationship and opposition to study and Christian growth from that quarter. Further, it may be that seeming duties and necessities in your circumstances demand your time and keep you, as they did Martha, from communing with the Master and engaging in and enjoying the higher and grander privilege of breaking to others spiritual food. No matter in which particular direction your besetment lies, rest assured that yours is not an exceptional case. Every soul knoweth its own burdens, and before each one Satan is permitted to lay obstacles and hindrances, in order that each may be tried and thus have opportunity of overcoming and proving his love and appreciation of the prize and of the Lord's approval by faithfulness under adverse conditions."

To be forewarned is useless, unless it leads us to action, that we may be forearmed for protection. What are we going to do about it? Are we determined to obey? Then we must break all bondage at any cost ; though it be as dear to your heart as your eye or hand, pluck it out or cut it off. We must either overcome these besetments by changing our course and cutting them off, or they will overcome us and bring us more and more under their control.

How consoling in the midst of the battle of life are the words, "No good thing will He withhold from them that walk uprightly." It is one of those promises that guarantees to the faithful of God that all that comes to them in life is "good"—on the grounds, of course, if accepted in faith and in the right spirit. Of all the high and good favours enjoyed by the children of God, none is greater than the privilege of dwelling in His presence and of holding communion with Him. The exercise of this exalted position or privilege is most vital and necessary to spiritual health and to the preservation of a proper and holy relationship with God. "This is life eternal to know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

One thus in right relationship with God is in a position to think of Him intelligently and acceptably. Revelations of knowledge are given to help the devout believer to think of God as he should, and to assist him to approach very close to the heart of the Eternal. Our thoughts of God growing out of His revelation to us, form the basis of our communion with Him.

It is an evidence of growth in grace, when, having realised our unworthiness of Divine favour, we have, nevertheless, become so intimately acquainted with the Lord as to have a full assurance of faith, full confidence in Him and His providential care over all our affairs. The Apostle James says that the one who looks into the perfect law of liberty and continues therein as a doer of the Word, who obediently performs what he sees to be God's will, shall be blessed in his deed. The Master said, "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." Those who thus feed upon the words that proceed out of the mouth of God are nourished and strengthened in the journey of life.

In this journey of life we need to walk circumspectly and to have our desires in line with the Psalmist when he said, "One thing have I desired of the Lord, that will I seek after ; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in His temple." Expressions like this manifest why he was a man after God's own heart. God ever delights to show special favours to such characters as this. When troubles assail and every support seems to be withdrawn, while the fire burns and the waters seem likely to overflow, what comfort and strength may he found through God's abounding grace.

Then comes a prayer of David's, which is really a confession of a deep sense of responsibility and an utter dependence on God for guidance and instruction. He says, "Point me out Thy Way, O Lord, and guide me on a level path, because of those that regard me enviously." How suggestive such an appeal is of one who recognises his lack of wisdom. The Apostle James urges us to ask God for the enlightenment He waits to dispense liberally to all who acknowledge their need of it. The Scriptures abound with assurances that only such as are thus painfully aware of their poverty in this matter, may entertain any hope of having all their steps ordered of the Lord. And who that recognises the burden of responsibility resting upon him, because there are those who observe him and over whom he may exercise an influence for good or evil, can fail to feel that it is most important that his own vision of God and His will should be clear. Therefore, there must necessarily be a constant vigilance and obedience to the Word of the Lord.

'Gentle words fall lightly, but they have great weight.' —Anon.

The Times and Seasons.

(1 Thes. 5 :1).

THERE has been, particularly of late years, so much written regarding Bible Chronology and date-fixing in connection with events expected in the closing of this dispensation, that it would seem seasonable to suggest that such matters are not the most necessary things to spend our time and thought upon.

The Bible evidently was not written, and prophecies were not given in order that Christians should be able to show superior wisdom in being able to declare dates for events prior to their occurrences. It would seem rather that, as with symbols and types which are not understood until the reality appears, time prophecies are given that when the prediction is fulfilled the faith of the watchful, prayerful Christian shall be so increased and strengthened that He may be enabled to endure the greater trials that may still come along.

One thing seems sure, i.e., that God has not provided us with a certain connected chronology. Again we find that we are not dependent upon Bible Chronology in order to know how near we are to the end of this age and the setting up of the kingdom of God—the dethronement of Satan as the prince of this world and the beginning of the reign of peace and righteousness under Christ and His Church.

All the time prophecies of the Bible have their beginnings within the recorded years of secular history, and these also have had their fulfilments. These time prophecies comprise:-The seven times of punishment upon Israel, which began to count when Nebuchadnezzar subdued Israel in B.C. 606, or 604, and ended with 1914 or 1916 when the Great War resulted in establishing Palestine as the national home for Israel Jerusalem is no longer “trodden down of the Gentiles.” Daniel’s 2300 days (years) began B.C. 454, and ended in 1846. The 1260 years, 1290 years and 1335 years all began in A.D. 539 and found fulfilment in 1799 when the persecuting power of Rome was broken, and the Pope was taken prisoner to France by Napoleon ; in 1829 by the proclamation, particularly through the Millerite movement regarding the second advent, and in 1874 by the promised feast which the Lord had foretold He would provide when He came again. (Luke 12:36).

The fulfilment, of these prophecies and also the evident signs promised by our Lord in His great prophecy, Matt.

24, and in Luke, are quite sufficient to assure the watchers of our Lord’s presence —that we are actually living “in the days of the Son of Man.” The Lord clearly indicated, that just as Noah was present as a preacher of righteousness, declaring the calamity impending, so He would be present and sending out His messengers, gathering His saints into His garner.

How great is our privilege thus to know the workings of God’s great plan, and while it is our part to especially declare the message among Christian people everywhere and witness to all men as we have opportunity, yet we must never forget that the special work of our day is the preparation of the Bride of Christ for the great Marriage.

Then, while we must all help one another, our each particular work is the preparation of ourselves. We are assured by the Apostle that we might have faith to do wonderful things, and though we had all knowledge and understood all mysteries, yet if we have not the Christian grace of love, we are nothing. We must daily keep before our vision the beauties of the character, the disposition, the qualities of His heart and seek to do as He would do and be just like Him. That is the best way of preaching, our light will then shine to the glory of God and the edifying of those about us.

It was in this way that Jesus “preached to the spirits in prison”—the angels, who, in Noah’s day, had left their own habitation and committed folly with the daughters of men ; instead of instructing the human family they corrupted it. Jesus gave them a lesson in obedience — He became obedient to death—and preached to them by His death and resurrection. Quite possibly some of those angels have profited by the lesson.

“So let our daily lives express
The beauties of true holiness;
So let the Christian graces shine,
That all may know the power divine.”

Be of Good Courage.

Child of God, wait patiently and calmly, tho' steeper grows thy path,
Committed to His care whose grace thus far hath kept thee;
And tho' the night of trouble draweth on, with clouds both black and dense,
Follow faithfully the Lamb; the morrow will be light!

Child of God, rest fearlessly in Him whose arm securely holds;
Thou may'st trust Him as a child doth trust because thou art His own.
And tho' the night be very long, thou art His child, he not dismayed,
Confiding in His Word, for it proclaims the light of morn.

Child of God, does His commission send thee out in all the world;
Thou shalt feel, yea, very surely, how He in His love upholds.
Proclaim in North, South, East and West the Kingdom now in sight,
And gather in what still remains of children of the light.

Child of God, pursue thy journey, as doth a star;
And when thy plea to Heaven ascends, let us remembered be;
With thee, relying on His might, we come before His face;
No fear can trouble in the night, through which we pass to light.

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The Gifts of Whitsuntide.

(1 Cor., 12).

WHITSUNTIDE, or Pentecost, marks a very special period in God's great Program respecting mankind. It stands next in importance to the great events connected with our Lord Jesus ; viz., His baptism at Jordan and the anointing of the holy spirit there, His finishing of His vow of consecration at Calvary, His resurrection from the dead on the third day—His glorious spirit-birth, as partaker of the Divine nature.

All that Jesus did necessarily preceded the acceptance of any members of the human family to joint-heirship with Him, or to any recognition of God as His children. God acknowledged Adam as His son on the human plane, "a little lower than the angels," so long as he remained obedient and loyal ; but when he disobeyed and came under the Divine sentence of death, he broke the covenant between God and himself. (Hosea 6:7, margin). From that time onward, God had no sons amongst men until Jesus' time, because all were imperfect, sharing in father Adam's imperfection by laws of heredity.

Then God sent forth His Son, born of a woman, with a life uncontaminated, a life that was not derived from father Adam and was therefore not involved in his sentence. This One, "holy, harmless, undefiled and separate from sinners," God recognised as His Son. When He made consecration of His life at Jordan and symbolised it in His water baptism, God accepted the sacrifice and bestowed upon Him the holy spirit in begetting power.

Thenceforth He was the Son of God in two senses —first, according to the flesh ; and second, according to the spirit. But in God's, order the spirit-begotten One was to triumph by fully offering up the fleshly one. This work of Jesus was accomplished at Calvary, where He laid down His life on behalf of the sins of the whole world.

But still God could not recognise the world. They were all sinners, and continued so to be until Jesus ascended on High, appeared in the Father's presence, and made satisfaction for sins. Be it noted, however, that He did not make satisfaction for all sins then, but merely for the sins of the Church—for the sins of those who would be called of the Father, and who would accept the call and walk in the footsteps of Jesus. As for the world, their sins are still on them.

The only way to obtain forgiveness of sins during this Age, therefore, is to become a disciple of Jesus.

Thus, as the Apostle says, we, Jesus' followers, have escaped the condemnation that is still on the world. The Scriptures show us that God has a different way for dealing with the world, and a different time. He will deal with the world through Christ's Millennial Kingdom, for a thousand years, to scatter their darkness, to forgive their sins and lift them, up, to human perfection. Meantime, God deals with the Church only; and it is the Church class that the Apostle discusses in respect of the gifts.

This Church class began its existence at Pentecost—Whitsuntide. Hence, we say that this marks a most important era in the affairs of the Church. It is true that Jesus called His disciples and told them various things during His ministry ; but when He left them, He instructed them to tarry and not to begin their work at all until they should be duly authorised by the Father, duly anointed with the holy spirit. This anointing which they would receive would be their authority, and would give them necessary qualifications to be the mouthpieces and ambassadors of the Father and of the Son.

The Father could not recognise them sooner than Pentecost, for until Christ's presentation of His merit on their behalf, they were like the remainder of the world—still sinners, still condemned. When the Pentecostal blessing came, it manifested the fact that Jesus had ascended to the Father's presence, and that the Father had graciously received Him, had appreciated His great work of sacrifice, and had accepted it as satisfactory for the sins of the Church —the Household of Faith. It was on the basis of this forgiveness of sins, as well as on the basis of the consecration of the disciples to God and His service, that the spirit-begetting of Pentecost came upon them.

The Gifts of the Spirit.

We 'are to distinguish between the gifts of the spirit and the fruits of the spirit. The fruits of the holy spirit are developments of the heart and character, which come more or less slowly, according to the personality and the environment of each of the spirit-begotten ones. These fruits of the spirit, the Apostle tells us, can be seen; they are manifest -- "Meekness, gentleness, patience, long-suffering, brotherly-kindness, love."

These fruits must be developed in our hearts ; and this will mean more or less of a manifestation of them in our words and deeds, as well as in our thoughts. The riper the Christian, the riper these fruits; and if no fruits, then no Christian; for as the Apostle says, "If any man have not the spirit of Christ, he is none of His." But this spirit of Christ, these fruits of the spirit, may be more or less overshadowed by weaknesses of the flesh ; and all may not be able to see to what extent the brother who is weak in the flesh is really fighting a good fight against the spirit of the world, the spirit of the Adversary, and the mind of his own flesh.

God alone knoweth the heart ; therefore, we are to judge nothing as respects the degree of faithfulness. We may, however, and should judge, as to whether or not we see good fruits or bad fruits in ourselves, or in others who profess to be followers of Jesus. The Master said, "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" Surely not! The thorns and the thistles are bad fruits, belonging to the evil nature, and not fruits of the spirit, of the Lord, appertaining to the New Creature,

But when Pentecost came, those disciples who had already accepted Jesus were not prepared to manifest immediately rich, ripe fruitage of the holy spirit. It requires days, weeks, months, years, for such development. Up to this time they were natural men. Only a few days before Jesus had said to them, "Except ye become as little children, ye shall in no wise enter into the Kingdom." He perceived that there was strife amongst themselves as to which should be greatest; and that this was entirely contrary to the proper spirit which they must have if they would finally be accounted worthy of participation in His Kingdom. We see then why the brethren waiting at Pentecost in the upper room could not have a manifestation of the fruits of the spirit at that time. But it was very necessary to them and to us that they should have some manifestation of God's favour; that there should be some way in which God would

show that Jesus had accomplished the Father's work, and that His sacrifice had been acceptable to the Father on our behalf. God manifested this acceptance by the bestowment of certain gifts, which were not fruits of the spirit, in any sense of the word.

Those gifts were widely distributed in the early Church, and were miraculous. Some who had received the gift of the spirit spoke one language and some another, of which they had previously no knowledge; some had the gift of interpreting the foreign languages which the others spoke; some received the gift of healing; and some had power to work other miracles.

These gifts served a three-fold purpose: (1) They proved God's favour, and that it had come through Christ, and therefore proved that He had ascended, and that His entire work of redemption had been satisfactory to the Father. (2) They were proofs to the public that God was with these people. This would lead lovers of God to investigate the Message they bore. (3) They were an assurance to the disciples themselves that they were following in the right way, and that God was blessing them and leading them.

All these experiences, indispensable for the establishment of the early Church, came at a time when such manifestation was most necessary. The early Church could not walk by faith as we do. They needed the assistance of sight, to the extent that was there granted, for they had no Bibles. They had no instruction from God except such as came through these channels.

St. Paul explains the matter to us. When they,, came together, one would speak in an unknown tongue. Another would arise in another part of the audience, and with a power not his own give an interpretation of the foreign language used by the speaker with "tongues." This drew the brethren together every day, especially on the first day of the week. They wanted to have fellowship and instruction ; and in this way they obtained it, God guiding in respect of the messages delivered in unknown tongues and to the interpretations.

Thus God taught them in almost the only way they could have received instruction at that time, but very differently from the way in which He now instructs His people, or has ever instructed them since the Apostles' day. Such instruction is no longer necessary, and is therefore no longer given. Instead, we have something much better. We have the Gospels, recording our Lord's words, parables, dark sayings, etc., we have the Epistles of the New Testament, comments of the inspired Apostles on the Old Testament writings; and we have the prophecies of the Old Testament, to which St. Peter declares, "We do well to take heed, as unto a light which shineth in a dark place, until the Day dawn." —2 Peter I :19.

Ours a Better Experience.

With these Divinely provided helps, the man of God, as St. Paul declares, "may be thoroughly furnished unto every good work." Through these channels the holy spirit is instructing the Church. But the gifts of the spirit were necessary at Pentecost. Instead of those gifts, we now have the fruits of the spirit, as testifying God's favour, and our own progress in the good way. With our further enlightenment the Lord requires of us more than was required of the early Church—that we walk by faith and not by sight.

St. Paul points out that all these variations in the manifestations of the spirit meant, not different spirits, but the one Spirit, working in the entire Church, with the one purpose of building them all up as various members in the one Body of Christ. He says, "There are diversities of operations, but it is the same God that worketh all in all. To one is given by the spirit the word of wisdom ; to another, the word of knowledge; to another, faith; to another, gifts of healing; to another, miracles; to another, prophecy ; to another, discerning of spirits; to another, diversity of tongues and interpretations."

"Ye Are All One Body."

The oneness of the Church with each other and with their Lord, the Head, St. Paul repeatedly sets forth. He shows that the different gifts enable the different members of the Body to co-operate for their mutual welfare, edification and upbuilding, in preparation for the glories of service in the coming Kingdom. He says that as the human body is one, but has many members, all under the control of the head, so also is the Body of Christ. The Church is one Body, but composed of many members, all under the control of the Head, Jesus, operating through the spirit of truth, by the Word of truth and by Divine providences.

The object of the organisation of the Church is not the conversion of the world, but it is the up-building of herself and preparation for a future service. That future service is to be the blessing of the world. But before that service for the world can be properly begun, the Church herself must be developed, proven, approved of God, and glorified by a share in the First Resurrection.

A More Excellent Way.

St. Paul, further on in the chapter, tells how the various members of the Body should co-operate with each other, offsetting each other's imperfections, compensating for each other's shortcomings and weaknesses, and seeking only the welfare of the Body as a whole. There should be no schisms, no division, no sectarianism in the Body of Christ, the Church, and all the members should have the same love one for another. Sectarian love and sectarian pride should be unknown. Likewise, if any of the members suffer, all should feel a sympathy. He points out that God set the different members in this Body ; first, the Apostles; and secondarily, prophets, or orators; and thirdly, teachers ; after that, miracles, gifts, helps, diversities of tongues. All have not the same office given them of the Lord, but each should seek faithfully to use the talents which he possesses; and while using these gifts they should seek the best they are- capable of exercising.

Then the Apostle adds, "Yet shew I unto you a more excellent way," still better than any of these gifts. Following along (chapter 13), he declares that one might have these gifts, and yet make shipwreck entirely ; and that it was necessary, even with the gifts, to cultivate the fruits of the spirit. For though we should have the gift of prophecy, understanding all mysteries and knowledge, ...and have all faith, but have not love—the great fruit of the spirit—we would be nothing. Moreover., he declares that the gifts would vanish away, but that the fruits would last eternally.

It is important, then, in our 'consideration of Whitsuntide blessings, that we remember that without the fruits of the spirit we would be nothing, and would have no share in the glorious Messianic Kingdom, for which we are waiting and praying, "Thy Kingdom come ; Thy will be done on earth as in Heaven."

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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.

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“This Do in Remembrance of Me.”

JESUS was a Jew, and was, therefore, obligated to every feature of the Mosaic Law. He came not to destroy the Law, but to fulfil it. This study points us to the fulfilment of one feature of the Law—the Passover—not that it is already entirely fulfilled, but that the antitype has been in process of fulfilment for nineteen centuries, during which time the Church of the First-born remains covered by the blood.

To appreciate this study, we must have clearly in mind the type :—Approximately 3500 years ago God delivered the people of Israel from the despotic power of Pharaoh, King of Egypt. Time after time Pharaoh had refused to let the people go, preferring to hold them as chattels, slaves. Time after time God had sent plagues upon Egypt as chastisements. Under the influence of each plague Pharaoh repented, and through Moses entreated God for mercy for himself and the people for relief from the plague. Nevertheless, every manifestation of Divine mercy tended only to harden his heart, until finally the tenth plague, the severest of all, was necessary. That plague consisted in the execution of the death sentence against all the first-born of Egypt. But the Israelites in Egypt were exempt from its provisions under certain conditions. Each family ‘Was required to have its own lamb, not a bone of which was to be broken. Its blood was sprinkled on the door-posts of the house, and the family, assembled within, partook of its flesh, with unleavened bread and bitter herbs, pilgrim-like, with staff in hand, ready for departure out of Egypt in the morning.

Israel’s First-borns Passed Over.

When that night the Divine sentence slew all of Egypt’s first-borns, the first-borns of Israel were passed over or spared ; hence the name Passover. And this ceremony, as a reminder of the great blessing of the Lord upon Israel, was commended to be observed yearly as a memorial of God’s goodness, and because it typed, or illustrated, a still greater mercy and blessing yet to come.

A little later on those spared first-borns were exchanged for one of the tribes—Levi. Thereafter the Levites were the passed-over first-borns, and were specially devoted to God and His service.

The Antitypical Fulfilment.

Those experiences of the Israelites and their firstborn ones were very real, and properly very interesting to them; but they are still more interesting to Christians, who themselves are antitypes now being passed over. By Christians we do not mean all who merely make profession, nor all who attend Church, however regularly. We mean merely the saintly few who are now being called and being tested as to faithfulness to the Lord, and by faith being passed over—from death unto life. These are Scripturally styled “The Church of the firstborn, whose names are written in heaven” (Heb. 12:23). As the deliverance of the nation of Israel from Egypt took place after the sparing or passing over of the firstborn, so, correspondingly, the Divine blessing will come upon the world of mankind directly after the completion of “the Church of the first-born”—directly after their passing from death unto life, by the power of the First Resurrection. If there is a first-born class, it implies that there will be an after-born class. Thus the Scriptures everywhere distinctly teach that the present call, trial, testing, proving and final rewarding of the Church will not be the end of Divine mercy toward humanity, but, on the contrary, will be only its beginning; for since the saintly are spoken of as the “Church of the firstborn,” or, as the Apostle declares, “the first-fruits unto God of His creatures” we are assured thereby that afterfruits are equally part of the Divine Programme.

Amongst the Levites were several divisions, representing different ranks and grades of the Church of Christ. But the principal division or section of the Levites was the priestly family of Aaron, just as there is

a special class amongst the antitypical Levites, the faithful few, known in the Scriptures as the Royal Priesthood.

The Antitypical Lamb And His Blood.

In Jesus' day the time had come for the fulfilment of the antitype of the Passover. Jesus Himself was to be the Passover Lamb. By faith the merit of His sacrifice, His blood, was to be sprinkled upon the door-posts of His people's hearts, and His flesh, the merit of His earthly perfection, was to be eaten or appropriated by them in their minds. With it they were to eat the unleavened bread of the Divine promises, and bitter herbs of trials and adversities, and withal they were to drink wine, the blood of the grape, symbolically implying their participation with the Lamb in ignominy and sufferings.

The Lamb of God, Jesus, the antitypical Passover Lamb, was slain nearly nineteen centuries ago on the exact anniversary of the killing of the typical lamb. The sacrifice of Jesus needs not to be repeated, for by faith we all sprinkle this same blood to-day, and in our hearts feed upon the merit of the same earthly sacrifice, and have plenty of bitter herbs of persecution, and drink of the blood—share the Master's spirit and its reward of suffering for righteousness' sake.

Not many have appreciated these privileges during all these nineteen centuries—in all hilt a “little flock.” Nor are there many who envy them their present experiences ; nor are there many who appreciate how great will be their reward and blessings in the life to come. Then, instead of suffering with Christ, they shall reign with Him in glory, honor, and immortality.

“This Do in Remembrance of Me.”

Jesus, about to begin the fulfilment of this type by dying as the antitypical Passover Lamb (Christ our Passover is slain for us.-1 Cor. 5:7), instituted for His followers an annual remembrance, which, in their minds, would take the place of the type, and continually remind them of the great Antitype. Instead of the literal flesh of the Lamb, our Master used bread, and instead of the blood, the fruit of the vine, and instead of a further commemoration of the type, He directed that this be done in remembrance of the antitype--”the Lamb of God which taketh away the sins of the world,” and the passover coming to the Church of the first-born, as precedent to the great blessings for Israel and all the families of the earth.

Our Lord, as a Jew, was obligated to keep the typical Passover, eating of the literal lamb, etc., first ; but subsequently, after that Passover supper, He instituted with the bread and fruit of the vine His substitutionary memorial of Himself, saying, “Take eat, this is my body. And He took the cup ; and when he had given thanks, he gave it to them ; and they all drank of it. And he said, . . Verily I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it new in the Kingdom of God”—until His second coming in power and great glory to receive the Church as His elect Bride and Joint-Heir in His kingdom, and to shower blessings richly upon Israel, and through Israel upon the whole world of mankind.

Judas, the, Selfish Betrayer.

The hour for the betrayal was drawing near. The Master knew by some power unknown to us who would betray Him, etc. Breaking the matter to the twelve, He said, “One of you will betray me.” Each said, “Is it I?” Even Judas brazenly challenged the Master's knowledge of his deceitful course and said, “Is it I?” The answer was, “It is as you have said--you are the betrayer.” The Divine programme was carried out by the traitor, and the Scriptures were fulfilled, which declare that Jesus should be sold for thirty pieces of silver ; but the coincidence marks the Divine fore-knowledge with-. our implying that God in any manner instigated the traitorous conduct, hence the statement, “Woe unto that man by whom the Son of Man is

betrayed.” From this standpoint we are to understand that there is no hope for Judas in a future life. His sorrow and anguish before his death were such as found no compensation in any happiness he had enjoyed in previous days.

In My Father’s Kingdom.

In giving the disciples the bread which represented His flesh, and the cup which represented His blood, the Master pictorially offered them justification and sanctification, and, as St. Paul explained, He did more than this—He offered them a participation with Himself in the sufferings of the present and in the glories of the future (1 Cor. 10:10, 17; Matt. 26:29). The antitype of the cup in its higher sense will be the new joys of the kingdom which all the faithful in Christ will share with the great King of Glory, when he shall take unto Himself His great power and reign.

“Lord, I would keep Thy Holy feast,
Like Israel when His bondage ceased;
And safe beneath the sprinkled mark,
His every home became an ark.

Only the Lamb which Israel slew
I need not to make bleed anew:
Because the blood which stained the Cross
Is mark of which there ne’er is loss.

I’d keep the feast with bread from heaven,
Free from all taint of earthly leaven:
Yet find some sad resemblance glide,
Which sets the bitter herbs beside.

I seek the feast with upgirt mind,
As for immediate work assigned;
And eat like one on passing stay,
Impatient to resume the way.

That sprinkled blood hath had the power
To hold me safe in judgment’s hour;
But still for me a task remains,
To haste and flee from Egypt’s plains.

With Thy refreshing viands fed,
I shrink not, Lord, wherever led;
And still with pilgrim’s staff in hand,
Plod firmly tow’rds the promised land.”

—Selected.

Memorial Service in Melbourne.

The Memorial of our Lord's death will be observed (D.V) by the Melbourne Class on Sunday evening, 5th April, at 7 p.m., in the regular meeting rooms at "Tower House," 18 Queen Street, Melbourne.

All consecrated followers of Christ are invited to attend this Service in remembrance of our Lord's atoning sacrifice.

Adelaide Easter Convention and Memorial.

The brethren of the Adelaide Class extend a cordial invitation to all friends able to attend their Easter Convention again this year.

The gatherings will be held (D.V.) from Good Friday, 10th April, to Easter Monday, 13th April, in Liverpool Buildings, Flinders Street, Adelaide (Easter Monday to be spent at Gawler).

The celebration of the Memorial of our Lord's death will be held by the Adelaide Class on 5th April, the Sunday evening prior to the Convention.

Programmes and further information may be received from Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide.

The Lord's Sanctuary.

Psa. 73:2-17.

(Convention Address).

THE Psalmist was in great discouragement as he looked out on the world and beheld its injustices, its inequalities and its evils. It was all so out of harmony with his conception of God's love, justice, wisdom and power. As a consequence, his "feet were almost gone, his steps had well nigh slipped"; in short, his faith had almost failed, he was in doubt and perplexity. The age old question of why evil is permitted was troubling him, as it has thoughtful minds from the beginning, for, as the prophet says, man's ways and thoughts are not God's ways and thoughts, and the answer to it ail can be seen only from God's standpoint.

And so the Psalmist continued, "until he went into the Sanctuary of God." What a change was then wrought; there he got God's viewpoint—the mind of the Lord, the wonderful soul-satisfying, peace-bringing, elevating vision of God's ways- - to be found only in His Sanctuary. Psa, 65:4; 84:10.

So it is with us. Although formerly in similar perplexity, the same wonderful privilege is open to us also, by God's love and mercy and grace. We, too, may come into His Sanctuary; we, too, may thus obtain the wonderful vision of God's ways and Plan.

How, then, may we gain admission to God's Sanctuary ? It is only, if, like the Psalmist, we realise our need, that we can gain admittance. We need that humility of heart and mind that divests us of our own wisdom that we may seek only God's ways, for "God resisteth the proud but sheweth favour to the humble." And again, "He knoweth the proud afar off." God thus knows the proud, but He knows them afar off ; they are not close to Elim in His Sanctuary—the secret place of fellowship and communion. How sweetly the Master's words have rung clown through the age to His humble ones with the hearing ear—"Come unto Me all ye that labour . . . and I will give you rest." The Psalmist (Psa. 91) tells us that it is the secret place of the Most High, and the Apostle, speaking of the spirit-begotten ones of this age, says, "We are seated in heavenly places in Christ Jesus." it is the antitype of the Holy Place of the Tabernacle to which the priests alone had access.

As the Psalmist's feet were almost gone until he went into the sanctuary—so with us. Without, all is dark, slippery and uncertain, and we need to make the sanctuary our continual abode. Here alone is the true wisdom obtained that wisdom from above, of which the Apostle speaks (Jas. 3:17 ; Col. :9; 2:3), and that knowledge of the truth that alone can sanctify us (John 17:17). Like David, this one desire should fill our hearts—"To dwell in the house of the Lord, to behold His beauty, and to enquire in His temple."

The Psalmist says, "Strength and beauty are in His sanctuary" (Psa. 96:6). Here, then, is our source of strength, and which is in harmony with the Apostle's exhortation to be "strong in the Lord." Isa. 40:31, tells us "Those that wait on the 'cud shall renew their strength ; they shall mount up with wings as eagles; they shall run and not be weary ; they shall walk and not faint." Thus is our strength restored and renewed continually. Like our physical strength, our spiritual strength needs to be continually replenished. The Lord does not give us strength for a long period ahead, but He continually renews us, if we wait on Him. Like the manna in the wilderness, it needs to be gathered day by day,

The Prophet tells us that this strength will enable us to mount up with wings as eagles. How high the eagles mount up ; we see them sometimes like mere specks in the sky. How does the eagle get so high? His great strength enables him to. mount up on the invisible air, and so with us. In the Lord's strength, renewed day by day, we, too, can mount up on the things invisible to the natural eye, the things seen only

by the eye of faith and spiritual understanding. And what a wonderful view this gives us, our scope of vision is enlarged, our horizon stretches out until we can behold the land that is very far off (Isa. 33:17).

In addition to strength, the Psalmist tells us that beauty, also, is in the Lord's sanctuary. The word "beauty," here, has also the thought of comeliness, fairness, honour and majesty. This was the one great desire of David, to dwell in the House of the Lord, and to behold His beauty (Psa. 27:4). Again, in Isa. 33:17, we have this promise—"Thine eyes shall see the king, in His beauty"—the perfection of beauty and holiness. "Who is like unto thee, glorious in holiness?" (Exod. 15:11).

So, the Lord desires us to attain this beauty of holiness also, and to this end He has brought us into His sanctuary. There He covers our uncouthness with His beautiful garments—the garments of salvation, the robe of righteousness and the garment of praise for the spirit of heaviness. "Awake, awake ; put on thy strength, 0 Zion ; put on thy beautiful garments." (Isa. 52:1).

Not only does the Lord desire us to be thus outwardly adorned, but He desires us to be beautiful within. The Psalmist says, "The King's daughter is all glorious within," and so David prayed, "Create in me a clean heart, 0 Lord, and renew a right spirit within me."

The Lord looks on the heart and the Apostle tells us how we may be changed and made glorious within when he says, "We behold as in a glass the glory of the Lord, and are changed into the same image from glory to glory, even as by the spirit of the Lord" (2 Cor. 3:18).

Let us, then, seek to dwell in the Lord's sanctuary, to make it the place of our continual inquiry and source of strength, joy, peace and fellowship with the Lord. "Lord, I have loved the habitation of Thy house and the place where Thine honour dwelleth" (Psa. 26:8).

River of Water of Life.

IN Ezekiel we find that the Lord gives us a picture of the Messianic Age, .very similar to the one given us in the Book of Revelation, seven hundred years after.

Ezekiel's picture shows Jerusalem and the Temple of God as the starting point for the River of the Water of Life ; so in the Revelation account. Ezekiel shows the river deepening and broadening from a rivulet to a mighty river. He pictures it as flowing down to the Dead Sea, and carrying life whithersoever it goes.

He pictures the Dead Sea as being revived, recovered from its deadness, and full of fish. No such river has ever yet sprung forth from Jerusalem, nor can we imagine how the river would ever have its start in the mountain top and reach such proportions in the short distance.

This description, picturing a great spiritual truth, is in full accord with the picture in Revelation. It represents beautifully, forcefully, the blessings of refreshment and restitution which will issue forth from the New Jerusalem, the Kingdom of Messiah, when it shall be established amongst men. Gradually the mighty influences of the reign of Messiah will extend blessings to all mankind, even to the submerged class, steeped in ignorance and superstition and degradation, fitly represented by the Dead Sea.

Revelation pictures this river as flowing from under the Throne, the New Jerusalem, clear as crystal, and having trees of life on either side of its banks, good for food. Ezekiel has the same picture in mind; he tells of the same trees, whose leaves shall not fade and whose fruit shall not fall, but which will bring forth good fruit every month, because the water which refreshes them comes from the Sanctuary. "The fruit thereof shall be for meat, and the leaves thereof for healing." Similarly, in Revelation, we are told, "The leaves will be for the healing of the people; and the fruit for the sustenance of everlasting life; and the Water itself will be for their refreshment." Then, we are told, "the Spirit and the Bride" shall give the invitation—a world-wide invitation; "Whosoever will" then may come, and he who hears the invitation may say to others, "Come, and drink of the Water of Life, freely"!

No "River of Water of Life" Now.

We are certain in our application of these symbolic pictures, that they belong to the future and not to the present time. There is the Water of Life of Revelation now? Where have we anything corresponding- to the life-sustaining trees and their healing leaves? On the contrary, we have the Lord's Word for it that "No man can come unto Me except the Father which sent Me draw him." (John 6:44). In other words, there is a measure of selection or election as respects the class invited to constitute "the Bride, the Lamb's Wife." "No man taketh this honour unto himself, but he that is called."

But with the end of this Age will come the end of the elective process; then the Divine Message will be Free Grace, an offering and opportunity to every creature of Adam's race. All blind eyes will be opened that all may see; all (leaf ears will be unstopped that all may hear; and the knowledge of the glory of God shall fill the whole earth; none will need to say to his neighbour, "Know the Lord, for all shall know Him from the least unto the greatest of them."--Jer. 31:34.

No Bride to say "Come."

The Revelation picture tells us that the Bride of Christ, as well as the holy spirit, will give the invitation to every creature to come and partake of the Water of Life, freely. But how could the Bride give this invitation before she exists? That there is no Bride at the present time is manifest. Now is the time for

calling the Bride class. Now is the time for those invited to make their “calling and their election sure”; but there will be no Bride until the Incoming Age. The name “Bride” implies a marriage; the Church is already espoused . to Christ, but the marriage is promised to take place at His second coming. Then there will be a Bride, and shortly after, the Bride, in association with her Lord, will be in Kingdom power, in the New Jerusalem—the heavenly. From that city, that new Seat of earth’s Empire, will go forth God’s Message, gradually deepening and broadening until every member of the race shall have had an opportunity to share in its blessing of life everlasting.

In thinking of these glorious favours coming to mankind, let us remember that they will all be earthly — a restitution to that which was lost. Earthly, splendour and human perfection are God’s provision for the willing and obedient of mankind in general. The invitation to become members of the Bride of Christ is a limited one, having a limited time;; and if our understanding of the Scriptures is correct, the end of this special opportunity is nigh —the time for the change to the condition of glory is at the door—the time for the blessing of all the families of the earth is at hand.

Correspondence.

March, 1936. Dear Brother,

You recently published a very helpful article from the “Old Paths,” and until recently I had enjoyed the reading in these pamphlets, although perhaps not endorsing all they taught; but in the last few issues, instead of keeping to the “Old Paths” they have wandered into “By Paths.” One recently declared, “The end is not yet,” and another states,

“The Millennium is here.” How can the era of Christ’s reign of 1000 years have begun if the end of the present evil world has not yet been reached? Surely there was no doubt when the “Old World” of Noah’s day ended and the New Era—the “Present Evil World”—began. While there were 120 years of warning, yet the ending of one world and the beginning of another world or age only occupied a short time—seven days to end, and in fifteen months the New Age had begun.

It seems absurd to say “the Millennium is here.” In the pamphlet the writer acknowledges that “man’s troubles have increased a hundred-fold” in the last sixty years, during which, he says, Christ has been ruling. He bases his claim on a chronological chain which is faulty. The period allotted to the Judges, 450 years, is not warranted; in fact, is contradicted by 1 Kings 6:1. The period of 450 years mentioned in Acts 13:20 refers to the time from Isaac to the division of the land. See Tichendorf’s New Testament rendering from the Sinaitic MSS. The period of the Kings is also incorrect, as may be seen from a careful scrutiny of dates of reigns, comparing the Kings of Israel and the Kings of Judah.

There does not appear to be sufficient Scriptural and other evidence that 1874 was the time of our Lord’s return, let alone that ‘He set up His Kingdom from that date, or 1878. There is strong evidence that our Lord would be present for some time prior to the establishing of His Throne and the opening of the New Age.

Quite possibly “the days of the Son of Man,” at the end of this “present evil world” prior to the “great time of trouble,” would be about the same length of time as were “the days of Noah which were before the flood.”

There are several points in the pamphlet I do not agree with. I will just mention one or two:—(1) Regarding the Parable of the Ten Virgins: Although claiming “the Millennium is here,” the writer expects earth’s trouble to go on increasing and that it will be in these troubles that “the virgins will awaken from their slumber.” But Bro. Russell has shown that the virgins were awakened in 1829-44 by the Millerite movement. Besides, when the Millennium begins, the Bride of Christ will be with Him complete as “the queen in gold of Ophir.” She must reign with Him 1000 years (not 900 odd). Just so Satan’s kingdom must first be overthrown and Satan bound for 1000 years (not In view of these coming blessings foretold by the Prophet and by the Lord Himself, can we not join with the poet in singing:—

“Rejoice! rejoice! the promised time is coming!
Rejoice! rejoice! the wilderness shall bloom!
And Zion’s children soon shall sing,
‘The deserts all are blossoming!’
Rejoice! rejoice! the promised time is coming!
Rejoice! rejoice! the wilderness shall bloom!
The Gospel banner wide unfurled,
Shall wave in triumph o’er the world,
And every creature, bond or free, hail hail the glorious Jubilee!”

900 odd). Satan and Christ cannot both rule concurrently, See Matthew 12:29 and Luke 11:21.

(2) The writer uses the figure of deliverance of Israel from Egypt as though to illustrate that the Kingdom is set up before the time of trouble. It would seem rather to prefigure the opposite—Moses had been quite a long time negotiating the deliverance and preparing Israel, but it was not until Pharoah’s hosts were drowned that the Law Covenant was established; and just so, not until Satan is overcome will Christ establish His throne, inaugurate the New Age, establish the New Covenant with Israel and open up the Highway. Much more could be said.

I regret having to take such exceptions to this publication, but loyalty to the truth appears to require it.

Yours in Christian love and service,
Scotland.

Berean Biblical Institute.
Dear Brethren,

Christian greetings. Once again it is our privilege to send you our annual subscription for the “People’s Paper,” and, as usual, half the amount enclosed is forwarded by our Bro. and Sis.

We sincerely trust that the interests of present truth are progressing favourably with you in Australia, and that the brethren are continuing to recognise the advantage of a centre for getting in touch with one another.

We are glad to say that the Associated Bible Students’ Class here is continuing to hold well together, and progressing in the spirit of brotherly love. The number in the class is about the same; a few new brethren have joined us, but some of the older ones have passed away, or are unable to meet regularly with us through ill-health. We have three regular meetings each week—Sunday morning, a study in Daniel, with Bro. Streeter’s book as a text-book; Sunday evening, a study in the Parables; Thursday evening, Hebrews. Each type gives plenty of strong food if we like to dig for it, and often the ability to agree to disagree is a good test of Christian character. We find the study of the parables is often the most difficult, although always interesting. We are endeavouring to adopt the Question and Answer method of Berean Study so well advocated by Bro. Russell; but, as usual, it is easier to ask the question than find the correct answer. One of our recent questionnaires is enclosed, just to show how one verse of Scripture may provide an hour’s study for at least three Sun-clays. We also have an address by one of the elders once a month, and a Praise and Testimony meeting every quarter.

With Christian love from us all,
Sincerely in the one Hope of our Calling,

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Signs of the Son of Man.

(Matthew, 24th chapter. Convention Address.)

AS our Lord's earthly ministry began to draw to a close, He seemed to endeavour to prepare His disciples gradually for the new dispensation. in the 24th chapter of Matthew's gospel we have recorded our Lord's great prophecy. This prophecy of our Lord's is of great value and importance to the followers of Christ because it throws much light on the closing of this Gospel Age, and enables God's faithful, watching people to discern the signs which indicate our Lord's Second Presence.

In Matthew 24 :3 we read, "And as Jesus sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us—When shall these things be? and, What shall be the sign of Thy coming, and of the end of the Age?"

We call attention to the word rendered "coming" in this text. It is from the Greek word "parousia," which means presence.

The word "parousia" occurs 24 times in the New Testament. The translators of our Authorised Version have obscured the meaning of this word by rendering it "coming" no less than 22 times. Only twice has the correct thought of presence been given in this Greek word "parousia." In 2 Cor. 10:10 the word "parousia" is properly translated "presence"; again in Phil. 2:12.

With the aid of the helps which God's providence has placed in the hands of His watching people, we are now able to discern that there are three words of distinctly different signification used in respect of the Lord's second advent, namely, "parousia" and "epiphania" and "apokalupsis." "Parousia" is used in respect of the earliest stages of the second advent, while "apokalupsis" relates to the same advent later—not that "apokalupsis" and "epiphania" relate to another or a third advent, but merely to a later feature of the second advent.

The Lord's watching people are now able to see that the word "parousia" translated in our Common Version "coming" does not mean what our English word signifies ; namely, to be on the way, approaching; but that on the contrary it signifies presence, as of one who has already arrived. It is discerned also that the Scriptures predicate certain things respecting the Lord and respecting His parousia (His presence) which clearly intimate that He will be present and doing His work, His great work (of setting up His Kingdom and smiting the nations with the sword of His mouth) wholly unknown to the

world—"as a thief in the night." The Scriptures clearly indicate that after the Lord has done certain things during His presence (parousia) and unknown to the world, He will later make a manifestation of His presence ;—a manifestation which will be discerned by all mankind ; and the outward manifestation is designated His "epiphania" which signifies "shining forth" or "bright shining."

The Lord's watching people get the two thoughts respecting the Lord's second coming; that first, although really present, a spirit being like the angels (who, we are told, encamp round about them that fear God and deliver them), our Lord, now a glorious spirit being, of the divine nature, will not be manifest to the natural eye during His presence— His parousia. Hence the necessity that the Lord's faithful ones shall "watch," because they, no more than the world, can discern a spirit being with their natural eyes. The watching ones in due time are to discern the presence (parousia) of their Lord by the eye of faith. The eye of faith will in due time take note of the "sign of the Son of Man"—the indications of the presence of the King.

Viewed in the light of the clearer understanding which we now have of the meaning of the word "parousia," the question which the disciples asked of the Lord is full of meaning to us. Their question was not "How will we know when you are on your way—approaching?" but rather "How will we know when you are present?" "What shall be the sign of Thy 'presence' (parousia) and of the end of the Age?"

It would seem that the questions as well as the answer which follows were of divine providence; for the prophecy was surely meant more for the instruction of God's people living in this "harvest" time, than for those who asked the questions. In answer to their question the Lord warns His disciples to "take heed that no man deceive you. For many shall come in My name saying, I am Christ and shall deceive many."

Gamaliel mentions two of these false Christs in his speech referred to in Acts 5:36, 37; and history tells us of several others who deceived quite a few Jews. Most notable among these was Sabbathai Levi, of Smyrna, who announced himself A.D. 1648 Sabbathai Levi styled himself "The first-born Son of God, the Messiah, the Saviour of Israel," and promised a restoration of the kingdom and prosperity. Altogether, there have probably been fifty or more false Christs, male and female, and many of them would seem to have been demented—possessed of evil spirits. But none of these, nor all of them together, can be said to have "deceived many." Yet it is against this kind which "deceive many" that our Lord cautions us here, and again, later on in this prophecy, in which connection we will consider particularly the anti-christs which have deceived many.

In verses 6-8 the Lord briefly summarises the secular history of the Gospel Age, and teaches the disciples not to expect very soon His second coming and glorious Kingdom. And how aptly ; surely the world's history is just this—an account of wars, intrigues, famines and pestilences. Our Lord separates the history of the true church and states it with similar brevity (see verses 9-13). How true is this description of the Church's experiences throughout the Gospel Age. "Whosoever will live godly shall suffer persecution," says the Apostle, and history attests the truth of these words.

In verse 14 the Lord assures His disciples that the gospel of the kingdom must be preached in all the world for a witness unto all nations (not to Israel only) before the end of the age would come. The Lord did not say that all the nations would be converted by the preaching of the gospel during this age; rather, it was to be "a witness to the nations," and to call and perfect and gather out of all nations "the elect." Later on "the elect," When raised to kingdom power, will bless the nations, opening their deaf ears to the gospel, and their blinded eyes to the True Light. This witness has already been given; the Word of the Lord, the gospel of the Kingdom has been published to every nation of earth. Each individual has not heard it ; but that is not the statement of the prophecy. It was to be, and has been, a national proclamation, and the end of the Age has now come. "The harvest," as our Lord explained (Matt. 13:39), "is the end of the Age."

Thus our Lord briefly summed up the eighteen centuries of trials and persecutions upon His Church, and the fruit of their labour, in successfully witnessing to all nations, and hastened on to answer the important query respecting how the living would know of the time and the fact of His second presence.

It was with evident intention on God's part, though unknown to the Evangelists, that the record of our Lord's prophecy at this point is given piecemeal—here a part and there another; here a reference to the typical trouble on typical Israel in the close of the typical harvest, there a reference to the similar though more general and greater trouble in the end of this Age upon antitypical Israel—Christendom. The prophets declared of our Lord that He opened His mouth in parables and dark sayings, and “without a parable spake he not unto them.” Yet in harmony with the divine intention, the dark sayings and parables are now becoming luminous to all whose eyes are anointed with the true eye-salve.

(Read verses 15-22.) Four points in this narrative show that while it may have had a typical application to the trouble in the end of the Jewish Age, its real or most important application belongs to the trouble with which the Gospel Age terminates. (1) The reference to the “desolating abomination” mentioned in Daniel's prophecy. (2) The statement that the trouble will be the most severe the world has ever known or will ever experience.

(3) That unless the duration of the time of trouble should be shortened there would be no flesh saved.

(4) The context succeeding unquestionably ‘describes events at the end of the Gospel Age—events which could not be applied to the end or harvest of the Jewish Age and were not fulfilled there. Two of these points deserve special examination.

The prophet Daniel 9:27 did record that after Messiah would be “cut off” in the midst of the seventieth week of covenant favour, He, by establishing the antitypical sacrifices of atonement, would cause the sacrifices and oblations of the law to cease; and that then, because abominations would prevail, He would pour destruction upon the desolate (rejected nation), as God had previously decreed.

All this had its fulfilment in the destruction of fleshly Israel's polity. From the time our Lord said, “Your house is left unto you desolate”—“ye shall see Me no more until that day when ye shall say, Blessed is he that cometh in the name of Jehovah,” their religion became an abomination, an empty form, a mark of their repudiation of the one sacrifice for sins which God had provided; and resting under the curse they had invoked upon themselves when they said, “His blood be on us and upon our children,” their course toward destruction was rapid as God had decreed and foretold.

But Daniel's prophecy has much to say about an Abomination that maketh Desolate in nominal spiritual Israel; which was set up in power representatively in Papacy, and which has exercised a great and baneful influence of spiritual desolation in the spiritual house or temple of God, the church of Christ. This abominable system of error was to continue until the cleansing of the sanctuary class; and beyond that it was to prosper greatly and lead many in nominal spiritual Israel to repudiate the ransom-sacrifice, given once for all; and the result of its overspreading influence would be the desolation of rejected Christendom. Dan. 11:31; 12:11.

The great abomination of desolation whose foundation rests in the doctrine of the Mass (which substitutes human performances instead of the great sacrifice of Calvary, for the cleansing away of sin) is now being supplemented by theories of self-atonement, and these overspreading abominations are backed by such influence and sophistry as will deceive many—“if it were possible the very elect,” and be precursors of the destruction of Christendom.

Looking back we see in this another parallelism between the end of the Jewish harvest and the end of the Gospel harvest. Fleshly Israel's rejection of the true sacrifice for sins, and their retention of the typical sacrifices which were no longer acceptable to God, but abominations, was an important incident in connection with their national and ecclesiastical fall. So here, the rejection of the doctrine of the ransom and the acceptance of either masses or good works or penances instead, is abomination in God's sight and is an important incident in connection with the fall of Christendom, civil and ecclesiastical.

The abomination of desolation which defiled God's holy place or true temple, the Church, was the papal one, the cornerstone of which is the blasphemous doctrine of the Mass. The abomination, defilement and desolation are old; but so gross was the darkness of error during centuries past that few, if any, could see it. That the Mass was not seen to be the abomination, even by the Reformers, is evident; for although the Church of England in her Articles denies the power of the priests to create Christ out of bread and wine, to sacrifice Him- afresh, yet we have no intimation that the enormity of this sinful practice was seen. And Luther, while full of denunciation for many of Papacy's sins and falsities, did not see the great abomination of desolation to be the Mass. On the contrary, on his return to his church after his stay at Wurtburg Castle, finding that the Mass as well as images and candles had been discontinued, as being without scriptural authority, Luther re-established the Mass.

In this view of the matter there is much significance in our Lord's words—"When therefore ye see the abomination of desolation having stood in the holy place, as foretold by Daniel the Prophet (reader, consider), then let them which be in Judea flee to the mountains." Here we must remember the parallelism between the two harvests, the two times of trouble and the two flights; and must consider that Judea would represent Christendom of to-day.

The Greek word rendered "mountains" may with equal or greater propriety be rendered in the singular—mountain ; and it is so rendered in a majority of cases in the Common Version. Indeed, to flee out of Judea (literal) to either a mountain or many mountains seems peculiar, since Judea was in fact "a hill country," and Jerusalem is described as set in the top of the mountains. But to apply our Lord's words to the present time, and to His people in Christendom, who now, in the light of present truth, see the Abomination stand where it ought not—in the holy place—in the stead of the true sacrifice, is a very simple matter. They should at once flee from the influence of the Abomination and from the system falsely styling itself Christ's (mountain) kingdom, to the true mountain or Kingdom, which at this time Christ has returned to set up in glory and power.

But to leave Christendom, repudiating her temples, her forms of godliness, her social enchantments, her flatteries and honours, and to brave her denunciations and anathemas and her various powers of boycott, and to flee to the Lord and the true Kingdom, repudiated, ignored and denied by the worldly-wise and worldly-good, is surely quite a flight, quite a journey; and few but the "saints" will even think of starting on it. The perils of the way are portrayed by our Lord in a manner that would seem overdrawn and contrary to His usual custom if applicable only to the physical sufferings of the believers who fled from Judea in the close of the Jewish harvest ; but His words are manifestly appropriate to the spiritual flight and trials of. this present harvest time. In a word, this command to flee, and the description of its trials, can only be properly understood in connection with the command of Rev. 18:4—"Come out of her, my people, so that you may have no fellowship with her sins, and that you may not receive of her plagues."

Verses 17-18. These verses indicate the propriety of haste in flight out of "Babylon" as soon as each. sees the abomination of desolation. The Lord's word is, that all temporising or parleying or human reasoning will be dangerous ; no time must be lost in obeying as soon as He causes us to see the abomination of Babylon, and its relationship to all who have named His name. We must each watch and preserve our liberty in Christ even after having left Babylon and her defiling errors. We must preserve our liberty of conscience; our right of individual judgment. No man or set of men must be permitted to take the place of

Christ our only Head. We must promptly resist any tendency to force upon us teachings contrary to the 'Word and spirit of our Lord. Alas ! how many, failing to heed the Master's word, have suffered themselves to be bound hand and foot, so that now flight is almost impossible. But the Master says—"My sheep hear My voice and they follow Me."

There is another lesson in these verses; they show that some of the Lord's people are in the houses or organised systems of Babylon—but, as intimated here, they are generally house-top saints, who have a higher life and experience and faith than merely nominal church members. These in their flight are not to go down into the house (nominal church systems) to seek to carry with them their "goods" -- their valuables in human estimation, such as titles, dignities, respect, commendations of good and regular standing, etc., but are to forsake all for Christ, and flee to the true Kingdom. While some of the Lord's people are in the "houses," others are in the "field," labouring in the interest of some earthly organisation. These should not think it proper to tarry in the field of their labour; but using their liberty should flee from their condition of bondage to sectarianism and become one with the Lord as members of His Kingdom. These verses show the need for prompt and positive action on the part of each and all of the Lord's people who find themselves in any danger of sectarian bondage.

Verse 19. This verse indicates that those engaged in the work of bringing forth and nourishing spiritual children in nominal Christendom will find many difficulties confronting them. How necessary it is to study carefully in order to understand the kind of work God would now have His people engage in. Some are so busy "winning souls for Christ" that they seem to neglect the higher call of this Age—to sacrifice earthly good things in order to run the race and attain the mark for the prize of the high calling in Christ Jesus. The nominal church of to-day is full of "babes," some indeed babes in Christ; but many not sons of God; begotten of error instead of truth—"tares." How difficult it seems for those engaged in this work to leave all and follow Christ. They seem to want to bolster up the tottering walls of "Babylon"; but the message of the Lord is, "Come out of her, My people." Rev. 18:4. "We would have healed Babylon, but she is not healed : forsake her." Jer. X1:9.

Verses 20-22. This gathering of the church occurs in what is called a "harvest" time, at the close of a summertime of favour. Our Lord explained that in this harvest He would garner His wheat and burn the tares in a great time of trouble following. It is still the custom in country places to leave the burning-off of refuse until the winter. We understand our Lord to mean, then, that we are to seek help and strength to escape from Babylon before the wintertime of her trouble comes upon her.

We are to remember that there are two classes of wheat saved in this harvest—contrary to nature though it be. (1) The "overcomers," the faithful and promptly obedient who get out before "winter" and are "accounted worthy to escape all those things that shall come to pass." (Luke 21 :36.) (2) Those loyal, but not promptly obedient children of God, overcharged, having a zeal not according to knowledge, and more or less contaminated with the spirit of the world. These will be helped out of Babylon when she is falling, and will flee in the winter-time, saying in the words of the prophet, "The harvest is past, the Summer is ended (Winter has come), and we are not saved." (Jer. 8:20.)

The Lord very graciously indicates that all the truly loyal of these shall ultimately "come up out of great tribulation" and be before the throne (not in the throne with the "little flock" who inherit the kingdom as joint-heirs with Christ), having washed their robes in the blood of the Lamb. (Rev. 7:14-15.) Let us pray and labour accordingly, that we be through our flight before the "winter" of trouble comes. We are to pray and strive that our flight be not on the Sabbath day. What Sabbath day is meant? The Sabbath day here is the great antitypical Sabbath—the Millennium, the Seventh- thousand-year Sabbath. This present Gospel Age is the time during which the Church, the Bride, is being called and selected. The completion of the Bride class will mark the full end of the Gospel Age; if, therefore, we are hoping to reign with Christ as joint-heirs in His future Kingdom, how necessary it is that we get through with our flight from Babylon

and all her worldly ways before the antitypical Atonement Day--the present Gospel Age closes, and therefore before the Millennial Age (the Sabbath Day) begins. Does not this remind us of the need for hastening our preparation, giving "all diligence to make our calling and election sure."

(To be continued.)

Literature Available.

Pittsburgh (U.S.A.) Convention Reports, 1935. Two copies of this Report are on hand for disposal, and further orders can be placed as required. Containing 32 large pages of Convention addresses, etc. Price, 1/6 each.

"Daily Manna for the Church."—A few copies of this "Manna" with new daily comments are available. Some friends like these as well as the original "Daily Heavenly Manna." With strong paper covers, at 1/6 each.

New Testament with Tischendorf Notes. — Two used copies only, containing the variations in the Sinaitic, Vatican and Alexandrine MSS. Very helpful for Bible study. Price, 1/6 each.

Books Wanted.

Friends who have "Sermon Books" or "Berean Bible Student's Manuals" for disposal, are asked to communicate with us.

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 (a) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

Convention News.

THE Easter Convention arranged by the Adelaide and Gawler Classes was again a season of real blessing and spiritual refreshment. Our hearts go out in thankfulness to our Heavenly Father for the blessings received, and we trust that the many helpful thoughts contained in the various addresses, as well as in the fellowship meetings and Bible Studies, will long continue with us, and serve to strengthen our faith and love and zeal in the narrow way. •

The portions of Scripture chosen for Bible Studies were Gal. 6 :1-10 ; 1 Peter 4 :8-14; Heb. 2 :9-14 ; and Rev. 3:14-22 ; and the consideration and discussion of these passages gave us much food for thought. The usual Praise and Testimony and Fellowship meetings which were entered into by various brethren were also appreciated. The Fellowship meeting on “Helpful Suggestions from Experiences in the Overcoming and Sacrificing Life” proved helpful. In this connection we were reminded of the necessity of keeping our thoughts on the things that are pure and good and true ; exercising at all times a good strong faith in God ; and then watching and praying at all times ; and when temptations are forced upon us by evil influences it is found helpful to shift our thoughts to other lines and refrain from dwelling upon undesirable lines of thought. Sometimes mistakes and failures. help us to be more aware of our weaknesses and more on guard against them ; also the necessity of taking time for reading and meditation on the Word, and the meeting together with others of like faith must not be overlooked or neglected.

The Question meeting was also found helpful, there being not sufficient time to consider all the questions brought forward ; those dealt with were well discussed by the brethren and then nicely summed up by the chairman.

The addresses by various of the visiting and local brethren were much appreciated, the topics being “Watching unto Prayer,” “Wisdom,” “Mat. 5 :3-4” and “5 :5-7,” “Signs of Christ’s Presence,” and “Times of Refreshing and Christ’s Return.” The public were invited to hear the latter address given at Gawler on Easter Monday evening. While much appreciated by the brethren, regret was expressed. that the public attendance was small; this was probably due to the holiday and the glorious weather conditions which attracted so many from their homes. .•

The usual Love Feast and singing of “God be with you till we meet again” brought another helpful Convention to its close: - It is felt that much of the helpfulness of these gatherings is due to the presence of visiting brethren from other States and country centres. While giving the Lord all the praise for the blessings bestowed, we would also express our appreciation of- the loving efforts of the brethren and sisters of the local classes in entertaining the visiting friends in their homes and in attending to their needs in other- ways ; our thanks and appreciation is also expressed to the dear friends from the Digby, Vic., and Melbourne Classes, whose journey involves quite a sacrifice of time • and means to share with us the blessings so richly bestowed from the Heavenly Father’s hand. We trust that each and all realise the fullness of God’s blessing as they return once more to their homes and various duties. Num. 6:24-26; Rev:3 :1M2 1 Cor. 15 :58.

Memorial Observances.

IT is with much pleasure that the following reports of some of the Memorial Services held throughout Australia are included in this issue, and which we trust may be the means of stimulating the faith and zeal of all dear members, especially those in isolated places. The ones and twos have also been heard from in various parts, and we rejoice that they also have celebrated in the presence of their Lord, in spirit and in truth.

Melbourne and Digby, Victoria.

Sunday, 5th April, being the anniversary of the institution of the Memorial of our Lord's death, the brethren of the Berean Bible Class in Melbourne solemnly yet gladly observed this sacred ordinance left us by our Master : "This do in remembrance of Me."

In the afternoon the Apostle's words in 1 Cor. 11 :23-26 were considered, which impressed and refreshed our minds concerning the primary and deeper significance of the Memorial, as it comes down to us these centuries later from the faithful Apostle who had, through revelations beyond measure, as he says, "Received of the Lord that which also I delivered unto you."

At 7 p.m. the Memorial Service was opened with appropriate hymns and prayer in which all the Lord's people everywhere were remembered. Helpful Bible readings also provided much thought for meditation, and the Passover in type and antitype was reviewed for the benefit of all. Just as our Lord's body was broken and His blood poured out for us; we realised that the value of this sinless offering was the one and only means of our approach to, and justification in the sight of God. Then, further, we realised again, that our Lord's invitation to drink of His cup, and be broken with Him was really the revealing in full of the wondrous high calling, whereby those who suffer with Him, faithfully unto death, shall also reign with Him and "drink anew in the Kingdom."

With thanksgiving and blessing, upon both the bread and the cup 24 members partook in quietness and confidence, thus renewing their consecration to God, to follow in the Master's footsteps, by His grace and strength. With a closing hymn (the words of which are given at the close of these reports) the friends dispersed as did the Lord and His disciples on that memorable night so long ago — "When they had sung an hymn they went out into the mount of Olives."

The Memorial of our Lord's death was held at Digby on Sunday evening, 5th April. Six assembled and availed themselves of the privilege of partaking of the emblems.

We were reminded of the solemnity of the occasion—the privilege of partaking—and realised a blessing from heeding the Master's words, "This do in remembrance of Me." The Apostle also surely expressed the mind of the Lord for all His members, when he exhorts that we "keep the feast" because "Christ our Passover is sacrificed for us." How we should appreciate the privilege of celebrating the most important of all events—the death of the Redeemer of the whole world.

We reviewed the type and were reminded that in the Divine Word every ceremony, ordinance and sacrifice pointed forward to the Lamb of God that taketh away the sin of the world, and not one more strikingly than the Passover— "When I see the blood I will pass over you." Nothing more required but faith in God's promise to that effect, to keep them at peace and safe, on that awful night. What a forceful illustration of the sole, ground of our peace. The blood of Christ alone is sufficient for our past sins, as well as for our daily shortcomings. How prone we are to look at self and something done ; but it is well to continually remember that faith alone in Christ, His blood alone gives us our standing with God. What a

privilege to feed on the Lamb, to have fellowship and communion with Him; and not without the bitter herbs is this possible, for we cannot enjoy, communion in the sufferings of Christ without trial.

We sang from Christian Hymns numbers 253, 118, 294 and 286. All of the Lord's people were remembered—the brethren in their prayers being mindful of the need of all, as well as that of our local ecclesia.

Adelaide and Gawler, South Australia.

Here in Adelaide we again experienced another blessed season of fellowship with our Lord and with one another in breaking of the Bread and drinking of the Cup which our dear Redeemer enjoined, as representing His body and His blood given for us.

We were deeply impressed with the sense of sacredness of the solemn hour and occasion, especially so as we kept the feast on its anniversary.

It was a renewing again of our consecration to be dead with, Christ, and to endeavour by His grace to walk humbly and more earnestly in His steps of self-sacrifice, even unto death.

This privilege was especially brought before us in our study and discussions during the week previous to the Memorial. As we looked upon Him in His hour of sorrow and loneliness and conflict, it makes our little sacrifice and trials light indeed.

It was a privilege to meet with the Class at Gawler on Sunday, 5th April. During the afternoon we considered the Apostle's words in 1 Cor. 11:23-32, which prepared our hearts for the evening service when we met to keep the Memorial of our Lord's death in harmony with His request, "Do this in remembrance of Me."

How full of precious significance is this ordinance, and how thankful we are that the Lord gave us this opportunity of refreshing our hearts and minds especially at the appropriate season each year, concerning the deep significance of His great sacrifice for. our sins and also for the sins of the whole world.

There were just nine members present who partook of the emblems, signifying our acceptance of Christ's death as the only means of securing our justification before the Father, and also renewing our pledge of consecration to be dead with Christ and to be broken together as fellow-members of the one Body ; sharing each other's burdens and seeking to devote ourselves to God in humble service for one another.

Burnie, Tasmania.

On the evening of the 5th April the friends gathered together at Sister , and at 7.30 p.m. commenced the little service that culminated in partaking of the emblems in memory of our beloved Lord. and Saviour.

As we would expect, our dear Redeemer could have thought of nothing else so helpful to His followers, than this simple act done in remembrance of Him.

Truly we find each year the heavens are opened to us wider and wider, enabling us to understand

and appreciate more and more both the primary simple significance, -and the wondrous secondary and deeper lesson. Truly our hearts burn within us as our dear elder Brother teaches and expounds our common-union with Him, until it is a heart appreciation, not only a head knowledge, and we say with fervency, "Even so, come Lord Jesus," that we may drink it anew with Thee in the Kingdom. Members

worldwide were remembered at the throne of grace. As you know us all, a list of names is included, seven in all.

Sydney, New South Wales.

We held our Memorial Meeting on Sunday evening, 5th inst., and for the afternoon session we suspended our usual study and substituted that portion of the Sixth Volume dealing on that subject. So simply and beautifully was the subject explained that a blessing came from reading it, even without studying, as time did not permit of our so doing.

All present seemed to realise that we had come to another milestone of our Christian journey, and were grateful to our Heavenly Father for another privilege of celebrating the solemn occasion, but still rejoicing in the fact of being called to the honour of being part of that loaf, to be broken with our dear Lord. I think of the Apostle in 2 Cor. 4 :15, 16, "All things are for your sakes," etc. Oh ! what a privilege to be called the sons of God, and to be joint-heirs with our blessed Lord, to all things. "If we suffer with Him we shall also reign with Him"—happy thought.

In the evening 21 friends partook of the emblems, the service being conducted as usual with humility and reverence. The chairman made a few remarks as to why we took it yearly, and who were privileged to partake of it, and what the sacrifice of our Lord had made possible to us, even to laying claim to all our Heavenly Father's promises.

A Brother then gave an address reviewing the general meaning of the Passover as it was instituted to the Jews, tracing the relationship between the typical passover lamb and Christ, the Lamb of God our Passover, and saw in the firstborn of Israel passed over in that night, a type of the Church of the Firstborn, which God is passing over during this Gospel night. We saw that subsequently these firstborn ones became the leaders of Israel as a whole and their deliverers from Egyptian bondage, and that the antitype of that deliverance will be the ultimate deliverance of all who love God and who desire to serve Him, from the bondage of the world, of sin and of Satan, the antitype of Pharaoh. This ultimate deliverance would be during the Millennial Age, when the "Church of the Firstborn" will be associated with Christ in the Millennial Kingdom.

Then the Brother viewed the matter from the other standpoint, the secondary one, mentioned by the Apostle in 1 Cor. 10:16, 17, namely, that the entire church is one loaf, and that it is the duty and the privilege of all who have become members of the one loaf, the one Body of Christ, to be broken in the service of the Head, and in the service of each other, that thus we might have fellowship with Christ in His sufferings and ultimately be sharers in His glory. We saw that the cup of blessing is indeed our communion or fellowship in the blood (sufferings) of Christ, our mingling of our lives with His life, our joining with Him in "filling up that which is behind of the afflictions of Christ."

We sought the understanding of the deep meaning of the beautiful symbol, and to have it in our hearts, a power of God, leading us to a keener appreciation of our dear Saviour, and a more earnest desire as His disciples, to walk in His footsteps. Then after a prayer of thanksgiving on the bread we partook of same. After this we gave thanks for the cup and partook of same, thanking God that by His grace we have been called to fellowship with Jesus, and that we may run our course with faithfulness and eventually be received to joint heirship with our Master in His glory, when we are partakers with Him of the joys of the Kingdom.

A home gathering is reported as follows :—Once again we kept the Memorial feast, when eight of us assembled around and claimed His promised blessing; our clear elderly Sister of 82 years entered into it with deep appreciation, and in prayer all who draw near in such reverence and thankfulness were

remembered.

The Brother who directed our little home gathering spoke most fittingly, reviewing the type as shown in the institution in Egypt which only reckonedly justified Israel from the annual sins, but in the antitype we saw that Christ our Passover Lamb's sacrifice was efficacious not only for individual, but also it broke the power of cancelled (Adamic) sin, and would lead us off as over-comers. And one Brother reviewed the Master's ministry during His last week on earth and exhorted us to "consider Him." It all was so impressive, and we wondered who of our little party may join Him before next time and entering the joy of the Lord, drink the wine anew with Him. We are sure the Lord would suit a blessing to each one celebrating this Feast of Love and thankfulness, and we go forward in the spirit of renewed consecration, realising the great privilege of son-ship.

Perth, Western Australia.

Last Sunday, 5th April, brought us together in the afternoon to study Exodus 12—the Passover in Egypt, and salvation of the firstborn. Then in the evening we observed the ordinance left us by the Lord, in memory of our Saviour's death, who gave Himself for us, leaving us an example that we should follow His steps. "Follow the Lamb whithersoever He may lead."

There were but sixteen present, and no doubt as we near the end of the call of the Church and the closing of the door of the marriage chamber, numbers are likely to grow smaller on this side of the veil as the antitypical temple of living stones is being completed at the other side. We rejoice, however, in the thought that when the Kingdom is set up, and the pure language—the truth--turned to the people they will all turn to the Lord with one consent and all shall know the Lord from the least unto the greatest.

A brief report of another gathering states :—We had a good meeting on the fifth of the month. We were all there, fourteen being present. • Brother presided, and it was a heart-searching time. I think we all resolved to try and do better in the year entered upon.

"Lord, I am Thine, entirely Thine, Purchased and saved by blood of Thine; With full consent Thine I would be, And own Thy sovereign right in me.

Thine would I live, Thine would I die, 'Be Thine through all eternity;

The vow is past beyond repeal,

And now I set the solemn seal.

Here, at the cross where flows the blood That bought my dying soul for God, Thee, my dear Master, now I call, And consecrate to Thee my all.

Do Thou assist Thy feeble one The great engagement to perform; Thy grace can full assistance lend, And on that grace I dare depend."

Correspondence.

The Berean Biblical Institute, . South Australia. Melbourne.

Dear Sir,—

I received the free literature safely, also your letter. Thanks very much for same. I was pleased to find someone continuing the good work on the same lines as the late Pastor Russell. I have the six volumes of Scripture Studies and was a subscriber to the “Watch Tower” for a few years before the Pastor’s death, but have since withdrawn my support as I consider its teachings unscriptural.

I am enclosing postal note for —. Please send me the book, “What Pastor Russell Said”—his answer to hundreds of questions.

I might say I am very interested in the Book of Revelation, and would like to know the price of the two volumes mentioned in “People’s Paper.”

With kind regards, Yours sincerely,

Berean Biblical Institute. South Australia, 20th April.

Dear People,-- -

I write once again to trespass on your generosity by asking you to forward to me pamphlets entitled ‘Perplexed Humanity’s Only Hope’ and “Do the Dead Know Anything: Where Are They?”

I am very pleased with what I have already received. They are very interesting. Thanking you in anticipation,

Most respectfully,

Dear Brethren,— Queensland, 19/4/36.

Please find enclosed and please renew our subscriptions to the “Herald” and “People’s Paper” for twelve months, and the balance to be used as you wish.

We received your good letter of November, 1935, also; I have been away from home working, but I’m one of the unemployed again.

Yes, we are being tested along the lines of the truth, and the “many” are losing their “first love.” But the Lord knew that at the end it would be just the few that go in to the “marriage of the Lamb.” We rejoice with you that we are “able to stand” in His strength alone, and are “more than conquerors” by His kind favour; like Bro. Peter, “to, whom shall we go?” We do not seem to have to travel far ere we cross the wilderness of confusion, so let us hear each other up, until we meet Him, “whom having not seen we love,” in glory and beauty arrayed.

We conclude now, and with love to the Melbourne Church. Your Brother and Sister.

New South Wales, 21st April, 1936. Dear Brother,—

Greetings in the name of our dear Redeemer.

Enclosing for our Lord’s work, and the balance to pay for the “Herald” and “P. Paper,” and also would you send me a little book—“God and Reason”? It is just lovely, and I want this one to give away.

We have be-en away for some months, and one place we went to was a very lonely spot near the ocean, something like where we live. So while we were talking to an elderly man, and another man with him, well educated, to my great joy we found they were followers of what Brother Russell taught, and had been for over thirty years, and had attended the Class in Melbourne. He is very poor, and only has the “Studies,” so I want the book for him; I have plenty of “P.P.,” and will pass on the “Heralds.”

Unrest seems to be gathering quickly, and yet the people seem in the dark, and no doubt some prefer it—the gaiety is their idol.

Hope you and Sister are quite well; with kind regards, Your Sister in the One Hope.

Dear Brother,— Perth, West Australia. You will be glad to hear of the good meetings we have had here. The first began by a Baptism Service at the river side. This was about 10.30 a.m. in the morning, and a nice little company gathered for the occasion when a Brother and Sister thus symbolised their “baptism into Christ”—”Into His death.”

All seemed to get a blessing in again having brought to our minds just what our consecration means.

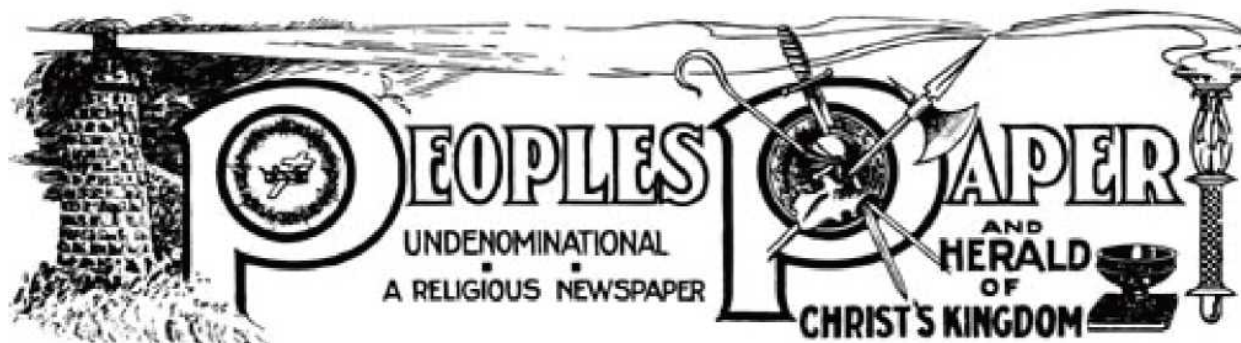
In the afternoon we had the study on the Holy Spirit, as dealt with in the Fifth Volume of the Studies, and in the evening a talk on “We beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth.”

It is a happy little Class, holding firmly to the present truth, just seeking to build each other up in the faith and encourage one another in the way. They each exercise their minds and that seems so necessary in this day (Heb. 5:11, 12), when we must individually stand the tests of all sorts of questions, theories and false doctrines, etc. Spoon feeding may do a little while for babes, but we must develop and have our senses exercised to discern both truth and error. With Christian love to you both,

Yours in Christian Fellowship.

Friends desiring to communicate with this office by telephone may now do so direct by calling Hawthorn 6251. While we are in attendance for the greater part of each day, the following hours are recommended for telephone calls:—Between 9 a.m. and 10.30 a.m.; and from 3 p.m. till 5.30 p.m.; or by arrangement.

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Signs of Christ's Presence.

(Convention Address : Continued from last Issue).

THE great tribulation of this "winter" time is to be unprecedented ; and our Lord's assurance is, that nothing to compare with it has or shall ever come upon the world. This positively identifies His language with the trouble at the close of this Gospel Age, of which the prophet says, "At that time shall Michael (Christ) stand up . . . and there shall be a time of trouble such as never was since there was a nation." (Dan. 12 :1). It identifies it also with the period mentioned in (Rev. 11 :17, 18), when "the nations were angry and Thy wrath is come, and the time of the dead that they should be judged." So great will this trouble be that without some restraining power to cut it short the entire race would eventually be exterminated. But God's power is exerted on behalf of His saints ; and for the elect's sake those days shall be shortened. Rev. 7:1-3 gives us the picture of the four angels standing on the four corners of the earth, holding the four winds to prevent them from "blowing" on the "earth" (society), "nor on the sea" (the restless masses of mankind) "nor on any tree" (church system). Then is seen in the vision another angel having the seal of the living God, and he cries with a loud voice to the four angels, "Saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads." It would seem that we are now living just at this period when the destructive forces which will ultimately precipitate the great time of trouble are being restrained—"for the elect's sake"—until the servants of God have all been sealed in their foreheads ;—given an intellectual appreciation of the divine plan and purpose.

Verses 23-25. "If any man shall say unto you then, lo, here is Messiah, or there, believe it not. For there shall arise false Messiahs, and false teachers, and shall show great signs and wonders; insomuch that if it were possible they would deceive the very elect." The deceivers here described are not the fanatics who from time to time have claimed to be Christ and have deceived but few. The Anti-Christ, the great deceiver, the Papacy, the great mother of harlots and her apostate daughters would seem to be here indicated.

Various Protestant denominations, although they acknowledge no head except Christ, nevertheless practically make their Synods, Conferences and Councils into heads, from which they take their laws, usages and confessions of faith, instead of the one only Head of the one true Church. It may be that there will yet be further deceptions by false teachers claiming special power and showing great signs and wonders which, if it were possible, would deceive the very 'elect. How each of the Lord's people will

need to watch and “prove all things,” holding fast to that which is good.

Verses 26-27. These verses show that our Lord at His second presence will not again appear as a man, that they could say, “He is in the desert,” or that, “He is in the secret chambers.” If anyone should tell us that He is here or there, that He can be located anywhere, then we are not to believe them. The presence will be everywhere, just like the sunshine that comes from east unto the west. The word “lightning,” used in the authorised version, allows of a wrong thought, and has misled many to think that the Lord will come like “lightning,” which stays not a moment.

The Greek word means “bright shining,” and is so translated in Luke 11:36. It is used in Revelation for lightnings, but it undoubtedly here refers to the “bright shining” of the Sun of Righteousness. It is a beautiful illustration of the presence of Christ. Those awake and watching may see the glories of the rising sun for some time, even before it rises above the horizon. How it dispels the gloom and darkness, just as the Sun of Righteousness arising will disperse the dark night of sin and sorrow, of superstition and error, and bring healing in its wings. (Mal. 4:2).

Thus the Lord would guard us from the many deceptions which were to be, and undoubtedly are, prevalent in this, our day. The question of the disciples was, “What shall be the sign of Thy ‘parousia’—presence”—not a sign of His arrival and departure, like the lightning. The Lord adds, “So also shall the presence of the Son of Man be.” Lightning has no presence ; it is simply a flash and is gone.

Verse 28. This indicates that there is to be a feast; just as eagles feed upon flesh, so those who hunger and thirst after righteousness and truth will be found where the food is. (See Luke 12:37; Rev. 3:20).

Verses 29-31. The tribulation “of those days,” would seem to refer to the tribulation of God’s people during the dark days of Papal persecution; and should be distinguished from the tribulation at the end of those days, in which this age and harvest will close. The great desolating power of Papacy was broken by Napoleon, who marched to Rome, and took the Pope prisoner. Papacy’s power to “tread down the saints” was broken in 1799. Then there have been the literal demonstrations, in the literal heavens in the notable dark day of 19th May, 1780, when the sun was darkened, and in the wonderful showers of falling stars of 13th November, 1833, as though to draw attention to the more important fulfilment of this prophecy in the fact that the Gospel light has been darkened by false teachings, such as Evolution, Higher Criticism, etc., and that the clear shining of the writings of the apostles, the twelve stars, has been beclouded by destructive heresies.

In the Scriptures the sun, as a symbol, would represent the light of the Gospel. The moon would represent the Mosaic Law. The stars as symbols represent the inspired teachers of the Church—the Apostles. The heavens represent the ecclesiastical powers of Christendom.

We can see how the clear sunlight of the Gospel has been darkened by the false teachings of Evolution and Immortal Soulism.

The Apostle Peter foretold that there would be false teachers among the church who would bring in false teachings even denying the Lord that bought them.

The teachings of the inspired Apostles are not now recognised as the guides or stars of the nominal Christian Church but, as it was foretold, many are departing from the faith and giving heed to seducing spirits and doctrines of devils. There is much of the form of godliness, but denying the power thereof. Higher Criticism has done much to undermine true faith in God. False teachers (stars) have taken the place of the true stars (the Apostles).

But there comes a time at the end of the Gospel Age when the powers of the heavens (the religious systems) are to be shaken. There has now been a general disintegrating process at work throughout Christendom. When we see such processes at work we may take that as a sign of His presence. This is in line with our Lord's parable, "Let both (wheat and tares) grow together until the harvest" (the end of the Age), when He would send His messengers to gather the tares in bundles to burn them, and to garner the wheat.

We should bear in mind that the whole of this prophecy was given in answer to the question, "What shall be the sign of Thy presence?"

Our Lord's answer assured them that His people would not be left without a suitable and sufficient sign; but of its character He said nothing. "Then shall appear the sign of the Son of Man in heaven." It will be a sign which only the faithful, humble disciples will be able to discern. It is in the symbolical heaven that this sign will appear, the same heaven which the previous verse tells us is to be so terribly shaken as to shake out its stars. It is in this heaven, among the professedly spiritual class, that the sign or evidence of our Lord's presence will first be apparent. In Luke 12:37 the Lord said, "Blessed are those servants, whom the Lord, when He cometh, shall find watching; verily I say unto you that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." The clear unfoldment of the Divine Plan—the rich spiritual feast set before the Lord's people during the past half-century is an evidence of the Lord's return.

Also the judgments upon nominal Christendom is another sign of the Son of Man — a sign of His presence. In one of His parables in Luke 19:12 the Lord said, "A certain nobleman went into a far country to receive for himself a Kingdom and to return." It would seem that the return of the nobleman of this parable represents the second coming of our Lord; His first work at His return was to deal with His servants, rewarding those who had made faithful use of their talents, and taking away the privileges of those lacking in appreciation. "Judgment must begin with the House of God," and while the clear knowledge of the Divine Plan which comes as the result of the Lord's presence, brings joy and comfort to His faithful, humble followers, at the same time it causes confusion among the clergy class, because they cannot reconcile their doctrines and practices with the truths now due to be understood.

The realisation that the Lord is dealing with His servants and separating the wheat from the tares is an evidence, a sign of Christ's presence.

"Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven." (Verse 30).

The tribes of the earth will not be able to see the sign, which only the faithful followers of Christ will discern. On the contrary, they will see the clouds of trouble and confusion in which the heavens and earth will be so severely shaken; and at that time also there shall be a general mourning of all, incident to that great time of trouble which marks the end of the present dispensation.

Verse 31 is a brief description of the harvest work ; the closing work of this present dispensation. We can see that this harvesting work has been progressing for some considerable time now. The Lord's true people are being gathered out of Babylon, and away from her confusing theories; they are being gathered from the four winds—from the four corners of heaven—nominal Christendom. Can we not see this gathering work in progress? Is not the message of present truth gathering the Lord's people together unto Him? And is not this condition of things a sign or proof that we are living in the harvest period of this Gospel Age, and that Christ is present as the Great Chief Reaper? (See Rev, 14 :14-16).

Verses 32-35 give another sign, this one on earth. The separating of the wheat from the tares is a work in

the “heavens”—the religious world. The sign of the fig-tree budding is of the earth, and refers to the nation of Israel, which must come again into divine favour. The cursing of the fig-tree by our Lord just previous to the giving of this prophecy— seems to be a picture of the casting off of the nation of Israel—their rejection by our Lord because of their unfaithfulness, God’s special favour was withdrawn from Israel as the Lord said, “Behold, your house is left unto you desolate.” But this does not mean that God would never show the Jews any further kindness or favour. No, as ‘Paul says, this nation of Israel is beloved for their fathers’ sakes. God had made certain promises to the fathers of Israel.

To Abraham it was promised that through him and his seed a blessing would come to all the families of the earth, and as the time draws near for the fulfilment of that promise, we see preparations being made to carry it out. We can see the budding of the fig-tree—the awakening of the Jewish hopes and aspirations toward national life. Much has already been done to establish the Jews in Palestine again, but still a great deal remains to be done by way of removing the blindness from their eyes. The fact that indications of God’s returning favour to the Jews can be discerned, is another sign of the near approach of Christ’s Kingdom. “When ye shall see all these things know that it is near.” The generation seeing all these signs of Christ’s presence shall not pass until the great time of trouble has occurred, and the Kingdom of Righteousness and Peace has been established.

Verses 36-39. These verses clearly indicate that just as Noah was a preacher of righteousness for 120 years before the flood, so Christ would be present for some time before the great calamity which is to destroy the world systems of this evil day. Noah preached and warned, but they went on with their own selfish pursuits, regardless of the message they “knew not.” 2 Pet. 3:3-7, 10, 12, 13, foretells similar conditions, and are not these conditions with us to-day?

Luke 17:26, 27 also mentions the conditions in Sodom and Gomorrah, and they also refused the message in the days of Lot, and both Matthew and Luke state that “as it was in the days of Noah,” and “as it was in the days of Lot, so also shall it be in the days of the Son of Man.”

Thus the Scriptures clearly declare that Christ would be present for some time prior to the great calamity, although only the watchers would know of His presence. All others, as in the time of Noah and Lot, are not to know. The world goes on in its usual way, unaware of the Lord’s presence until He reveals Himself in the fiery judgments of the great time of trouble. (See Luke 17:28-30). This Scripture speaks of the time when the Son of Man is revealed. In 2 Thess.

1:7 we read that the Lord Jesus shall be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. It would seem that our Lord’s reference to the deliverance of Lot out of Sodom, and the fiery destruction that came upon that city immediately afterwards, is intended to mean that as soon as the last members of the Church finish their earthly course, the great time of trouble will burst in all its fury. “Even thus shall it be in the day when the Son of Man is revealed.”

Verses 40, 41. These verses show a separating work going on amongst the professedly spiritual class. “Two in the field” would represent a class in the field of labour in Babylon; “one shall be taken”—(gathered with the sickle of truth) ; “the other left.” “Two grinding at the mill; the one taken and the other left.” The Lord knoweth them that are His, and all his faithful people will be drawn to Him during this Harvest period of His presence.

Verse 42. Here our Lord emphasises the need for watchfulness, for no one would know the day nor the hour of the Lord’s arrival, nor of the actual time when the great time of trouble will overwhelm the world.

The Lord did not inform the disciples so that the church might fix dates for future events. In answer to the

question, “when shall these things be?” He simply has given the signs of His presence and told us to “watch,” so that we may discern His presence when He has come. Then we may enter the feast of spiritual things, which He has promised to His waiting people, and may be gradually called away to be with the “Lord in the air.”

Before He will set up His Kingdom He will gather His elect from the four winds of heaven. Then the saints are to share the glorious work of that Kingdom of Peace. Satan, however, must first be bound, and the Church are to have something to do in this connection, for the promise is, “The God of Peace shall bruise Satan under your feet shortly.” Then, the time of trouble over, the Prince of Peace shall reign from shore to shore, and the prayer be answered, “Thy Kingdom Come; Thy will be done on earth as it is done in heaven.” (Rev. 21:1-4).

Verse 44 indicates the need of continued watchfulness. “Be ye also ready ; for in such an hour as ye think not the Son of Man cometh.” (See Rev. 3 :3 Diaglott).

Verses 45-47 speak of the blessings that accompany faithful service. The faithful, loyal servant will be made ruler over all the Lord’s goods. He will have clear understanding of things new and old, and will be able to minister the truth to others of the household of faith, giving them meat in due season.

Verses 48-51 give us a warning of the danger of falling from our steadfastness. If we should lose faith in God, and lean to our own understanding, there is the possibility of becoming blind to the signs of Christ’s presence.

The smiting of fellow-servants would indicate a loss of grace’ on the part of those so doing; and eating and drinking with the drunken would mean having fellowship with those who are intoxicated with the wine of false doctrine.

How we each need to heed the Master’s direction to watch and pray and keep our hearts in the attitude of faith and trust, so that we may be counted worthy to continue to enjoy the light of the Master’s presence. Those who grow careless and neglectful are in danger of losing the light and of suffering the disappointment of having their portion with the hypocrites.

Faith and Feeling.

FEELING should never be mistaken for faith, yet there is as much connection between faith and hallowed feeling as there is between the root and the flower. Faith is permanent, just as the root is ever in the ground. Feeling is casual and has its season. Just as the root or bulb does not always shoot up the green stem and beautiful flowers, so faith does not always produce ecstasy of feeling. Our faith may be just as strong when we are despondent as when we are filled with joy. As we feel the calamities of war, the pangs of disease, and the hardness of poverty, our feeling sinks down to zero, while our faith may be as firm as the granite that underlies the cloud kissing hills. Measure not God's love and power by your own feeling. The sun shines as clearly in the darkest day as it does in the brightest; the difference is not in the sun, but in some clouds that are between you and the sun. So God loves as well when we see not the brightness of His countenance as when we do.

If our faith is founded on the immutability of God, our Christian life and love will flow steadily on like a deep river, not easily affected by a cold blast nor obstructed by despondencies.

Moses was not governed by feeling when he stood on the margin of the Red Sea, neither was Abraham when he offered up Isaac, nor Israel when they compassed Jericho seven days.

Have faith in God, move forward all along the line, and we shall have the victory.—Selected.

PEOPLES PAPER.

Published by the Berean Biblical Institute,
at National Bank Chambers, 226 Glenferrie Rd.,

Hawthorn, Melbourne E 2.
(Monthly) 2/6 per annum, post paid,

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.

ANOTHER YEAR

ANOTHER year for the Berean Biblical Institute has terminated with the close of April, and it is with thankfulness to the Lord for all His continued blessings over the past twelve months again, that this report is placed on record for the benefit of our readers and helpers in the work. 'While the assistance of the dear friends generally has no doubt been rendered as unto the Lord Himself, the opportunity is taken of expressing our sincere appreciation of all the loving co-operation on the part of those having the talents and who have used them in the service of the Lord. Many are the privileges granted to those who, like the Apostle, delight "to spend and be spent" in the cause of truth.

Each of the branches of service have continued nicely, even though not in big ways — we are still in the day of small things, and as it was with our Lord, so it is felt now that nothing is too small, if it be of service to our brethren scattered here and there, and also to those still desiring the comfort of heart and mind which the truth alone can give.

A goodly number of the friends have availed themselves of our stock of Biblical literature, including various translations of the Scriptures, Concordances, Bible Studies and Booklets, which are supplied on almost every Bible topic. Recently the edition of pocket "Daily Heavenly Manna" has become almost exhausted, making a second edition necessary, and which is now in preparation at the printers. These new books should be ready in both leather and cloth binding in the course of a few weeks and some improvement will be found in the binding of the cloth books, thus making them more durable. Friends able to dispose of these "Manilas" in quantities, also any of the other Bible helps, are asked to write us for particulars of this work. An announcement in regard to the greatly reduced price of "Studies in the Scriptures" will be found in this issue.

The "People's Paper" has continued to take its message to all desiring it, irrespective of whether the yearly subscription could be provided or not. The number of subscribers to the "Paper" remains about the same, but more are now on the free list. This expense is made up from the Tract Fund, and it is thought that more of our readers could probably help towards making the "People's Paper" self-supporting by encouraging others to subscribe. What is done by some friends in this way is much appreciated, and back numbers and extra copies of current issues of the "Paper" are provided free to those who can help by passing them out, and all are welcome to forward lists of the names and addresses of likely cases of interest. We assure all who, not being able to provide the subscription, are receiving the "People's Paper" free, that they are very welcome to have it continued, and all that is necessary is to let us know of the desire to receive it regularly.

In the witnessing work, all the methods of past times 'have again been used to advantage, as quite a number of new cases of interest have been found through the free literature coupons and general tract distribution. Most of our friends are acquainted with the coupon system, and it is a first-class means of reaching people who are desirous of understanding the Bible message of salvation. The brethren in Adelaide, South Australia, have been doing a good work with the coupons, in addition to our efforts; others may also like to co-operate. Supplies of tracts may be had by all who will wisely distribute, and so, those who possess a talent of time only, may engage in this service. A letter in the "Correspondence" from a Brother in Canada, who is diligent in the witness work there, will be of much interest.

The Tract Fund Account which follows indicates the amount of financial support received from the brethren towards the general work, as also the items of expenditure for the same period of time. No doubt the donations received represent many sacrifices of the earthly good things and these voluntary offerings have been used as wisely and economically as we know how, in the service of the Lord. It will be noticed

that the balance at credit of the Tract Fund has fallen considerably, as the expenses exceeded the amount received by 119/14/2 over the past year, but we are glad to have been able to meet all requirements for the free literature, etc.

The kindly messages from the brethren bringing good wishes and assurance of their prayers for the Lord's blessing on the work are very encouraging, and we trust for that continued interest on our behalf to the end that the Lord may be glorified. Our prayers are also offered and efforts directed on behalf of all the Lord's dear people wherever situated for their highest good. "Now our Lord Jesus Christ Himself, and God, even our Father, who bath loved us and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."

TRACT FUND ACCOUNT.

To Balance Carried Forward	13317	5
Donations Received ..	96 ₁₈	2
	<hr/>	
By Coupon Advertisements and Pilgrim Work	113015	7
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Free Tracts and Deficiency "People's Paper General	190	10
Expenses (Office, etc.) ..	131	2
	6218	10
	3111	6
	143	3
	<hr/>	
	113015	7
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Christ is come to be my Friend, Leading, loving to the end; Christ is come to be my King, Ordering, ruling everything. Christ is come! Enough for me, Lonely though the pathway be. FR.H.

Correspondence.

Canada, 11th April, 1936. Dear Brother,

Loving greetings in the name of our dear Lord and Head!

Thank you very much for the little parcel of cards and papers, which arrived safely to-day — also for your very kind letter.

Just a few words to explain about our renewed efforts. For some little time past we have wondered just what we could do and what the Master would have us do — in His service here in this District. Our friends in the I.B.S.A. (now called Jehovah's Witnesses) have made themselves very unpopular with their high-pressure sales methods—and have brought reproach on the Truth and all things pertaining thereto. For many years we have been known as Bible Students in this District — in fact — we were the first to start the work in this District and hold classes, with the result that though we left the I.B.S.A. many years ago—still the people at large do not quite understand what the difference is—and while some notice a difference, still they are very reluctant to accept any tracts from us—as they are prejudiced against Brother Rutherford and the methods of his followers.

We, therefore, gave the matter very serious and prayerful consideration, and finally decided that we would adopt our dear Brother Russell's method--when he changed the name of the volumes from the Millennial Dawn to the Studies in the Scripture—and so we decided to take ourselves right out of the picture altogether. We rented a Post Office Box and had letterheads prepared. Then we obtained 500 of a set of six tracts from "THE DAWN" office—and we selected, for a start, fifty of the most sincere and reasoning minds in this locality—and we commenced to mail them ONE tract each week, regularly, with our own rubber stamp thereon—and kept it up until the full set of six was mailed. The regularity of the work has already had some results. We have been requested for copies of "GOD AND REASON," and been advised what a comfort some of the messages have been, and others have said that the regularity of the tracts made them that they went looking for them and sat down and read them before doing anything else.

You are, no doubt, in receipt of some of these tracts from the "DAWN" office. They are got up very much along the line of your little tract, "THE VOICE"—they are just the right size for handling in the way we have been doing. That is why we like your little tracts, and we hope to be able to obtain a supply of yours to follow on with this work which we have commenced. Our circulars went out (1) "The Divine Plan"; (2) "Earth's Coming Glory"; (3) "The Soul Defined"; (4) "The Resurrection Hope"; (5) "Coming Back from Hell Soon"; (6) "Why Not Live Forever?" This last tract went out this week. Then next week (D.V.) we are following it up with a letter—as per the attached copy—and to those who reply we are intending mailing your little tracts: "A Blessed Hope for Suffering Humanity"; "Why Sorrow, Sin, Death and Evil are Permitted"; "All Flesh Shall See the Salvation of our God"; just as long as our supply lasts out.

Of course, dear Brother, we are fully aware that this is NOT a sowing of seed, because the time for the sowing of the seed is past; but, we might be able to glean another grain of wheat. The Lord richly blessed our deliberations last year, and gave us the privilege of gleaning ONE grain of wheat into His garner—and, additionally, we are able to give a little message of comfort and joy to some poor hearts in these dark, troublesome days, when people are so severely bewildered. Furthermore, we KNOW the DARK NIGHT has not, AS YET, set in, when NO MAN can work. We realise that — that time is very close — BUT IT HAS NOT STRUCK THIS PLACE AS YET—and so we are trying to do as the Scriptures advise: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not

whether shall prosper, either this or that, or whether they both shall be alike, good”; therefore, “Whatsoever thy hand findeth to do — DO IT WITH THY MIGHT.” Therefore, dear Brother, we ask an interest in your prayers, and thank you for your help in doing a little service in the Vineyard—and if, as you state, we have a slight balance in our favour—could you mail us some more tracts and use the balance to cover postage?

With much Christian love to you and all the dear ones over there; I am, by His kind favour,

Your Brother in Christ.

[A supply of tracts has been gladly forwarded to our Brother in Canada].

England, 30/3/36.

Dear Brother in Christ,

Loving greetings in His precious name. Many thanks for sending “Foregleams” to Canada, also for our four received to-day. We are enjoying the study of these books daily with those who are coming along in the truth, as it is put so simple and easy, and the questions are so good.

Would you kindly send some of those free tracts you mention in your leaflet, which was around the books; they are just what the poor world needs—“God’s Great Plan of Salvation”; “Our Lord’s Return”; “Where are the Dead?”; “All about Hell”; “Our Lord’s Parables.”

Praying the Lord’s blessing on your work and labour of love.

Your Sisters by Grace Divine.

Victoria, 7th May, 1936. Dear Friend,

I am sending you payment for “People’s Paper,” which I continue to find both helpful and instructive, and please send a copy of “Plan of God — In Brief” to the address as under. I hope the message in the little booklet may be to him as seed sown on good soil.

From Your Brother in the Lord.

Victoria, 14/5/36. Dear Brother,

You will please find enclosed — for payment of the “People’s Paper” for another term; the balance you may use for what purpose you deem necessary.

I greatly appreciate the little paper, and look forward to its arrival; I enjoy reading the thoughts there expressed, and often find helpful aid from them.

In this time of doubt and trouble is it not splendid to be able to look forward to the one sure hope in Christ our Lord?

May all things be prosperous with you in your work, and God’s blessing be with you.

Yours in Fellowship.

South Australia, 5th May, 1936. Dear Brethren,

I received the papers “Oath-Bound Covenant,” in good order, and thank you very much for same, and please find a postal note, value — to be donated for the general work of the Institute.

Trusting you are all well and rejoicing in the Lord and His glorious promises, with Christian love from Sister and myself.

Yours in the Anointed.

Wisdom.

(Convention Address.)

“The reverence of the Lord is the beginning of wisdom.”--Psalm 111 :10.

SOLOMON, generally referred to as the wise man, writes : “The commencement of wisdom is the fear of the Lord and the knowledge of the Most Holy is understanding . . . Give to the wise instruction and he will become yet wiser, impart knowledge to the righteous and he will increase his information.” (Leeser.) How may we obtain this wisdom? (See Job 28:12-15, 20, 21, 23, 28; Prov. 1:5, 7; 2 :1-12.)

From these passages of Scripture we are advised respecting the beginning and a measure of development of wisdom. Then the Apostle James gives us some advice how to gain wisdom. (James 1:5, 6.) We may rest assured that the Lord would grant the right kind of wisdom, but we need to know how to ask for it, otherwise it would not be extended to us. The Apostle says we would need to ask in faith, nothing wavering. Such as would ask for knowledge out of vainglory would certainly ask amiss; only by having a truly humble mind, in all sincerity, could we expect wisdom from the Lord.

The Apostle Peter says : “Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time.” How necessary that we might all have this lesson deeply impressed upon our hearts and minds, that it may be true of us and we in harmony with the instruction—“In all thy ways acknowledge Him.” While such an acknowledgment of the Lord is proper in all the affairs Of life, it certainly is especially appropriate in connection with the study of the Divine Word and in any attempt to give an interpretation thereof.

May we always acknowledge Him—His Word and His arrangements in connection with His truth, To whatever extent self-seeking is indulged in, and the honour of men is craved, while the Lord, as the fountain of wisdom, and the channels which He uses in dispensing His truth are ignored or belittled by any of us, to that extent we may be sure we are in a dangerous situation and cannot make real progress in the right way.

Who could choose more wisely, or as wisely as God? The Apostle James says, “The wisdom from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.” First it is pure --that is, it is sincere, honourable, guileless, open; it loves the light, being utterly opposed to secret and underhand works and ways. Further, this wisdom is peaceable—that is, as far as it is possible in harmony with purity and honesty. It loves peace and unity ; but as wisdom is first pure, it can only be fully at peace and in harmony with that which is pure, honest and good. Then, it is gentle—it is not rude, coarse, rough and cannot sympathise with such methods and spirit. Its gentleness follows its purity and peaceableness.

Those who receive this wisdom from above are then primarily pure, sanctified with the truth and thus are peaceable and gentle, and the result of these fruits is further expressed in the words, “easy to be entreated.” Additionally, the wisdom from above is “full of mercy and good fruits.” It appreciates mercy because it is a part of its very self ; all the good fruits • of the spirit of the Lord—love, honesty, purity, peaceableness, gentleness and mercy—are sure to proceed from the heart in which the wisdom from above rules.

Furthermore, this wisdom is “without partiality,” which is quite foreign to the spirit of the world. There is to be no respecting of persons other than What is demonstrated by character in line with the spirit of the Lord. And finally the wisdom from above is “without hypocrisy,” the Apostle thus completing in detail a description of this great quality so as to impress it upon the minds of all who are in anyway open to

receive it. Let us be wise and continue to examine ourselves, endeavouring to be of those of whom the Master said, "Blessed are the pure in heart, for they shall see God."

In self-examination may we not see whether we are using our time, talents and influence wisely ? Are we peaceable, seeking to cultivate peace, as we are exhorted : "Follow peace with all men and holiness, without which no man shall see the Lord"? Are we easy of entreatment or are we hard-hearted and cold, or indifferent? Are we gentle, sympathetic and kind to those with whom we come in contact ? Even though we may think we can answer these questions satisfactorily, let us not too hastily arrive at this conclusion. Does not the Psalmist say, "Who can understand his errors? Cleanse Thou me from secret faults"? (Psa. 19 :12.) Seeing that we have secret faults, our understanding has perhaps not developed sufficiently to discern them, and as there are others similar to ourselves, who, having not discerned their secret faults need forgiveness from us, therefore, let us be forgiving. "Mercy and truth are met together." "His mercy endureth forever." (Psa. 85:10; 106:1.)

The Apostle says,. "Who is a wise man and endued with knowledge among you, let him show out of a good conscience his works with meekness of wisdom." (James 3:13.) He speaks of a wise man ; he is putting it in a way which would indicate that some with knowledge are not wise. Around us in the world we may find people who acquire knowledge by education, learnt by what others have discovered, yet of themselves are very deficient in wisdom.

We remember the record of the Apostles, how that the great majority were unlearned men, but had taken hold of the wisdom from above, to which those learned in the Jewish schools had not attained. So, likewise, we are to walk in wisdom. (1 Thes. 4 :1.)

Again we read in 1 Cor. 3 :18, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." There was a clear line of separation drawn between the Apostle Paul and 'the world, and anyone observing him and his. manner of life was not left in doubt as to his firm purpose and faithfulness in carrying it out. And there was no misunderstanding that the wisdom to which he referred pointed to the narrow way of sacrifice, in which on matters of principle there was no compromising, but as far as liberty was concerned, as great a man as he was, he was willing to humble himself and become all things to all, that he might gain the more. To the weak he became as weak ; he could sympathise with them in their infirmities. How great must have been his tact and patience, and what wisdom he must have exercised—surely a worthy example to all. (See 1 Cor. 4:9.) Seeing that the disciples of Christ are being made a spectacle to all those outside as well as within their own company, the Apostle urges that we walk wisely, so that as far as possible our conduct may be helpful and uplifting to all, being transparent before the world.

If it happens that we are unavoidably placed amongst disagreeable and contentious people, here a good opportunity to show them a calm and benevolent disposition. Such a spirit will rebuke the world and show the more excellent way, whether they are inclined to walk that way or not. Sometimes it may be wise to warn and speak plainly of a coming time of reckoning when the present actions must be accounted for. Even a strong worldly man like Felix trembled in view of the time of reckoning of which the Apostle Paul spoke.

How much wisdom is required in guarding the tongue, because of the many misunderstandings and misinterpretations of our well-meant words. It stands to the credit of wisdom that we think well! before we speak.

"Let your speech be always with grace, seasoned with salt." (Col. 4:6.) Moderation should characterise all our conversation, in all our dealings with people of the world as well as Christians ; liberality and kindly consideration for their interest should be in evidence, though their lack of consideration toward us may be

glaringly manifest.

Our Lord said, "Be ye therefore wise as serpents and harmless as doves." (Matt. 10:16.) What could have been the reason for our Lord to use the serpent as an example of wisdom? It must have some special peculiarity to be used as a lesson of instruction. Why not have used the picture of a faithful and intelligent dog or such like? As we consider the habits of a serpent we realise that it does not rush after its victim so as to frighten it away. It glides along in a very silent and cautious manner, so as not to cause needless alarm. It is supposed to set its eyes upon its victim with a certain fascination which causes a bird to fly into its mouth. According to record a snake can wait long and patiently while it brings its victim under its spell. There is some drawing influence which is very effective. And so with the Christian. The Father draws him and this drawing influence will attract like minds unto Christ. Our Lord said, "And I if I be lifted up from the earth will draw all men unto Me." (John 12 :32).

Thus, by exercising wisdom, a few words in their proper place may do much more good than a multitude of words. The wise man says : "A word at the proper time how good it is." On the other hand, how much injury can and has been done to the cause of truth in the past by some being too ready to speak when they should mind their own business, and have thus hindered instead of helped. How true that some have a zeal for God but not according to knowledge or true wisdom. It is good to follow the directions of St. Peter-- "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and reverence." The other class will not wait for any to ask them the reason of their hope; they do the asking and press it upon people against their wishes and make it distasteful to such an extent that their ears cannot be reached again.

Another necessity for the exercise of wisdom is when we meet difficulties hard to understand; we need to wait and consider awhile. The Psalmist says, "Wait patiently for Him." We take the incident of the Apostles wishing to install one in the place of Judas. They prayed unto God and cast lots and it fell upon Mathias. Probably they believed their prayers answered; we would believe that they were sincere, but we know it was not God's will. They had not waited patiently, as we know they had been told to wait, until they should receive power from above. How we can rejoice that God's choice and not theirs was the result. We may come to conclusions and believe it is God's will, yet if we had exercised the wisdom from above and waited patiently for Him, the results may have been more helpful and we could accomplish more good.

Let us always do the things we can do and perhaps greater opportunities may arise for us; but if we aspire to greater things and neglect the smaller, we may miss both. If we fail to do unto the least of these His brethren we fail to do unto Him. Thus we see how wisdom begins, how we develop in it, and become "knit together in love and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God and of Christ ; in whom are hid all the treasures of wisdom and knowledge."

Booklets on Bible Truths.

“Plan of God—in Brief.” A helpful booklet to pass on the message to others. Good supply on hand at 6d. per copy. “God and Reason.” Further supplies of this very useful booklet expected shortly. Orders may be placed at 10d. per copy; reduction on three or more.

“Some of the Parables.” An instructive work on some of our Lord’s Parables priced at 8d. per copy; reduction on three or more.

“Christ’s Return,” also “Hell, Death, Spiritism,” at 4d. each.

“Where are the Dead?” and “I will Come Again,” at 3d. each.

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An unusual opportunity is now available for all desiring to procure new copies of “Studies in the Scriptures” in the red cloth binding at exceptionally low prices. We are able to offer as follows:—Vols. 1, 2, 3, 5, 6 at 6d. per copy; plus postage of 3d. per book for Vols. 1, 2, 3; 4d. for Vol. 5; and 5d. for Vol. 6.

In addition to the above single book rate, Vol 1, “The Divine Plan of the Ages” may be procured at the price of 4/6 per dozen plus the postage or freight charges. These offers may appeal to Classes or individual brethren able to engage in placing them in the hands of those who will promise to read.

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BIBLE STUDY MEETINGS.

Regular Class Meetings for Bible Study, etc., are held each Sunday afternoon and evening, also mid-week, in Melbourne and Adelaide, at the following addresses :—

“Tower House,” 18 Queen Street, (near Flinders Street), Melbourne.

Liverpool Buildings, Flinders Street Adelaide, South Aust. The gatherings are quite unsectarian, and all desiring to attend will be very welcome.

NOTICE.

Friends desiring to communicate with this office by telephone may now do so direct by calling Hawthorn 6251. While we are in attendance for the greater part of each day, the following hours are recommended for telephone calls:—Between 9 a.m. and 10.30 a.m.; and from 3 p.m. till 5.30 p.m.; or by arrangement.

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The Deep Things of God.

“The spirit searcheth all things, yea, the deep things of God.” —1 Cor. 2:10.

WHEN we say that a book or a thought is “deep,” we mean that its full significance does not appear on the surface ; there are parts or phases of it that lie beyond the range of our ordinary vision or comprehension. This is the case with many of the narratives and statements found in the sacred Scriptures. Take for example the Garden of Eden story.

It does not seem at first to be more than an ordinary narration of an ancient occurrence ; yet there are things in this apparently simple narrative that do not appear to the casual reader at first glance—we must study it carefully and “read between the lines.”

As we probe into the story we see inordinate ambition, the lure of increased knowledge and power, the subtle suggestion that “the end justifies the means,” the desire for self-aggrandisement on the part of Lucifer, and other factors which since that time have found an integral place in the world and its affairs. We find this time-worn tale replete with information regarding the motives that commonly underlie human action; so true indeed that it bears in itself the undeniable marks of veracity.

Another instance is the account of the birth of the Lord Jesus. Perhaps no story within the Bible seems more sweetly simple than that of the Babe of Bethlehem. To be sure, the announcement made to Mary, and the angel’s message to the shepherds and the angelic chorus, introduce the element of the supernatural; yet outside of these things, all the rest of the story appears to be easily within the comprehension of any average person. But when we look more carefully we behold much greater depths.

We see in the heavens the mighty Logos before He took upon Himself the human nature. We try to understand the meaning of His leaving the heavenly courts and coming to this earth, humbling Himself to take on the human form, bearing human infirmities, and finally dying at Calvary. To some this is an impenetrable mystery, but enlightened Bible students can solve and understand it by means of the wonder-working alchemy of divine love revealed to them. Indeed, it exemplifies the eternal love that underlies the whole plan of God, from beginning to end ; and causes our thoughts and the imagination to become “lost in wonder, love and praise.”

Love and Sacrifice.

The death of Jesus may be regarded as one of the “deep things of God.” It causes us to ask : Why should

sacrifice find so large a place in the divine scheme of things? As the mighty monarch of the universe, could not God save people without involving suffering? The answer suggests the fact that there always has been what may be termed a divine “law of necessity” operating in connection with all divine affairs. In other words, God cannot do things that are out of alignment with the principles of His own character and constitutional “modus operandi.”

God does not cause trees to grow with their roots in the air and their leaves and branches in the ground. Such an anomaly would be entirely contrary to the divinely ordained law of nature that governs all vegetational growth. We cannot annul or reverse that law, and we have no reason to believe that God will ever do so. Behind everything is an intelligent controlling principle that emanated from the Creator. The student of natural science tries to find out what this is in connection with the affairs of the natural realm; and the student of God’s Word endeavours to ascertain its function from the spiritual standpoint.

Many people say that the “law of sacrifice” simply means that it takes sacrifice to prove love and loyalty—that God requires it merely to set noble examples before others. It takes no intricate philosophy to elucidate this theory. It is not “deep,” but appreciated by the worldly, and extolled in books and the public press. Recently a story appeared in the papers of a man and a woman who had started to cross the street. An unseen car came upon them. The man could have saved himself, but he thoughtfully and nobly pushed the woman to safety and in so doing lost his own life. Then there was the young boy who carefully placed his baby brother into the hands of the fireman at the upper storey window, and then fell back into the house, overcome by the smoke and flames--though he might have saved himself at the cost of his little brother’s life.

Once in a while we hear of noble “sacrifices” of this kind, and such stories tell us that the world is not all bad, but that there are some capable of extreme unselfishness in time of peril. Such examples manifest the fact that there still lingers in humanity some of the fine qualities which God placed in man in the act of creation, and also suggest what restored man will lie like when his latent powers for good once more find development in the Millennium. But Jesus’ sacrifice was more than an example—it was vicarious. The greater the sacrifice, the greater is the degree of love revealed; and His was the greatest of all sacrifices. Therefore it is that the love of Jesus ranks so high in God’s sight. There was no pride, there was no selfishness, in His love. Verily, it was the purest of the pure.

Hidden Springs of Faith. -

One of the things that reaches down to hidden depths, and up to wondrous heights, is Christian faith. The outsider does not see the source of its supply. We remember an apt story from Bunyan’s “Pilgrim’s Progress.” While in the House of the Interpreter, Pilgrim came to a grate where a fire was burning. A certain man was pouring water on the fire; but this in nowise diminished its strength, for it flamed forth with great intensity of heat. Inquiring why this was, Pilgrim was led in behind the fireplace where he discovered a man secretly feeding the fire with oil. Then the Interpreter explained that this showed the grace of God in the heart of the Christian, and revealed the fact that he was in contact with the deep things of God which no opposition could avail to destroy. Thus real faith is ever fed by deep well-springs of truth; and at the time when it is needed it is always available.

The following story once appeared in the “New York Observer”:—“In a place where we once had our home there was a spring, famous in all the country round from the fact that it was never known to fail, or even to vary to any perceptible degree, either in volume or temperature. It bubbled up at the base of a very high mountain. And there it may be found to this day, always the same, offering to every passer-by a precious draft of clear cold water.

“Other springs dry up, and even the river becomes a poor, insignificant thing, crawling along in the

middle of its wide channel, the very shadow of its former self. But this spring—THE spring—keeps up its steady flow in defiance of the sun's withering rays and the torrid atmosphere. It seems insensible to climatic changes; to it all seasons are alike . . . neighbours have great faith in this spring. They would as soon expect the mountain to be removed as not to find it giving forth its bounteous stream. And when all other sources fail them, they feel sure. that they know one which will not deny their thirst

“What an illustration we have here of constancy --a spring that never fails. But so many professing, Christians are like mere surface springs, that are but the mere drainings of the upper soil. They give much promise in rainy seasons, and gush and flow in copious streams when the air is full of moisture and the ground is soaked with water. It is easy enough to be a spring then. But where are they when the dry season comes, when the sun is high and the ground is baked with heat? We may seek them, but alas, they are not to be found. When springs are needed most they disappear, and where their waters once flowed there is now nothing but arid sand. It is not so hard for them to keep appearances of spiritual strength in times of revival, but (during the rest of the year, under the scorn or influence of the world, under the burning heat of opposition, of fiery trial, of persecution, they dry up. How is it with us? Does love remain, giving out as before the gracious influences of truth, with a meek and lowly spirit, or does it disappear and fade away in sin and worldliness?

“Oh, how good a thing it is to be a constant Christian a Christian in all times and seasons, in public and private, in all circumstances, and conditions of life. Do you know such souls—sweet tempered, gentle, gracious souls always near to God, always with their faces shining with truth as a light from heaven ? You always know where to find them—at the foot of the cross—ready to give you, a weary, thirsty seeker, a precious draught of truth from the overflowing chalice of their own faith-filled loving hearts. And the reason why the temperature of the spring is always the same is because its sources are deep. It has its origin far down below the surface of the earth among the very foundations of the mountain (Kingdom) itself. It is not fed by the drainage of the surface, but by the ever-living rock-hewn reservoir down in the secret places of the Most High. All its constancy and sweetness and purity is owing to the fact that its sources are deep.

“Herein we have the explanation of a mystery in spiritual things. The faith that is firm and changes not to suit the fashion of the times, that soul is ever full of grace and truth, the character that is Christ-like, conforming not to the ways of the world, must have its sources deep--deep down in the bosom of the mighty rock. It is no wonder that many fail to walk as He walked, after professing faith in Christ.= because they are depending merely upon transitory emotions, upon shallow convictions and passing excitement. They cannot endure a spiritual drought, because they have no depth. They are not rooted and grounded in the truth. They have no real vital union with the only One who is able to keep them from falling, and to present them faultless before the presence of His glory with exceeding joy.”

Understanding the Deep Things.

A thing is not necessarily hard to understand because it is “deep.” A fifty-foot well of water is 110 harder to understand than a ten-foot well. It is no harder to understand the ocean where it is a mile deep than where it is a hundred feet deep. When a person is a Christian for a few months he is not likely to have the depth of character that he will have after years of walking in the strait and narrow way. In the latter case he has had a greater amount of experience. He can look farther down into the depths of divine love that has followed him. But it is no harder for him to understand the mystery of life, or to appreciate the divine guidance that has directed his way.

Just as there is more water where the ocean is a mile deep than where it is a hundred feet deep, so there should be more substance in the life of the Christian who has been serving the Master for years than in him who has been in the racecourse but a few months. For the former life has been deepened, broadened

and enriched. The “deep things of

God” have become practical realities to him, for he has come to look “not at the things that are seen, but at the things that are not seen,” knowing that the “things that are seen are temporal, but the things that are not seen are eternal.”

“The spirit searcheth all things, yea, the deep things of God,” says the Apostle. The meaning of these words is evident, viz., that he who has the spirit of the Lord will search into the deep things of God the great vital things that God has set forth in His Word; things essential to salvation. and that reveal the plans, purposes and, above all, the character of God. Among these things are the divine attributes—wisdom, justice, love and power. These are all very deep. Some who are developed in love would quickly change their conditions on the earth for heavenly conditions, if they had the power. Well, God has the power, yet He allows conditions to remain as they are. Why is that? Because He has a wisdom that is very deep. His wisdom looks to the grand outcome of human affairs. He wants all creatures, “whosoever will,” to finally have the best.

Justice is deep. A sage of Israel once said, “Because divine sentence against evil work is not executed immediately, therefore the hearts of the sons of men are set in them to do evil.” Evil-doers do not recognise the working of the principle of justice; but in the age to come they will know all about it, and will wonder that they had not known it before. “An eye for an eye, a tooth for a tooth, a life for a life.” Thus is God’s law of justice. It is mathematically exact, and it would go hard with the sinner if love had no place in the divine programme. All who appreciate justice will practise it now, and will abhor its opposite.

God’s power is “deep” in the sense that it is immeasurable. It cannot be computed in foot-pounds of energy, - it in any earthly unit of dynamic strength. It is so great that it will reject the systems of the world that have existed so long, yea, “break them in pieces like a potter’s vessel.” It will lift mankind out of the condition into which the race has fallen. It will clothe the earth in the garments of endless praise. It will break the power of sin and death, so that these shall not exist anymore forever.

Divine Love.

God’s love, manifested in His provision for the world and in His dealings with His children, is one of the deepest of all things.

“For the love of God is broader
Than the measure of man’s mind,
And the heart of the Eternal
Is most wonderfully kind.”

A poet tells of a little child who was playing on the shore of a beautiful bay along the Atlantic. He was much impressed by the white-crested waves as they rolled in toward him. When he returned to his distant inland home, he told his companions that he had seen the sea. But how much of the ocean had he actually beheld? Only the small part that lay near the shore. The vast thousands of miles of the mighty Atlantic he had not seen, nor could he imagine its scope.

Then the poet goes on to say that in like manner we say we know the love of God; and so we do. But how much of that wondrous ocean of love do we know? Only the part that we see near the shore of our present life. The mighty ocean of redeeming love lies far and wide, filling eternity and heaven and earth with its vast tide. We know it now by a brief experience; but hereafter we shall be able to explore its heights, lengths, depths and breadths for evermore.

Other Deep Things.

While the parables of Jesus are simple stories told to teach truth, there is a depth to them that calls for thought and analysis. Without giving the matter due consideration many persons take the parable of "The Rich Man and Lazarus" as a literal statement ; and by so doing they entirely miss its import. The parable of "The Sower and the Seed" also is a most comprehensive one, taking in, as it does, all those who hear the Word of Truth during this age, and setting forth their response or lack of response to the voice of God. As for the parable of "The Ten Virgins," this, too, is a wonderful story; and its complete fulfilment evidently has not yet taken place. The "Eleventh Hour" parable seems to apply to the past and present, and manifestly the last call for workers is now going forth.

The test that God applies to the Christian is full devotion to Him, and the possession of that love that "is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth ; hopeth all things, beareth all things, believeth all things, endureth all things." Those possessing such love are the ones with whom God is most highly pleased and who will win out in the end. He lets us know "the deep things of God" for the one great purpose of deepening and enriching our characters, so that we may become more God-like. If the truth fails to accomplish this in us, then we are not using the truth as it should be used. "Sanctify them by Thy truth," prayed Jesus ; "Thy Word is truth." And Paul said, "Be ye transformed by the renewing of your minds, that ye may know what is that good and acceptable and perfect will of God."

The "deep things of God" always maintain their depth. They never become shallow pools by the wayside. As we gaze far down into them, we behold the reflected stars of hope and promise, and can behold the image of the church of Christ as it struggles on and upward toward the goal held out before it. Always we catch the vision of Jesus as the great exemplar of divine love. His cross is there, too, and it glows with a celestial light as the world withdraws from us and we find ourselves more and more realising the divine presence. Ere long the veil of the flesh will be passed, and then we shall enter into His house above, there to feed more fully on "the deep things of God," with enlarged capacities to receive and appreciate them.

And how we should long to be nearer to Him now, to be enriched with the heavenly treasure ever more abundantly. At times the partition that separates us from Him and His personal presence seems very thin. But in all things we know that He is leading us, dealing with us, loving us, though still invisible to human eyes. We are glad that He is faithful, and that "none can pluck us out of our Father's hand." We want to sink so completely into His will that in all circumstances of life we can say:

"Nearer, my God, to Thee, Nearer to Thee;
E'en though it be a cross That raiseth me.
Still all my song shall be, Nearer, my God, to Thee;

Nearer to Thee."

—From "The Dawn."

"Every hour is worth at least a good thought, a good wish, a good endeavour. "—Clarendon.

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,

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Clergymen Smoking and Mawkish Hymns.

FROM Sydney comes the news that after a speaker at the Methodist Anti-Smoking League this week had declared that "three-quarters of Methodist Church ministers indulged in the vicious habit of smoking," the league decided to change its name to that of "The Christian Anti-Smoking League." . . . In contrast to other days, when the Methodist Conference is sitting at Wesley Church a "smoking room" is now provided for ministers.—Melbourne "Age," June 3rd.

SYDNEY, Friday, June 5th.--"There is a fountain filled with blood, drawn from Emanuel's veins: and sinners placed beneath that flood lose all their guilty stains."

This verse was quoted by the Rev. N. C. Goss, of the Croydon Congregational Church to-day, in support of his statement that many hymns are "pagan, gloomy, amorous or mawkish."

"That hymn is purely pagan," he said. "That's not Christianity. You find that idea in all pagan races."

—Melbourne "Herald."

The above extracts from recent press reports give further emphasis of the deplorable condition existing amongst professed ministers of the Gospel. In the first instance, how little the true Christian life is understood by the reverend gentlemen mentioned. Surely those who intelligently read their Bibles could never harmonise it life of worldly indulgence with that of the Lord's and the Apostles' they claim to follow and represent.

Our Lord's own words are, "If any man will come after me, let him deny himself and take up his cross and follow Me"; and of Himself He declared, "The foxes have holes and the birds of the air have nests but the Son of Man hath not where to lay His head." (Matt. 16:24, 25; 8:20.) All the Apostles likewise set the same standard for Christian discipleship. The following are samples of the numerous quotations to be found in their writings :—"But what things were gain to me those I counted loss for Christ.. Yea, doubtless, and 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 refuse, that I may win Christ." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Phil. 3:7, 8; Gal. 6:14.) "Love not the world, neither the things in the world. If any man love the world, the love of the Father is, not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John 2:15, 10.) What place then should smoking or "smoking rooms" have in the lives of those claiming to be the Lord's consecrated people?

The second statement, reported as coming from the: Rev. N. C. Goss, is even worse, as it strikes at the very foundation of the Christian's hope—"the blood of Jesus Christ (which) cleanseth, us -from all sin." (1 John 1:7.)

It is very evident that this gentleman, if he has been a Christian, now no longer has faith in the sacrifice of Christ as being necessary- for salvation from sin and death. If the words of the hymn complained of are pagan and not Christianity, as he says, there, it, is very strange that the Founder of Christianity and all His inspired Apostles, as well as the faithful prophets of all previous ages, agree in their declarations^ that "without the shedding of blood there is no remission of sins." Surely the Apostle made no mistake when he declared, "Christ died for our sins according to the Scriptures" (1 Cor. 15:3) and "Neither is there salvation in any other: for there is none other name (than the name of Jesus Christ) under heaven given among men whereby we must be saved" (Acts. 4:12, etc.). Well would it be for church-going people generally if their leaders who now "deny the Lord that bought them" would frankly admit that the Word of the Lord is no longer their guide and authority behind their teachings.

Surely those earnest Christians still connected with one or another of the denominations should take note of these things, and instead of trying to correct such matters within the systems, as in the case of the "Christian Anti-Smoking

League," should obey the Lord's injunction to "Come out of her, My people." (Rev. 18:4.) "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; He will render unto her a recompense . . . He would have healed Babylon, but she is- not healed: forsake her." (Jer. 51:6-0.)

"A Review of the Doctrines"

The above is the title of a little book of 92 pages written by Bro. H. J. Shearn, of England, and which makes a review of Christian doctrines in the light of "present truth."

While there are some expressions that may not be fully endorsed, we feel sure the little work will be found helpful by the brethren generally, in that it has the truths nicely assembled in the handy size.

A supply will be on hand shortly, and in the meantime all may order who desire copies of this book. It is very neat in appearance, being bound in green cloth and can be carried in the pocket. We are not sure of the price to be charged, but it may be about 1/6 per copy, including exchange, etc., from England.,
Question Box.

Question.

Q. - In Malachi 3:5 it says the Lord will be a swift witness against extortioners and all evil-doers. If, as we are, led to believe, our Lord has been present since 1874, how is it that evil-doers are worse now, if possible, than ever before?

St. Paul also says about Anti-christ “whom the Lord shall consume by the bright shining of His presence.” In the last ten years the Papacy has been getting more power, especially in England and U.S.A., and in North Queensland they control everything, the Labour Party in particular.

Answer—A careful study of the Scriptures respecting Christ’s second coming clearly reveals the fact that He comes again secretly, “as a thief in the night,” and that He will gradually reveal His presence to His faithful people. There is much to be done before He takes His throne and begins to put the world right. The parables of Matt. 25 are given to illustrate and emphasise the teachings in our Lord’s answer to the disciples’ questions of Matt. 24:3-- “When shall these things be? What shall be the sign of Thy presence (parousia) and of the end of the world (age)?” He was not again to come in human form: that could be located in a desert or secret room, but comes a glorious spirit; in the “express image of the Father’s person.” “in the glory of the Father and all the holy angels with Him.” He comes to displace Satan and his evil spirits and to reign instead; with His Bride, the Church, no more visible to mankind than has Satan been more powerful for good than Satan has been for evil.

The Parable of the Ten Virgins illustrates the necessity of watching and of having good supply of the holy spirit, and shows the testings that will separate the wise from the foolish virgins. The Parable of the Talents shows how the Lord will first reward His people according to their faithfulness in the use of their talents. ‘First; the dead in Christ shall rise, receive their rewards and “enter into the joys of their Lord.” Then those that remain in the flesh as they reach the end of their earthly course receive their rewards and are “changed in a moment” to be “with the Lord in the air.”’

When all this is accomplished, when “the Bride has made herself ready,” the third Parable of the Sheep and Goats will begin to have fulfilment—the Millennial reign will commence as verse 31 says, “Then shall He sit upon the throne of His glory,” and all nations will then be dealt with. Not until the Church is complete—need we expect the fulfilment of Matt. 24:30, “Then shall all the tribes of earth mourn and they shall see (discern—realise) the Son of Man coming in the clouds (troubles) of heaven with power and great glory.”

That will be the further development in connection with Christ’s presence. That is what Paul refers to in Rom. 8:19, 20—the whole groaning creation waiting for the manifestation (revealing) of the sons of God. That is when the bright shining, “the Sun of Righteousness,” will arise and scatter all the vapours of superstition and errors and completely destroy the “man of sin,” the “mystery of iniquity” the great Papal system, the Roman Church.

It is a mistake to think that ‘because we are undoubtedly living “in the days of the Son of Man,” which correspond to “the days of Noah which were before the flood,” that the new age—the Kingdom age—has begun. No, not until the great flood came and destroyed the “old world” did this “present evil world” begin, and not until this “present evil world” (2 Peter 3) has ended in the fiery time of trouble, will the “world to come wherein dwelleth “righteousness,” begin. Then Satan and his wicked spirits will be bound and all evil restrained. No more will “the wicked prosper as a green bay tree,” but “the righteous, shalt flourish as the palm.”’

No doubt all long for the Kingdom and our finite minds take small views and expect things in a hurry, but the great “Divine Plan of ‘the Ages’” progresses in stately step-pings, and even seeming delays are but working ‘out the Creator’s great’ designs.

Watching Unto Prayer.

(1 Peter 4:7. Convention Address.)

We would examine the subject of our talk we all will have vividly brought to our remembrance the many texts closely associated with this topic, and additionally the many exhortations of our Master to His church to “watch and pray.” But to introduce our subject let us read A-Peter 4:7—”But the end of all things is at hand; he ye therefore sober, and watch unto prayer.” Since ,

Matter so important is enjoined on the household Of faith, it surely behoves each and all to discover for what is one to watch, and how to watch; and for what is one to pray, and how to pray.

We are fully aware that “to watch” is really to be, awake, alert, ready, closely observing, to be on guard, to be vigilant and wary. And likewise we all define prayer as desire, or to earnestly petition. One poetic phrase defines prayer as “the sincere •desire of the soul, either uttered or unexpressed.” ‘ If this be true, and we believe it is, then every human being at some time or other is in an attitude •of prayer, since prayer is desire—sincere desire. But -that is a little beside our point, for when we infer “prayer to anyone we generally associate it towards ‘Cod, as our Scriptures affirm—”Let your requests ,(desires) be made known to God.” (Phil. 4: (I.) However, we believe many are in this condition of prayer, but for some reason do not see the necessity for watchfulness, or as our text says, of sobriety- attentive to the outcome of our prayers. Here is one prayer of an earnest soul :—

A PRAYER FOR LIGHT.

“Life! great mystery! Who shall say
What need bath God of this poor clay?
Formed by His hand with potent skill
Mind, matter, soul and stubborn will;

Born but to die: sure destiny—death.
Then where, oh! where this fleeting breath”
Not one of all the countless throng,
Who lived and died and suffered long,

Returns to tell the great design
That future, which is yours and mine.
We plead, O God! for some new ray
Of light for guidance on our way;

Based not on faith, but clearer sight,
Dispelling these dark clouds of night;
This doubt, this dread, this trembling fear;
This thought that mars our blessing here.

This restless mind, with bolder sway,
Rejects the dogmas of the day
Taught by jarring sects and schools,
To fetter reason with their rules.

We seek to .know Thee as Thou art
Our place With Thee—and then the part
We play in this stupendous plan,
Creator Infinite, and man.

Lift up this veil obscuring sight;
Command again: “Let there be light!”
Reveal this secret of Thy throne;
We search in darkness the unknown.”

We wonder whether the writer of this prayer fulfilled the other portion of necessity in prayer—watchfulness. If so, we are confident that the light desired would be revealed in the “Light of the world”—Jesus. (John 1:8, 9.) The many other desires of the prayer, too, would be granted in (his time, and the “Plan of the Ages” would unfold its mysteries and treasures, and the eye of understanding would be enlightened, to know something of the unsearchable riches of Christ.

It grieves us though, that because of sleepiness, or drowsiness, many of the groaning creation have such a prayer dwelling in their hearts, and do not find the answers. How many, like the writer of the above, are thirsting for the waters of life? We do not doubt the earnestness of those who pray in such manner; we do not disbelieve that their words are the “sincere desire of the soul.” Now, as the Scriptures affirm that God is “able to do exceeding abundantly above all that we ask or think,” and our Lord commissioned us to “ask and it shall be given you; seek and ye shall find; knock and it shall be opened,” etc., if we do not realise these promises there must be something wrong, either with us or our prayers—possibly “we ask amiss.” Perhaps the fault is suggested in I John 3:22—do we keep His commandments? Do we practise those things pleasing in His sight? Surely one of His commandments was “watch and pray.”

If we are convinced that our prayers are not answered and we still grope “in darkness the unknown,” let us discover why. Perhaps the answer is delayed because we are not asking according to God’s will for our welfare, or maybe the flesh is weary, like in Gethsemane when the Apostles were asked to keep watch—how drowsy and sleepy they became. And this, we believe, is the very reason why they are not partaking of God’s favour to-day they do not watch!

If we pray and do not watch, we lose the greater part of the blessing that God wishes to give, and will never know whether our prayers are heard.

Let us retrace our thoughts again to the beginning of our topic—“prayer is sincere desire.” Vain repetitions, however scripturally correct in word formation, will not avail us anything. Our prayers must be sincere desires. Could we examine, with profit, some of our prayers? We pray, “Thy kingdom come, Thy will be done”; do we watch to recognise our part in “what manner of persons we ought to be in all holy conversation and godliness, looking for and basting unto the coming of the day of God.” It is by such observation that we discern the blessing derived from this portion of a prayer.

Briefly it means, that, if when we pray “Thy kingdom come and Thy will be done,” we are solicitous for others, and ready to help others enter that kingdom, the blessing is ours.

Two illustrations of the subject are contained in Luke 10:2 and Eph. 6:18, 19. In the former we hear the Lord soliloquising respecting the harvest, and enjoining the disciples to pray that the Lord of the harvest would send forth labourers into His vineyard. It looks on the face of it that they were telling God what to do. Having in mind the other part of our topic, of watching, we can see that the prayer was instituted on their behalf, and if they were watching unto prayer they would quickly see their part in the request they were making. It ended in a manner that showed their watchfulness, for were not these very disciples the chief instruments, or labourers, in the harvest that was then ready for reaping? Truly their watching demonstrated the sincerity of their prayer. In fact, O, referred to, was the Apostle Paul soliciting prayers in a meditation of weakness? Or was he not rather instituting a prayer, that if really offered with sincere desire, would open the eyes of his brethren in Ephesus to observe their part in the ministry he was so privileged to bear and faithful watchers would quickly grasp the opportunity offered in cooperating, that he might indeed “make known the mystery of the Gospel”?

We pray “forgive us our trespasses,” but if we do not watch for the conditions of forgiveness, we will not know whether our faults are forgiven. We pray for a larger measure of the holy spirit, in order to be more fruitful. Failure to watch for the opportunity of being less filled with our own spirit, less filled with the spirit of the world, and less under the influence of the Adversary, would result in a prayer being unfulfilled. We pray for more peace, but if we are not awake to use profitably the peace we already possess, how can we expect to inherit more? We pray for more joy, for “love rejoiceth in the truth.” Should we still take pleasure in iniquity, is it possible to receive more- joy?

We know there has been much controversy regarding which is most essential in the development of the Christian character—character-building or doctrinal soundness. We believe that one is as essential to the “man of God” as the other; and likewise in the matter of prayer. If we do not closely observe the result of our prayers, we are wasting much time.

An illustration ‘of how needful watching is associated with prayer, was uttered at a Convention some years ago.

One Brother asked the question in regard to prayer: “Did you ever pray when trying to catch horses?” Possibly few of us have had such experience, but we can sympathise with our Brother in the difficulty of reining in some fractious animal. And so great apparently was the task that he resorted to prayer. He possibly managed the task successfully by perseverance in the right manner, and the accomplishment was due, no doubt, in no small measure to his watching. He ‘was watching in harmony with his desire, and when the favourable opportunity arose, he (lid his, part in the matter concerned.

Another instance, related in the daily press, is as follows :—A doctor was summoned to a child with a chronic illness. He was too late to save the little one. The grief-stricken mother declared, “The Lord’s will be done.” The physician commenting’ on the case declared it was neglect largely that caused the child.; sickness, so if the mother had watched regarding her obligations, probably the Lord’s will would -have been sweeter for her.

The point to ask always is, what is our part? And so, if “prayer is appointed to convey the blessings God designs to give,” let us watch for them, for do we not all know “God moves in mysterious ways His wonders to perform”?

We pray for comfort. If we use this blessing we will receive, comfort, for it is given “that we may comfort others in trouble by the comfort wherewith we ourselves are comforted of God.” We pray to “endure hardness,” and to be strengthened that we may wage a better warfare. Not watching unto prayer in this particular we soon would be offended because of conflicting views, or opposition from one of the many quarters that continually beset us. Sincere prayer in the request of any matter entails that we should be on watch. Are we troubled? Are we afflicted? In these matters there is much scope for growth to be made, in harmony with our prayers in which we ask for patience.

Another matter we all are concerned with is our endeavour to keep the unity of the spirit in the bond of peace. We could hardly assert our genuineness in this request if we loved rather a factious spirit, debating, or a continual stirring up of strife, striving about many words, ever learning and never able to come to a knowledge of the truth. Again, we pray and sing, “Let us pray for one another.” This prayer is without effect if we do not closely observe the opportunity for fulfilment; being asleep as regards such a request, we never would recognise an opportunity for assisting one another. A similar thought the Lord must have had in mind is recorded in Matt. 5:44. Our prayers would not be that our enemies might continue to be enemies, but watchfulness on our part would quickly discern the moment that we might be of use to assist our opposers to come to a better understanding of the Lord’s graciousness. “Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men.”

The Apostle says, “Pray without ceasing” the necessary labour in such a matter would be our watching- in the same, and grasping as we see the opportunities of bringing every desire of ours in harmony -with God’s will, that we may receive the abundant entrance into the Kingdom of God’s dear Son.

Let our prayers be no “lip service” (Isa. 29:1:1), for “whosoever offereth praise glorifieth Me,” and we want the “words of our mouths and the meditations of- our hearts” to be the showing forth of the, “abundance, of the heart.” Much harm could be, done by-merely a lip service in the matter • of prayer;

harm to both the utterer and the hearer. There would be no watching on the part 'of the former, and the latter would be inclined to not recognise the genuine

when contact is made with such, associating it 'rather :with the insincerity of those who practise prayers to, be heard of men. Prayer is not a matter of eloquence, but as before stated, sincere desire.

In all and sundry who in diverse manners and various tunes pray •and desire ever so small. a blessing, even in the matter of food, let us watch to fulfil our part in the matter, and God will be quick to answer on His part. Some pray and do not watch; others watch and. do not pray.'

And in this connection, as we review our text again; we would, note in respect of "the end of all things is at hand," that many watchers see the fulfilment of Luke.21::54-6. But so many ,watchers often forfeit much peace, as- our hymn puts it, and needless pain is borne because we do not take it to the Lord in prayer.

. Now, I have a secret : Some pray,. some watch and consequently receive the blessings associated in watching unto prayer. But they still- lack the chief blessing and that is that after certain requests are granted-they are not used profitably, as all bequests should. Let. us not forget the law 'of- the Kingdom"Freely-ye have received, freely give."

In conclusion,-prayer is a privilege of which God wants us to avail ourselves, not that he does not know our desire, but rather that He. wants us to watch for the answer :and-there by become familiar with.His ways and, how He deals with us, that we may be wise in His will,-both in our own-behalf and additionally for others, so- that all may "watch, and pray."

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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 hare the 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 can he
In morning light or evening shade what Jesus is to me;
His gracious heart is still the same to-day as yesterday,
And in His love I fuel-my rest, and in His strength my stay.”

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Health Promoted by Righteousness

The Power of Thought. "Be in Health even as thy soul prospereth."--3 John 2.

IN this day of general awakening and independent thinking many are coming to realise the wonderful power of the mind over the body. They fancy that this is something new, and some even appropriate as a name for their theories, the "new thought." Other names are Christian. Science, mental healing, hypnotism, mind cure, etc. Peculiarly enough, all these writers find the best expression of their sentiments in the language of the Scriptures, although they ignore the Scriptural teachings as a whole and very evidently do not understand them. For instance, favorite among their quotations are these : "As a man thinketh in his heart, so is he." (Prov. 23:7) ; "Be ye transformed by the renewing of your minds" (Rom. 12:2) ; "Changed into the same image from glory to glory, as by the Spirit of the Lord" (II Cor. 3:18) ; "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). But notwithstanding tributes to the teachings of the Bible, so far as we can discern, few of these "mind-cure" teachers are really "believers" in the Scriptural sense of the word. Very generally, while referring Jesus in a respectful manner, they give evidence that they do not accept Him as the only teacher—the sent of God. Rather, they seem to class Him, with Plato, Socrates, Confucius and others of the good and great, and to accept His teachings^ as on a parity with theirs.

On a False Foundation.

We do not claim that these various theories are wholly bad. Satan now realises that it is impossible to shut out the light of the oncoming day. Hence, his transformation, by which he becomes a leader, a teacher, along what might be termed good lines in many respects. He would be a teacher of gentleness, quietness of spirit, good thoughts, pure thoughts.. In this capacity he is now flooding the world with spurious teachings, and making a special point of mental healing. Indeed, we cannot doubt that he even stands prepared to assist these theories which he is now promulgating by granting blessings of health and relief from disease to those whom he would more particularly associate with himself and his theories. This power is manifest to some extent in the healings done in the name of Mormonism, in the name of Christian Science, in the name of Spiritism, in the name of Occultism, in the name of Mind Cure etc. The Scriptures everywhere recognize Satan not only as a malevolent being, opposed to God and to righteousness, but they declare that he does possess certain powers for evil. In olden times these were known as occult powers, and the apostle wrote about those who were afflicted of the devil. Our Lord said of one poor woman He healed, "whom Satan hath bound, lo, these eighteen years" (Luke 13:16).

God declares in His Word, His ability to completely control sin, and that, ultimately, He will do this—that

Satan shall 'be hound during the thousand years of the Millennial Kingdom of Christ, during which time the world will be blessed and uplifted from sin and death and the malevolent influences that are now upon mankind. They declare that even in the present time God will permit the wrath of man and the malevolent of Satan only as far as He can use these ultimately for good, and that the remainder He will restrain. In other words God at the present time is gathering out .of the world the "Little Flock," the Bride of Christ, whom He designates His "jewels," and He uses Satan and evil men and the malevolent conditions of the present time to try, to prove, to test, to' polish these saints whom He is preparing for the Heavenly Kingdom—for joint-heirship with His Son in the work of the Millennial Age—the work of uplifting humanity generally, so many as will return. We might say, then, that the adverse influences of the present time constitute the grindstone upon which these jewels are polished, and that Satan, through his various agencies, is used of the Lord in turning this grindstone. And this is the Scriptural thought : Note the experiences of Job, and how God in his case gave Satan permission to try, to prove, to test that noble man—to polish him. Note that the Apostle similarly refers to his own experiences, saying that a certain adverse condition of the flesh was used of Satan to. buffet him, but that the Lord assured him, "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9). Therefore, says the Apostle, I will glory in my infirmities, since I shall have correspondingly more of the grace of God wherewith to resist them and be profited by them. For, he declares, the light afflictions of this present time are working out for us a far more exceeding and eternal weight of glory, while we look away from the things seen to the things that are unseen.-2 Cor. 4:17, 18.

"In All Deceitfulness of Unrighteousness."

In these words the Apostle points out that Satan will be granted by the Lord special power in the end of this age, and that as a^e result there will be especially severe testings upon the people of God. We are to closely discriminate between Divine permission and Divine authorisation. We are to remember that "God tempteth no man" (James 1:13), and that it is a totally different matter that He permits Satan to tempt. Thus the Lord would separate the wheat class from the tare class, and not only so, but divide the wheat class into two portions, two classes, a "Little Flock" of "more 'than conquerors" and a "Great Company," loyal at heart, but not sufficiently zealous to be counted worthy of a place as members of the Bride of Christ.

So much for the reasons why God permits Satan now to masquerade as the champion of pure thoughts and righteous living and to deceive and lead astray all these who, having the Word of God in their hands, have loved the error rather than the light, or, as the Apostle puts it, they receive not the truth in the love of it ; therefore, there comes now to them strong delusions that they may believe a lie, that they all may be condemned—that it may be manifested that they were not worthy of the glorious things which God has in reservation for those who love righteousness and hate iniquity, who love the truth and hate falsehood.

Selfishness and Falsehood Rewarded.

We are not uncharitable but truthful, when we say -that in the case of many of these false teachings the reward of health is sought from selfish motives purely ; nor are we too severe when we say that health is frequently secured as a reward for systematic falsification. The very teaching is that the facts are to be denied, and that the denial, the untruth, is to be insisted upon until it becomes a very part of one's being. Those who take this evil mind-cure are taught to lie to themselves as well as to others, and to say, I have no pain, I have no aches, I am well, thoroughly well. This systematic lying is rewarded, no doubt by the father of lies, who if he had the power to inflict with all manner of disease in olden times, doubtless has considerable of the same power to-day, and if he has power to inflict would also have power to release from his affliction.

But, do you say, how could Satan be interested in such a propaganda? We reply : (1) That all who follow

this prescription and learn to lie thoroughly to themselves thereby vitiate their own minds and consciences, so that thereafter they cannot reason correctly because they have lost the foundation of truth. Their minds are in confusion, at least upon every religious subject. (2) By this so-called new light, new thought, new mind, science, etc. the Adversary directs and draws away from the true light, the true science, the Word of God. He kept it hidden for centuries, called the “dark ages ;” then subsequently, as the Reformation light broke in, he endeavoured to turn it aside and to twist it and to misrepresent it, so now, when the true light is shining forth, showing that the Word of God is grand and beautiful and harmonious, and that our difficulties in the past were mistranslations and misinterpretations of the Word, Satan draws attention away from it entirely to what his unwitting votaries style the power of the new thought, the new mind. (3) Those whom Satan is using in this direction, as we have already seen, quote Scriptures freely wherever they can pervert them to an apparent support of their theories, but they do not really believe the Scriptures, neither do they really believe in Christ. Does this seem a hard saying?

We answer that by their works they deny Him, for although they use the name of Christ—as, for instance, Christian Scientists—they really deny the foundation of His teachings. They deny, for instance, that man was ever perfect, in the image of God ; they deny that he ever fell from perfection into sin; they deny that a death penalty was upon him ; they declare that there is no such thing as sin and death, that belief in these are merely mental delusions that should be put away. And if they deny sin and death, of necessity, logically, they must also deny a redemption from sin and from death ; and if they deny the redemptive work of Christ they as surely deny that He is the Redeemer.

“Look Unto Me and Be Ye Saved.”

We are opposed to Satan and all his healing falsehoods and all the various delusive arguments by which he is now seeking to put darkness for light, and to make the true light of God’s Word appear to be darkness.

While, therefore, others are selfishly looking to mind-cures, hypnotism, Christian Science, Spiritualism, Occultism and other “isms” for the cure of their maladies, let us harken to the voice from heaven saying, “Look unto Me and be saved.” (Isa. 45:22.) Let us be content to have what the Lord has promised us in His Word, and to desire no more. Spiritual Israel enjoys God’s favor during this Gospel Age, but is not promised health, wealth and prosperity of an earthly kind.

Indeed, the Spiritual Israelite is exhorted to have such an appreciation of the spiritual blessings proffered him as would prompt him to gladly surrender all of the earthly blessings that he may have the heavenly--even to the extent of laying down wealth, strength, life itself in the service of the Lord and on behalf of the brethren. “We ought to lay down our lives for the brethren,” says the Apostle. (1 John 3:16.) And the laying down of life frequently means the laying down of health and strength—it means self-denial in the interests of others. It is the reverse of seeking first physical health and personal advantage. Its rule is, Seek first the Kingdom of God and its righteousness and all earthly blessings shall be added unto you according to the heavenly Father’s wisdom of what would be for your highest welfare.

The true Christians, the Elect, are urged to set their affections on things above and not on the things of the earth, for they are reckoned as dead to the world and as having become alive as new Creatures in Christ and, therefore, as enjoying with Him superior joys.

“Be in Health — Even as Thy Soul Prospereth.”

The Scriptures acknowledge sin, sorrow, pain, suffering, death, and they teach us to sympathise with those who are thus afflicted. They show us how all these are the works of the flesh and of the devil, that Satan was a murderer from the beginning, that it was through his lie that our first parents were led into

disobedience. They show that Satan's course since has been to lead men downward through falsehood, through the perversion of their minds with all manner of untruth and impurity. , They show God's condemnation of sin and His declaration of sympathy, and the manifestation of that sympathy and love in the providing of Christ as man's Redeemer. They show that ultimately the Redeemer is to be the King of the world and to take His great power and bind Satan, and destroy all unrighteousness, and lift up the poor fallen race during the Millennial Age, called in the Scriptures the 'times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.' (Acts 3 :19-21.) They tell us that this will be accomplished at the second coming of Christ, and that in the interim, between the sacrifice and the time of the establishment of the Kingdom in power and great glory, a special work is to be in progress ; namely, the selection of a Little Flock of footstep followers who, hearing of the grace of God, shall be so moved thereby to love righteousness and hate iniquity that they will accept the Master's invitation to walk in His footsteps of self-denial.

"A More Excellent Way."

We have been surprised that Christian people of considerable development and experience have been attracted by the literature and theories of mind-cure, etc., when we have heard them comment upon the good, helpful advice given in some of these writings. We have been astonished that they did not seem to know how much better advice is given in the Word of God, in comparison with which all such writings are foolish.

In illustration : These various "new-thought" instructors give out as a piece of news, as something thoroughly original with themselves, the declaration that fear is the basis of much of the pain sorrow and disease of mind and body which prevail. There is truth in this beyond a doubt; a truth not only recognised and taught long ago by every school; namely, that to fear a disease is to induce the disease; but the same lesson in much its best form is taught in the Scriptures. For centuries they have been telling such as have the ear to hear that while "the fear (reverence) of the Lord is the beginning of wisdom," the "fear of man bringeth a snare." Do they not again declare that "fear hath torment" or trouble? Do they not exhort God's people saying, "Fear not their fear, neither be afraid, but sanctify the Lord Go(11); in your hearts, and let Him be your fear and Him be your dread." In other words, fear and dread nothing except what would be displeasing to God and, therefore, wrong and injurious toward yourself and others.

On the other side of the question do not the Scriptures hold out hope and courage in a way that no other writings in the world ever did? Do they not say, "Be of good courage, and He shall strengthen thy heart ?" Do they not apply this mental medicine to all of life's affairs and interests, as, for instance, assuring us, the Father knoweth what things ye have need of, and He is more willing to give the holy Spirit to them that ask Him than are earthly parents to give good gifts unto their children? Do they not assure us that "as our days, so shall our strength be?" Do they not tell us that "no good thing will be withheld from them that walk uprightly?" Is it not written, "The eternal God is thy refuge, and underneath are the everlasting arms?" "Thy help cometh from the Lord:" also, "Let not your heart be troubled, neither let it be afraid." "Take no anxious thought for the morrow ; cast all your care upon Him, for He careth for you." "It is God that girdeth me with strength ;" "When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee."

Their Rock is Not Our Rock.

What a rock foundation is thus presented in the Word of God for those who have the proper faith and can claim these promises. How poor in comparison are the words of the worldly-wise of our day, who are attempting to give the world the "new thought"—attempting to take away their fear, and instead to give them hope and courage. We might say, without fear of contradiction, that the only strength their position contains is gained from the occasional misapplication of Scripture. The peace, the joy, the rejoicing, the

blessing, the comfort, the refreshment, the rest of heart set forth in the foregoing expressions of sympathy and love and assurances of help are all and only for the Lord's beloved ones. These "new thoughts" are antagonistic to the Bible, and anti-Christian, in that they teach unregenerate men and women to ignore the sin which separates them from God, and to claim to be God's children and to appropriate thoughts of peace and of Divine favour. The Bible, on the contrary, denounces such doctrines as "doctrines of devils," because they ignore Him who is the Way, the Truth, the Life, and aside from whom none can come unto the Father nor under Divine blessing, nor properly have peace with God.

Cleansed, Transformed, Renewed.

These philosophies of men seem to parallel the truth, only on a false basis. This is another evidence that they are not merely of human origin, but that the father of lies has had to do with their arrangement and propaganda. They give out as a brand new thought that all disease is the result of filth, mental, physical, or both, and the proper course for man is to put away sinful thoughts, impure affections, from his mind, and to fill it instead with good things, that his body similarly should be cleansed by an abundant use of water, inwardly and externally; that the system should not be clogged by gluttony, else the blood will become impure and sickness result; that the air we breathe should be pure and plentiful, and that physical exercise is necessary to proper health. To all this we agree; it is all good, it is all useful and we wish that all mankind — the world and Christians—might appreciate it and obey its suggestions. But it would be a mistake to suppose that these things are new to a Christian who is informed respecting the teaching of the Word of God. Is he not therein taught by the Apostle, "Cleanse yourselves from all filthiness of the flesh and of the spirit (mind)?" Is he not urged to be abstemious and instructed—"Let your moderation be made known unto all men?"

"The Perfect Law of Liberty."

It is not a new thought that love should be the guiding, the controlling impulse among men everywhere, but the Bible first of all presented this teaching--love for God and the brethren, love for kindred, love for our neighbours, yea, even love for our enemies. It is the Bible that pre-eminently teaches that perfect love filling our hearts will cast out fear and selfishness, and that, relieved of these—which are the representatives of darkness--our whole bodies may be full, of light and be refreshed and re-invigorated and strengthened, and that thus we may be blessed, not only in the life to come, but also in the life that now is. But, we had, with the Scriptures, that while a kind of love may be possible to the world; the real, genuine love which is of God can come only through the begetting of the Holy Spirit, and that all other loves are merely fragments or imitations of this true love. This love alone will stand the careful inspection and criticism which the Apostle gives us in I. Corinthians 13.

In proportion as we do by faith grasp the promises, and in proportion as we daily strive to live so as to maintain our relationship with the Father and with the Son, and with their gracious promises, in that same proportion our faces will show all these—joy, peace, patience, love. These will gradually become more and more written in the lineaments of our faces, visible to all. And more and more will our health and strength prevail, spiritual and physical. And it is proper in this connection to remember the instruction of the Apostle, that we should not think about the evil and undesirable things, but think about the pure and good and noble things. Undoubtedly a poisonous effect upon the system is engendered by thinking about sinful or injurious things of any kind; undoubtedly also the body and mind are both strengthened by thinking about things noble and good and pure. The Apostle's words are, "Whatsoever things are pure, whatsoever things are true, whatsoever things are lovely, whatsoever things are of good repute; think on these things." And let us remember that the new commandment of the Master was that we should love one another; and the Apostle declares that "Love is the fulfilling of the law," and again the Master says that we should love even our enemies.

As daily and hourly we seek to cultivate this spirit of love, and to allow it to dominate in our words and thought and deeds, in the same proportion will be the measure of our blessing, because in this we will be “doers of the Word and not hearers only.” We are not, however, to place too high an estimate upon the present life, and health and earthly blessing and joys; rather we are to be content with such things as we have, and to realise the Divine supervision of our affairs and to allow all of life’s experiences to bring us more and more of the peace of God which passeth all understanding, and which should continually rule in our hearts. But while not seeking to save the present life, but rejoicing in the privilege of laying it down prudently in the Lord’s service as opportunity offers, we will, nevertheless, find that the rest and peace of mind which come through believing and through following the Lord will be a favourable influence as respects our physical health, peace, joy, blessing. We who believe enter into rest now and yet, as the Apostle declared, “There remaineth a rest for the people of God.” Heb. 4:9). We will attain that in our change in the First Resurrection—we will be satisfied when we awake in His likeness.—Psa. 17:15.

“As a man thinketh in his heart, so is he.” This is not to be understood as meaning that whatever a man thinks is true. That is a false definition the correct thought respecting this statement is that what a man may seem to be outwardly is not necessarily a correct view of his real character—his heart, his will, his intention, is the real man as God sees him. If, therefore, our hearts condemn us not we have peace with God; but if our hearts condemn us we know that God is greater than our hearts and knoweth all things, and we should not have peace, but should repent of the wrong-doing and come again into harmony with God, where we may enjoy true peace.

The Apostle illustrated this, saying, “If any man seem to be religious and bridled not his tongue, but deceiveth his own heart, that man’s religion is vain.” (Jas. 1:26). So surely as his heart is changed, so surely as he is begotten of the Holy Spirit, so surely as the spirit of love dwelleth in his heart and more and more abounds richly, it will affect not only his actions, but also his looks and his words. He will seek to bridle his tongue, to bridle all of his passions, to be emptied of his former ambitions and desires, and to be filled with the noblest, the purest, and the best, which come from the fountain of grace and truth in the Divine revelation.

The Power of the Will.

The majority of mankind, fearful and discouraged, fail to make the best possible use of their talents and opportunities. The Scriptures instruct those who have entered the school of Christ that the will is the first matter that is to be settled—that a double-minded man, who has never a settled purpose in respect of his life, is unstable in all his ways. They urge positiveness—a full consecration of heart, mind, body, talents, everything to the Lord ; and to those who take this position of a full consecration the Scriptures give valuable assurances, which should strengthen every fibre of the human body ; as the Apostle expresses it, “Gird up the loins of your mind and hope to the end.”

And again he says, “Be strong in the Lord, and in the power of His might ;” “I can do all things through Christ, Who strengtheneth me ;” “According to thy faith be it unto thee.” Oh, what marvellous power has come to weak and fainting hearts through the fixing of the will—the conversion of the will to do and to be in harmony with the Lord at any cost ; and the appropriating then of these promises, exceeding great and precious, which belong to no others than this class! How many have found that thus the Lord’s strength was made perfect in their weakness after they had taken the proper step of consecration—after they had exercised the faith which He called for, and which is necessary for our development ! No wonder these can rejoice in the Lord ; no wonder the Apostle says that they are able to rejoice in tribulation, knowing that tribulation is working out the lessons of patience, experience and hope, and fitting them for the glorious things to come.

PEOPLES PAPER.

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In Due Time.

Time is one of the most important factors in God's plan. The days of creation were long periods of time ; the time of man's experience with evil has been six days of a thousand years each ; the days of redemption and of the development of the Church has been nearly two thousand years. Time has been necessary for the accomplishment of God's great work ; and it has also been necessary in proving to man the righteousness of God's character. Only time could prove to men his invincible justice. Six thousand years ago His sentence of death passed upon mankind, and during all that time He has permitted generation after generation to go down into the grave in the midst of agony, blood and tears. And though He loved men so, even while they were yet sinners, that He spared not His own Son, but freely gave Him up for us all, yet He has never for a moment relented so as to interpose His power for the relief or release of the groaning creation ; nor will He do so until His "due time"—the time which His wisdom appointed, which will be the very best time for the securing of the largest possible results to the race, both of knowledge and of advantageous experience, as well as for the development of several of the most important features of His plan. But, as time only can develop God's plan, so time only can manifest His love as well as His wisdom, His power and His justice.

Time will fully manifest the Divine wisdom in what seems to short-sighted humanity like pitiless delay. Already those who are privileged to view by faith the Divine plan see the necessity of time for its full accomplishment. It is in view of such necessity that the children of God are frequently exhorted to patience. God has kindly brought us to His standpoint of view, and bidden us look into the glorious future—to the outcome of His plan ; and in proportion, as we are able to comprehend and believe it, we may rest and rejoice in it. But in the meantime, being thus graciously refreshed by the cheering prospect, we must patiently wait for the end, however painful the waiting season may be.

Patience is a virtue which our heavenly Father desires to cultivate in us; and He manifests in Himself the grandest example of it. Through all the centuries past he has patiently endured the reproaches of those who, failing to understand the course of His wisdom in executing justice and in working out the deep designs of His abounding grace, attributed evil, and only evil, to His glorious and holy character. He knows that "in due time" His character will be fully vindicated, and so He patiently waits and works and endures. So also our Lord Jesus waits and endures. He endured great humiliation in coming to our low estate. Then, as a man, He patiently endured the contradiction of sinners against Himself and ungrateful persecution, even unto death, from those He came to serve. And, like His heavenly Father, through it all He was cheered in consideration of that "due time," though then in the far distant future, when His character, and also the Father's character, would be fully vindicated and manifested to every creature in heaven and in earth. And still our blessed Lord Jesus and our adorable heavenly Father await with patience the grand consummation. So, in similar attitude of mind, we must wait, for the servant is not above his Lord, and our rejoicing in view of the future will, if we have the mind of Christ, be not only because of our own prospective vindication and glory, but also in prospect of the vindication and glory of God and of our Lord Jesus Christ, and of ' the prospective everlasting triumph of truth and righteousness.

The waiting time is by no means a time of rejoicing, except in hope. This is a time when they that live godly must suffer persecution, when our eyes must look upon scenes of sorrow- and mourning, when our ears must hear the wails of distress, and when our feeble flesh must experience the pangs of death. But oh, there is a glorious release to come "in due time." Wait for it patiently. "Let patience have her perfect work !" Submit to the humbling process. The Church's pathway of present humiliation leads to the future glory.

"Humble yourselves," says the Apostle, "under the mighty hand of God, that He may exalt you in due time." Do not make the great mistake of seeking present exaltation at the expense of that which is to come

in due time to those who patiently endure to the end. It is only in proportion as any turn their eyes away from the glory to follow in due time, and thus lose faith in it, that they begin to prize the trifling recompenses which the world offers for the sacrifice of their birthright. Let us, therefore, dearly beloved, keep the eye of faith fixed upon the hope set before us in the Gospel ; and, forgetting those things that are behind—all worldly ambitions, etc.—let us press toward the mark for the prize of our High Calling, which shall indeed be realized by the faithful--"in due time"; for, "Faithful is he that hath called you, who also will do it." His purposes cannot fail, nor His word return unto Him void.

Zion Heard—and was Glad.

IN the midst of all this trouble and tumult in the world to-day, what is the attitude of the Lord's truly consecrated and faithful people? Are they, too, in fear? As the judgments of the Lord fall heavily upon the wayward and disobedient, so that the whole earth reels and staggers as a drunken man (Psalms 107:27), are the saints in dismay and distress.

Ah, no; for it is written, "Zion heard, and was glad and the daughters of Judah rejoiced, because of Thy judgments,

O Lord." It is the "sinners in Zion" that are "afraid." Psalms 91 and 46 show why the saints rejoice and are restful of heart while others weep and lament. It is because they "dwell in the secret place of the Most High (represented by the Holy of the typical Tabernacle), and abide under the shadow of the Almighty" (as the typical Tabernacle was covered by a pillar of cloud by day and a pillar of fire by night). It is because God is their "Refuge and Strength." "The secret of the Lord is with them that reverence Him and He will show them His Covenant." Psalm 25:14.

These dwellers in the secret place of the Most High are provided in these perilous times with a clear knowledge of the Divine plan, with its times and seasons, which enables them to see both the necessity for the present method of Divine discipline upon the world and also the peaceable fruits of righteousness which shall result there from. In the midst of the storm and battle of this great Day of the Lord, they hear the commanding voice of the , Lord of Armies, and their hearts rejoice; for they have full confidence in His ability to bring order out of all the confusion. They realise that in the judgment of this day it is the Lord that speaks from Heaven—from the high place of authority and control; therefore they give thanks at the remembrance of His holiness (Psalm 30:4)—of His Justice, Wisdom, Love and Power, which ensure His doing all things well.

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Bible Study Meetings.

Regular Class Meetings for Bible Study, etc., are held each Sunday afternoon and evening, also mid-week, in Melbourne and Adelaide, at the following addresses :—

“Towler House,” 18 Queen Street, (near Flinders Street).

Melbourne.

Liverpool Buildings, Flinders Street Adelaide, South Aust. The gatherings are quite unsectarian, and all desiring to attend will be very welcome.

Question Box.

Question: What is your thought respecting prayer? In some societies and churches, men seem to pray so long and loud and work themselves up so. Is that as it should be?

Answer: When the Lord was asked, "Lord, teach us to pray," the specimen prayer He used was very short, simple, yet covered so much, and right to the point of things essential. When ye pray, say, "Our Father, who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done as in heaven so on earth. Give us this day our daily bread. Forgive us our trespasses, as we forgive them that trespass against us. Lead us not into temptation but deliver us from evil."

There is no suggestion that we should scream aloud as though God could not hear. He knoweth our needs before we ask Him. Our chief concern should be "seek first the Kingdom of God and His righteousness." If we have faith in God's love and care for us and His power to do more than we could ask or think, we know He can read the intents of our hearts even if we but wait in silence before Him, like the worthy Hannah of old. No, shouting and screaming or "making long prayers at the corners of streets, in vain repetitions as the heathen do," is not the way to approach God. We must approach in reverence and humble confidence and "make our wants and wishes known," submissively ready to accept whatever Divine wisdom may either grant or withhold. "Thy will be done."

The object of prayer is not to inform God of anything, it is rather to bring ourselves into condition of heart and mind to receive whatever His good providence may grant. It is the drawing nigh to God, to gain supplies of grace and strength, to be encouraged by communion with our Father, that we may be able to go through our day to His glory and be a source of comfort and blessing to all with whom we come in contact.

How many prayers request things which the Lord has not promised to His people of this age. Quite often things are requested which in our consecration we are supposed to have surrendered. When we determined to take up our cross and follow Christ, and entered the covenant of sacrifice, all earthly hopes, aims, ambitions, worldly pleasures or prosperity were laid on the altar. Our hopes and aims were transformed into spiritual desires and we committed ourselves, our all to Him. "In whom we have believed and are persuaded that He is able to keep (guard) that which we have committed unto Him against that day." Then what should our prayer be but longings for His grace, thanksgivings for all His good gifts, which He bestows more than we could ask or think and a seeking to be filled with His spirit that we may overcome anything in us contrary to His will and that we may discern more and more clearly the heavenly manna, the teachings of His Word, and be able to live rejoicingly to His praise and help others to also come and glorify His name.

It is here too that we may come when the deep shades of sorrow and grief weigh heavily upon our hearts, we may here cast our burdens on the Lord and find the rest and peace, consolation, the "balm of Gilead," the solace for all woes, the assurance of such good promises.

Yes, "Come ye disconsolate, where'er ye languish,
Come to the mercy seat fervently kneel:
Here bring your wounded hearts,
Here tell your anguish,
Earth hath no sorrow that heaven cannot heal."

The Birth of a Nation.

THE following is the first instalment of an article bearing the above title, and written by Mr. H. J. Shepstone on the wonderful progress being made in Palestine. It appeared in "Pearson's Magazine" early this year, and 'Mr. Shepstone has kindly granted permission for this reprinting. While more recent reports of the trouble between the Jews and Arabs may curtail some of the progress in the Holy Land temporarily, we feel sure that this article will be of much interest to our readers, in view of our Lord's words concerning "a parable of the fig tree." (Matt. 24 :32).

The first Jewish conquest of Palestine, under Joshua, was by the sword. To-day we are witnessing another conquest of this little land of sacred memories. This time it is a commercial and industrial one, but it is, nevertheless, equally daring and thorough, and is one that bids fair to have far-reaching results upon the whole civilised world. After nearly twenty centuries of dispersion the Jews are returning to the land of their forefathers, and are creating there a new state — a Jewish commonwealth.

There is no denying the unique position the Jew holds in Palestine to-day. He recognises his power, his resourcefulness, his ability to make good, and is carrying everything before him. He sets the pace, and is largely directing the policy of the country — commercially, industrially, educationally and socially. Not least, he looks upon the land as peculiarly sacred to him and his race.

As a result of Jewish initiative, Jerusalem has been transformed from a place of pilgrimage into a city bristling with life and energy, a recognised financial and business centre. The Holy City boasts her University, educational and philanthropic institutions, and is a city of art and culture. That dreary and desolate region, the Dead Sea, has, through Jewish enterprise, become a second Klondyke. The valuable salts are being recovered at the rate of over two hundred tons a week for fertilising and medicinal purposes. Here, too, is the world's most novel Lido, Kallia, built upon the shores of this extraordinary sheet of water, lying 1400 feet below sea-level, famed for the great salinity of its waters and for its awe-inspiring scenery. The recently completed hydro-electric power-station on the River Jordan, with its four great turbines generating 32,000 horse-power, is a Jewish concern. Its erection called for the building of dams and miles of canals in the heart of the wilderness. The demand for electricity, both for light and power, has been so great, however, that a second station is now to be built. The sleepy old city of Tiberias, the only town upon the Sea of Galilee, has become a centre of great activity, with its power-station, factories, garages, banks, schools, hotels and restaurants. Its famous Hot Springs, whose waters equal those of the leading spas in Europe in medicinal qualities, have been modernised, and to the north of the town a promenade has been built, with facilities for bathing, boating, yachting, tennis, etc.

At Haifa, the only town on the Palestine coast possessing a modern harbour, the Jews have started many important industries—flour mills, soap works, cement factory, tobacco factory, textile warehouses and the like. Here, too they have founded a technical Training College, the only one in the country, where young Jews are taught the various branches of engineering and allied trades. The Jaffa orange industry has risen from an export of 400,000 cases per season in the pre-war days to over seven million cases, some seventy per cent, of this production being Jewish. Palestine is also a large exporter of grape-fruit, all grown in Jewish orchards. Bananas and table grapes are other items of export from Jewish fruit growers.

The Jewish city of Tel-Aviv, lying to the north of Jaffa, is now the largest city in Palestine, eclipsing Jerusalem in population and also in importance as a trading centre. It is the wonder city of the East and few realise now fast it has developed and the influence it is destined to exert upon the economic life of the country. Then, all over the land, from Dan to Beersheba, there are now some 120 flourishing Jewish agricultural settlements. Recently the Jewish dairy farmers of Galilee sent over a shipment of eggs which

the Empire Marketing Board pronounced as “very satisfactory.”

The transport of the country is in Jewish hands. Motorbuses run everywhere, linking up the towns and villages with very efficient service. As an example of the thoroughness of the bus services, there is a bus every quarter of an hour during the day between Jerusalem and Jaffa and Tel-Aviv. a distance of some forty miles, over very hilly country, and the return fare is only 3s. 6d. Jewish ships under their own flag, now ply between Haifa and New York, and it is their intention to form a direct shipping line between this country (England) and the Holy Land. The Jewish flag is quite a pretty emblem, consisting of a white background relieved with two broad bands of blue, with the so-called “Star of David” in the centre, two equilateral triangles, also in blue.

I am aware, of course, that Palestine is being governed by Great Britain under a High Commissioner, Sir Arthur Wauchope, who resides in Jerusalem. But Palestine is not a British possession. We are administering the country under a Mandate from the League of Nations and with the consent of the leading Powers. In that administration Great Britain is far from being a free agent, and has to render to the League and to the civilised world an account of her stewardship.

The Mandate gives international recognition to the policy of a Jewish National Home, based upon the historical connection of the Jewish people with Palestine. It provides, among other things, “that the Mandatory shall be responsible for placing the country under such political, administrative and economic conditions as will secure the establishment of a Jewish National Home,” and that the administration of Palestine, “while ensuring that the rights and privileges of other sections of the population are not prejudiced, shall facilitate Jewish immigration under suitable conditions and shall encourage, in co-operation with the Jewish Agency, close settlement of the Jews on the land, including State lands and waste lands not required for public purposes.”

The Mandate also provides for the official recognition of “an appropriate Jewish agency as a public body for the purpose of advising and co-operating with the Administration of Palestine in such economic, social, and other matters as may effect the establishment of a Jewish National Home and the interests of the Jewish population in Palestine.”

In other words, the League and the civilised world have promised Palestine to the Jews as their National Home, and they mean to see, so far as they are able, that that promise is kept. This desire to found a Jewish state in Palestine has long been a dream of world Jewry. It received organised expression in the formation of the Zionist Movement, which came into being long before the war, though it was the latter that gave a real impetus to the movement. It is common knowledge how in November, 1917, the late Lord Balfour wrote to Lord Rothschild to the effect that “His Majesty’s Government view with favour the establishment in Palestine of a National Home for the Jews.”

Behind this declaration is a striking little incident, not generally known, but nevertheless authentic.

Shortly after the war broke out, the Government found itself short of a certain mineral which was necessary in the manufacture of high explosives. At this stage Dr. Chaim Weizmann, a Russian Jew who had resided in England for about twenty-five years, came upon the scene. He was a lecturer on chemistry at the Manchester University and had discovered a chemical substitute for this mineral, which he offered to the Government. He was asked by Mr. Lloyd George, then Minister of Munitions, his price. He replied that he desired no money, but asked for a promise that Britain’s power and influence would be used to free the Promised Land from the oppressor and secure it for Jewish occupation.

Dr. Weizmann is President of the Zionist Organisation, which is a kind of world parliament, representing the whole of Jewry, and is conducted on democratic lines with a duly elected President and Council which

form the executive.

It has over a million members scattered all over the globe. Any Jew may become a member on taking up a shekel, which is the symbol of adherence to the Zionist programme. The shekel is issued annually, and before the war its price was one shilling everywhere, but, owing to differences of exchange, its price is not universal in these days. In Great Britain, it is now two shillings.

Every holder of a shekel is entitled to vote for delegates to the Zionist Congress, which is the supreme authority of the Zionist Organisation. The Congress meets every two years and it has just held its nineteenth session in Lucerne.

Closely affiliated to the Zionist Organisation are various other institutions, such as the Jewish Agency, whose business it is to control immigration, the Jewish National Fund, which attends to the purchase of the land, and so on. The Zionist Organisation, in fact, is made up of over fifty different federations, while, in addition, there are separate unions dealing with specific activities, such as labour, etc.

After the War, thousands of Jews from all parts of the world flocked to Palestine, built for themselves homes in the new land, and founded industries and agricultural settlements. But the trouble with Hitler in Germany and the Persecution of the Jews in Eastern Europe have been the main causes of the satisfactory position in which the Jew finds himself in the land of his forefathers. These have resulted in the settling of many thousands of Jews in the country, and the diversion to the land of many millions of pounds sterling in Jewish capital which would never otherwise have left Europe.

Among the great batch of German immigrants there were Jews of marked ability and distinction in the commercial and business world, noted educationalists, doctors, surgeons, dentists, as well as lawyers and men of letters. These men to-day, because of their superior knowledge and ability are playing a very important part in the creation of what will eventually prove to be an influential and powerful Jewish commonwealth.

(To be Continued.)

“The greatest troubles are those that never happen.” —Anon.

“In distress, a friend comes like a calm to the storm-tossed mariner.” —Euripides.

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He is Able to Keep.

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called. . For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day . . . That good thing which was committed unto thee keep by the holy spirit which dwelleth in us.”-1 Tim. 6:20; 2 Tim. 1 12-14.

IN these verses we have brought to our minds two aspects of the Christian life. The one is in what we must commit to the Lord; the other is what the Lord has committed unto us.

It is an important thing that we properly distinguish between things that are our responsibilities and things that are not. Perhaps there are as many mistakes made in dabbling or meddling in matters that are not our responsibility as there are in neglecting things that should occupy our best attentions. It seems very important, then, that we must exercise the spirit of a sound mind, so as to properly distinguish between things which God has committed to us and things which we ought to commit to God.

Sometimes even in our zeal for God and His cause we may be led to do things and speak of things which, while we thought to do good, have worked only mischief. We had thought we must do so, in order to save the cause, or progress the work. When too late we have learned the lesson that it is better to abide by Divine instruction, and in those matters that are out of our province to trust and know that the Lord is able, by one means or another, to preserve His cause, to guard His people. Nothing can hurt or hinder His purpose. There is nothing too hard for Him. (Jer. 32 :17; Luke 1 :37 ; Matt. 19 :26; Gen. 18 :14.) See also Isaiah 14 :27 and 46 :10, 11.

We need have no fear of the Lord neglecting to guard His own cause. He will guide and guard, His people, His elect ; none can by any means prevent the accomplishment of His purpose, His will. “All things shall work together for good to them that love God.”

What rest, what peace this happy assurance brings even in the dark days of calamity or distress, of grief, sorrow or pain. It is when faith is weak that fear takes hold and distress of mind leads to discouragement and “Doubting Castle.”

Sometimes there are great trials and testings in connection with our fellowship or our service in the Lord's vintage.

It is well that we always consider the circumstances and our own responsibilities. Sometimes friends have stepped into such matters and made things worse, when the spirit of a sound mind would have said, “No, it is not my responsibility, and ‘I fear to touch things that involve so much, my feeble hand might shake, Thine can make no mistake.’ “

We take the case of Uzzah neglecting the instructions concerning the Ark of the Lord. He thought to save it from falling by putting forth his hand and he was smitten dead. What a lesson to us all not to meddle with matters out of our province, but just trust and the Lord will take care of His own. There had been neglect on the part of the priests in not having the Ark carried in the proper manner, according to the instructions of the Lord by Moses. Had it been carried properly by the Kohathites the incident would not have occurred. Numbers 4.

How important it is, then, that we should understand and distinguish between the things that God has committed unto us and the things which we have committed unto Him, or must leave to Him.

First, it seems well that we consider what we have committed unto God, for unless we have come to Him and consecrated ourselves to Him, He will not commit to us privileges which belong only to His children. What is it that Paul had “committed unto Him against that day”? It does not take long to state this, for when we were brought nigh to God through the death of His Son, we realised that we were bought with a price—the precious blood of Christ, as of a lamb without blemish”; therefore we were not our own.

It was at this stage that the invitation came to us, “My son, give me thine heart.” It was here that we heard the Lord’s words, “He that will be My disciple, let him take up his cross and follow Me.” It was here that we were invited to count the cost; were we willing to forgo the good things of this life, to tread the narrow way with its trials, persecutions, and disciplines—to be dead to the world and the flesh, and like our Master, say : “Thy will be done,” howe’er it cross mine own?

We saw with the Apostle (Rom. 12:1) that it was but our reasonable service and so we presented our bodies (ourselves) to the Lord as a willing sacrifice, made acceptable by the merit of our Lord’s death and perfect life which was a sweet incense unto God, ascending on our behalf.

So, then, we have committed our all to God, all our interests in this life—all we are and all for which we hope. That is a full surrender. Just as Jesus on the cross, sinking into death, committed His life unto God, and was fully persuaded that the Father would raise Him up out of death, which He did on the third day, so we commit ourselves and all our interests to the Heavenly Father’s care. According to our faith, or as to how fully we are persuaded (like Paul) that God is able to keep or guard it, until that day when we may awaken in the likeness of Christ, will be the rest and peace in the hard places of this life, when we do not just understand the why and wherefore of many things that are permitted. If we have trustful faith we will be able to rejoice in the thought that the Lord is doing His part in training, polishing and fitting us for the Kingdom, and so we will be able to rejoice even in tribulation. (Rom. :3.)

What a grand example of faith we have in Abraham. (Rom. 4:20, 21.) He had surely committed his way unto the Lord. Jesus, too, had committed His life unto the Father at Jordan and so fully did He trust to His good care and providence that perfect calm and peace were maintained under all circumstances. We are also assured that it is our privilege to claim the same Divine protection, for “the Father Himself loveth you,” and “If God be for us, who then can be against us?” With such confident faith, with such full submission to the Divine will, disappointments are accepted as His appointments and peace is maintained in our greatest griefs, sorrows and pains.

Sometimes we are disappointed when those we trusted and had laboured within the truth service and joined with in fellowship have turned away. Paul had such experiences like many of us. He writes

pathetically to Timothy (2 Tim. 4:9, 10) : “Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world.” Also 2 Tim. 4:16, “In. my first defence no one came to me, all forsook me.” Then, having done all we know how to regain such an one, we must not worry, or keep worrying him, but as the Apostle says, “After the first or second admonition, an heretic, or fractious person reject.” Leave him in the Lord’s hands.

“Commit thy ways unto the Lord, trust also in Him and He will bring it to pass.” There is no need to carry all the weight of responsibility, all the burdens of business or household affairs, of parental cares or the cares of the church when matters seem to go all wrong. We must take it to the Lord, seek wisdom and guidance, doing what we believe to be right and then “cast all your care upon the Lord for He careth for you.”

It is sometimes those who are nearest and dearest to us who give us most pain and anxiety and grief, and hearts might well be broken did we not have the place of refuge—did we not have faith in Him—to whom we have committed ourselves and all our homes and business and all our loved ones. But if we do “know in whom we have believed and are persuaded that He is able to keep—to guard—that which we have committed unto Him against that day,” we trustfully rest.

It is just when the hard times come, when we cannot see how to provide things honest, even the necessary things for our dependents, that faith can shine out the brightest. It is when our loved ones, our little ones, that have entwined themselves around a father’s or a mother’s heart, lie helpless and gradually sinking-away; when all has been done and there seems no hope and one’s heart seems desolate indeed ; it is then that our faith is tested. Do we really know Him, do we really fully trust Him—that He knows best, that it must be best—even to allow our loved one to be snatched from our grasp of love? If we do, if we have fully committed our all to Him, then faith will shine out in our peace amid sorrow, in our calm amidst storm, in the rest. of faith in the anguish of grief. Not that there will be no tears, not that there is less pain, not but that the love goes out to find its object flown and only memory to grasp, but there is peace, there is assurance, “We sorrow not as those who have no hope.” “The Lord gave, the Lord hath taken away” ; the Lord will restore to life in the glorious morning; “Blessed be the name of the Lord.” So there is the blessed rest in the Lord.

There are no circumstances, no conditions that can come to us but what, if we will just remember that we have committed all to the Lord, we may find peace and rest, for the Great Shepherd will guard His sheep. (See Psalm 1.21.)

It is sometimes so hard to be misunderstood and it is right that as far as possible we should try to explain and restore confidence. When we have done all that seems possible in that way, without avail, then we may remember our Example who was “despised and rejected of men”; so misunderstood as to be declared a blasphemer of the holy name He loved and crucified as a felon. “Who when He was reviled, reviled not again; when He suffered He threatened not, but committed Himself to Him who judgeth righteously.” (1 Peter 2 :23.)

The Christian way is a narrow way, a way of difficulty ; it is a way of testing, of trials, a way of faith. But it is a wonderful privilege to which we are invited, to come into Christ, to be baptised into His death—to suffer with Him—and then to live with Him, to reign and sit with Him in His throne, even as He overcame and sat down in His Father’s throne. So, then, we, know that great trials must be endured in order to perfect us in character and make us fit to partake of the inheritance of the saints in light. However, we have such good promises of grace and strength for our day, in every circumstance, with the assurance that nothing shall be permitted more- than we are able to bear. When anything seems so hard to bear let us remember that the Shepherd of Israel is ever ready, able and willing to deliver, or to sustain in every need. “Let them that suffer according to the will of God commit the keeping of their souls to Him in

well doing as unto a faithful creator.” (1 Peter 4:19.)

If we come to such a position as Israel, with Pharaoh’s host behind and the sea before, let us trust and neither- murmur nor complain. We have committed ourselves unto the Lord—just trust. “Stand still and see the salvation of God.” (Exod. 14:13, 14.) “Having done all, stand.” (Eph. (3:13.)

What has God committed unto us? We may get mistaken ideas respecting our responsibilities. The great mistake of Christendom is that it was thought that God had committed to the Church the work of converting the world and to set up Christ’s Kingdom during this Gospel Age. The great Antichrist, the Romish Church, is the result of this false idea.

Some., to-day, assume a responsibility of declaring that the Gospel Age is ended, that the Kingdom of Christ is begun and millions now living will not die. This has been declared for nearly twenty years but the millions still go on dying.

But coming nearer home, there are those who conic to the knowledge of present truth who seem to appoint certain work or position to themselves and assume authority. Sometimes elders assume it to be their responsibility to rule over God’s heritage and usurp an authority above others. Also, sometimes, members in a Class will interfere with the work appointed to others. Then there is the possibility of meddling with other people’s affairs, of talking about others’ concerns. While we all have a responsibility towards other members in Christ, to comfort and encourage as we may be able—”Bear ye one another’s burdens and so fulfil the law of Christ”—we are not to criticise or judge one another. “Every man shall bear his. own burden”; we can only help as opportunity affords.

We have to “learn to be quiet” and to “mind our own business.” “For every one of us shall give account of himself to God.”

If we realise all that the Lord expects from us in the things He has committed to us, we shall realise, too, that it will take us all our time and strength, supplemented by the grace of the Lord, so that we may reach “the mark of the prize of the high calling of God in Christ Jesus.”

. What has the Lord committed to us as new creatures -in Christ? Of course every good and perfect gift comes clown from God, and should be received with thanksgiving by everyone and used to the glory of God. But God is now dealing only with those who come unto Him by faith in Christ. Even the first drawings of God, the ability to understand the message of truth, that by believing on the Lord Jesus Christ we might be saved, was something we had to act upon, and by so doing we came to be justified and at peace with God. Then a further opportunity was opened to us— that of Romans 12:1. By taking this step of consecration the Lord gave us the evidence of acceptance as a member in Christ—the holy spirit—the spirit of sonship into the heavenly family .

The Lord ‘has, then, committed to us the responsibility of sonship. We as His dear children must walk so as to honour our Father. That is a great responsibility—to let our light so shine that others may come to glorify our Father. Jude 20 and 21 says : “Beloved, building up yourselves on your most holy faith, keep yourselves in the love of God.” As God commits each item of truth to. us, we must use it before we have further truth entrusted to us step by step.

Having reached this privileged position of son-ship, having surrendered our hearts, wills, our all to the Lord, He, then, commits to us all these things which we surrendered to Him and would have us use everything as His, in His service, to His glory. Then let us remember, when questions arise as to our going anywhere, to consider whether the time can be spent in that way to God’s glory, or will it be going for our own pleasure and may be rather a hindrance than a help to our spiritual interest. The first and most

important object is that which is God's will for us, even our sanctification.

Time is a talent committed to us, so we must try to "redeem the time for the days are evil." Our homes, our loved ones, we now love and serve as unto the Lord, as good stewards. While we loved these before, now we also love them because we committed them to the Lord, and we love them and serve them all the more, all the better. Even if they do not appreciate it, the Lord will, for thus we show our love to Him and desire to serve Him. So, also, in our business or service for employer—do all as unto the 'Lord. The true Christian, while not of the world, while having given up everything of selfish desire, yet will be the best master or servant, the best husband or wife, or parent, or son, or daughter.

Yes, all we have of time, our bodies, health, strength, friends and wealth, we gave up, but have received again at the Lord's hands to be used for Him. "I died, yet I live, yet not I, but Christ liveth in' me,—For me to live is Christ." "Again, when it comes to using our money, the question must be : Would the Lord approve, will He think me a good steward if I purchase this Or that—can I use it, can I wear it to His glory? Would He approve of my spending for things that are vain, that do no good, let alone things that do positive injury either to self or others? We are not to judge one another in such matters; we are to judge ourselves. Some who profess Christ, and possibly even the majority of clergy, seem to think they can spend money that ought to be the Lord's in tobacco and many questionable worldly pleasures. The Lord is to be judge as to the use of our talents and the rewards will be according to faithful stewardship.

There are two parables of our Lord which illustrate and emphasise this matter—the "Pounds" and "Talents." In the first the Lord represents Himself as going to receive a kingdom and to return. He gave to His servants each a pound to use. This seems to represent something that comes to all Christians' alike and that may be justification, with the opportunity of putting it to the bankers and making some gain. That seems to be the one thing we all have in common at the beginning of our Christian course. We could not start without justification. So Paul says, "Therefore being justified by faith, we have peace with God."

How many there are who go no further. They are like the man who tied the pound up in a napkin —made no use of it. So, at the finish, he finds the pound taken away from him. The only object of this justification by faith in this age is that we present our justified bodies a living sacrifice to God. There are many who receive this grace of God in vain.

A very important talent is the truth ; all true Christians are missionaries. "As the Father hath sent Me even so send I you." John 20 :21. (See also Matt. 28 :19, 20; margin.) That has been the privilege all down the age and those who most earnestly have obeyed the Lord have suffered for it. We have the privilege of present truth and this is a talent for which we must give account. What results are we going to be able to bring to the Lord? (1) The effect on ourselves— our own sanctification. (2) What effort have we put forth to sound the trumpet—the shout —of the Lord's presence, to give out the meat in due season, of things new and old out of the storehouse?

Another talent is membership in the Body of Christ; we have a responsibility to comfort and encourage—to edify each other. Some have talent in explaining truths, some of sympathy and helpfulness, and in conversation, but it may only be a talent of one's presence and smile, and the spirit of Christ. Do we count our talent of little consequence? Should we not feel that even the smallest service is something we can do for the Lord? Are we going to neglect this talent and allow just anything to come in and prevent our care for the Lord's cause and comfort of His members? Inasmuch as we do this or that to the Lord's little ones, we do it unto Him.

Where would we be if the Lord had been careless of our interests ; even if Paul had taken matters more comfortably ? No! We are not going to be carried to Paradise on flowery beds of ease. If we are to win the prize of the high calling it is going to be "Ne'er think the victory won, nor once at ease sit down, thine

arduous task will not be done till thou hast gained thy crown.”

“Increase our faith, dear Lord,
For Thou alone can’st give
The faith that takes Thee at Thy word,
The faith by which we live.

“Increase our faith, so weak are we,
That we both may and must
Commit our very faith to Thee,
Entrust to Thee our trust.”

God’s Glorious Temple.

“Ye are built up an Holy Temple,
A habitation of God through the Spirit.”
Of all the beautiful lessons
With which God’s Book is filled,
This one of wonderful sweetness
Hath most my being thrilled.

Oh! wonderful care of the Father,
Oh! wonderful love so free,
To know that the Maker of all things
Careth so much for me.
‘Tis said that the temple so stately
That crowned Moriah’s hill,
Was built without sound of hammer,
The toilers working so still.

Far off from the grand foundation,
Was all of the noise and strain
Of fitting one stone to another
From base to turrets fane.
And when all were brought together,
The stones of every size,
The columns so strong and graceful,
Each in its place to rise;

They formed so grand a temple,
As never before was seen,
So true in its great proportion,
So bright in its glittering sheen;
Yet there ‘is a greater temple,
And God is He who plans,
Now gathering His stones together
For His house not made with hands.

And each living stone will be there
Which evermore day by day,
He’s fitting for this great temple
Which will last forever and aye.
Our pains, temptations, and perils,
Our sufferings, sighs, and tears,
Are God’s chisels, tools and hammers,
Until the Master appears;
Let none shrink from the process,
Let none of the Lord’s complain,
But wait with a meek submission,
‘Twill not be long nor in vain.

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,

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Justification and Consecration.

THAT justification precedes consecration would appear very clear from Romans 5:1-2. We could not approach God as sinners in our own behalf. "No man cometh unto the Father but by Me." (John 14 :6.) It is because we are justified by faith that we become at peace with God, and having reached that step we find the way open into the grace in which we now stand, rejoicing in the hope of the glory of God.. That is, that on the basis of justification by faith we were able

to accept the invitation to offer ourselves as living sacrifices to God.

It would seem, however, that this justification by faith was but intended as a temporary condition of being at peace with God until a decision should be arrived at in respect of consecration. A justification rather to friendship, at peace, but evidently the real merit of the Cross had not been applied until the consecration was made and we became "accepted in the beloved," a member of Christ's body.

We came into the Court condition with the opportunity of the laver—the washing of the water of the word—and the veil of consecration before us with its promise of spiritual blessings beyond. This seems to fit with the position to which our Lord referred, saying "count the cost." No one is even then compelled to make the sacrifice; they could still withdraw from the Court, having "received the grace of God in vain."

However, having once made our consecration of all our earthly hopes now and of restitution, of which the Cross gave us opportunity, then we could not take back the sacrifice. Having come to a knowledge of the truth, tasted of the heavenly gift and of the good things of the world to come, etc., we must either carry out our consecration or fall back into a second condemnation to death from which there would be no recovery, for Christ died but once and we have had our opportunity of life which is secured for every man.

So, then, while justification precedes consecration, it would seem that justification to life is not valid until the offering is made. We put our little all on the altar and Christ supplements it with His merit so that it may be acceptable to God—so makes it real.

Pilgrim Way Ended.

THOSE of our readers who have visited Adelaide during Convention and other seasons will doubtless remember Sister Hobbs who recently passed away after a comparatively short illness. Although well advanced in years our Sister had retained her mental faculties almost to the end.

Those who knew Sister Hobbs must surely have appreciated her many fine qualities of Christian character ; so gentle and kind and yet firm in holding fast to what she knew to be the truth of God's Word. We feel that we can indeed thank God for the memory of a life so full of loving thought for others. "She hath done what she could" was said of one who ministered to our Lord, and we think our Sister did what she could to show forth His praises to others.

It is a comfort to us to realise that as one after another the Lord's chosen ones are being gathered Home that soon the Church, the Bride, will be completed and then the blessings of the Kingdom will begin to flow to the whole world of mankind. "Thy Kingdom come, Thy will be done on earth as it is done in heaven."

Change of Office Address.

Our brethren and readers generally will please note that the office of the Berean Biblical Institute is to be situated at a new address-19 Ermington Street, Kew, E.4, Melbourne, Victoria, Australia—on and after Monday, the 14th of this month (September) and all correspondence, etc., should be so addressed to reach us from that date. Arrangements will be made, also, to receive all mail matter still bearing our present address.

This new position in Melbourne for the work will be just as central as previously, and some further advantages for service are expected by making the change. Electric trams (Deepdene and Mont Albert) from Melbourne city pass Ermington Street, for the benefit of all desiring to visit the office. Also other electric trams and trains pass within walking distance.

Our telephone number will still be Hawthorn 6251, and this means of communication will be available at all hours. We just desire and seek the Lord's continued blessing and guidance on the work in His Name, on behalf of, and in cooperation with, the Lord's people everywhere.

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The Birth of a Nation.

(Part 2--Continued from last issue.)

WHEN the War broke out there were some 55,000 Jews in Palestine. Apart from those engaged in trade, and toiling in the few- agricultural settlements that had been established, they were, for the most part, inclined to be fanatical and great sticklers for the law as laid down in the Talmud and other holy books. They observed the Jewish feasts and fasts, wailed at the Wailing Wall, and though fully believing in the restoration of the Jews to Palestine they seemed to think that it had to come about in some miraculous manner and not through political and financial means.

These Orthodox Jews, so picturesque a sight in the old city of Jerusalem in their long velvet cloaks and fur-trimmed hats, with curls on either side of the face in obedience to the law, "thou shalt not mar the comers of thy beard," were shocked at the tactics and daring of their more modern brethren from overseas, and even to-day they can hardly be proclaimed as ardent pro-Zionists.

One has only to note what the Jews have accomplished and their grip upon the land to realise that Jewry's dream of a Jewish state in Palestine is no make-believe affair. To-day there are just over 330,000 Jews in the country, about one-quarter Of the total population of the land. Last year the number of immigrants was 42,359; in 1933 it was 30,327. It is expected that the figures for 1935 will reach between fifty and sixty thousand, seeing that between January and June 30,474 immigrants entered the country. This is the highest number on record.

The great complaint of the Jews is that the country could absorb a much larger number of immigrants than is allowed to enter. By restricting immigration the Government is accused of holding up important developments. There is practically no unemployment in Palestine, and skilled labour is demanding and receiving a day, high wage for such a country.

Immigration into Palestine is subject to definite regulations. The -Jewish Agency submits every year to the Government a list, stating how many immigrants it can absorb. Here the Government believes in treading cautiously, with the result that often only a half, or even fewer, of the number stated are allowed to come in. But immigrants with £1000 capital can enter the country and settle there without obtaining the necessary permit. This also applies to professional men such as doctors and dentists, architects and lawyers, possessing a capital of £500, as well as to certain classes of mechanics possessing £250.

But it is not only the number of Jews in the country which is significant; it is the hold they have secured upon the land, and the influence they exert in the conduct of its affairs. Fifty years ago there were 4000 Jews in Jerusalem, out of a total population of 24,000. To-day the Holy City has a population of about 100,000, over 60,000 of whom are Jews. For the first time since the days of the Romans Jerusalem has become a Jewish city. Since the War no city in Bible lands has undergone such a transformation. To-day we have two Jerusalems: the old city within the walls, containing the Temple Area, the Via Dolorosa, the Church of the Holy Sepulchre and other sacred sites, which Pilgrims come to see—the Bible city, as it were—and Greater Jerusalem, which has sprung up outside the ancient ramparts. How the city- has grown will be evidenced when it is stated that it has spread nearly half-way to Bethlehem on the south, well on the way to Ain Karem, the birthplace of John the Baptist, on the west, and on the north to the foot of Mount Scopus, where stands the British War Cemetery. Only on the east has Jerusalem failed to expand, because the ground falls away in precipitous slopes into the Kedron Valley, making any extensions here impossible. Curiously enough this modern development of the Holy City follows closely the description of the rebuilding of Jerusalem as foretold by the Prophet Jeremiah.

Be that as it may, Jerusalem's old walls are now encircled by a score of attractive Jewish garden cities—

Talpioth, Rehavia, Romena, Mkor Haim, Kiriath Moshe, Monte-fibre, Beth Hakerem, Bait Vegan, Neve Jacob, to name but a few of them. Over a hundred miles of new streets have been added during the last twelve years or so, fine, spacious thoroughfares, many of them tree-lined, along which ply motor-buses and cars. With its attractive private residences and array of fine public and private buildings—churches, synagogues, hospitals, schools, colleges, hotels, restaurants and cinemas—Jerusalem has become a modern metropolis, possessing all the amenities of Western civilisation.

The initiative behind this development is mainly Jewish. In King George V. Avenue, close by the Rehavia Colony, stands the new Zionist Organisation Office, two wings of which are now completed and in occupation. When this great pile is finished it will prove a worthy home for the various organisations of the great Zionist Movement, the future Parliament House, as it were, of the Holy Land.

In the great boardroom can be seen the Golden Books, five in number, huge volumes elaborately bound in leather, with pictorial designs, containing the names of those who have contributed to the Zionist funds. The massive table and chairs are fashioned of eucalyptus wood, grow in the country. Hanging round the walls are portraits of famous Zionist leaders, including the late Lord Balfour. Under the latter is a heavy plate-glass with a quotation in Hebrew: "I will gather you into the midst of Jerusalem."—Ezekiel 22:19.

On Mount Scopus stands the Hebrew University, and it is significant that the first modern university to be founded in Palestine should be a Jewish institution, and that one of its principal tasks should be the revival of the ancient classical Hebrew as a living language. A more appropriate site for a Jewish seat of learning could scarcely be conceived. From the grounds one looks down upon the Temple Area, over the City of Jerusalem, and in the other direction over the Jordan Valley to the Mountains of Moab beyond. From the roof of the Library Building you can get a glimpse of Zelah, the home of Kish, the father of Saul, Israel's first king.

The ground was purchased by Dr. Weizmann when he went to Jerusalem in 1918 as head of the Zionist Commission. One of the foundation stones of the University was laid by Lord Allenby in 1918, whilst the British guns were still booming not many miles eastward. The University was officially opened by Lord Balfour in 1925. The buildings include an Institute of Chemistry and of Medical Research, an Institute of Mathematics, Einstein Institute of Physics, Institute of Science, a building for the Faculty of Humanities, an Assembly Hall and Library. The latter contains the largest collection of works dealing with Jewish literature and history ever gathered together in one place. At the time of writing they total over 300,000 volumes, and are being added to at the rate of 10,000 volumes a year.

One of the principal tasks of the University is the compilation of a Hebrew dictionary which will be acceptable to all Jews. This may appear to be a simple matter, but such is not the case. Many Jewish scholars have declared that it is an undertaking which could only be accomplished in Palestine by an officially recognised Jewish institution. Among the Jews there are many sects, and between them Hebrew has become a kind of jargon. The professors on Mount Scopus have undertaken to make Hebrew a living language which all Jews will be able to use and understand. It is a task which will occupy some time, for in addition to sorting out the roots of the various words already in use and deciding upon the right one, there are many thousands of new ones to be added, words and expressions which have crept into the world's vocabulary within recent years. Hebrew is one of the three official languages of the country, the other two being Arabic and English.

(To be continued.)

Scriptural Usage of the term Salvation.

HIGHER Critics and Evolutionists have much trouble in their endeavour to hide from the common people the fact that their theories are diametrically opposed to all the teachings of the Scriptures respecting human salvation. These latter-day philosophers do not like to be called “infidels,” “unbelievers,” but prefer to take their texts from the Bible in their endeavour to undermine faith. If Evolution theories were true the word “salvation” would be wholly inappropriate. If mankind have been climbing upward for six thousand years into perfect manhood, and if they are gradually to become angels by processes of evolution, then the word “salvation” is altogether out of place when applied to them. They should rather be let alone in their glorious upward progress. They would need no Saviour, or Redeemer; for according to this theory, mankind never was lost—never fell from perfection.

But the Bible proposition is the very reverse of the Evolution theory. The Scripture teaches that man was created perfect and holy, in the moral likeness of His Maker. It declares that when on trial to determine whether or not his life and favours might be continued to him everlastingly, Adam sinned and was sentenced to death. It tells that through Jesus God has made a provision for the recovery of mankind out of the sin and death condition into which he fell; that the work of Jesus primarily is that of the satisfaction of justice; that He died, the Just for the unjust, and that sinners are to be reconciled to God through the death of His Son. The Bible teaches that this redemptive process, this salvation of mankind from sin and death, has already begun in that Christ has already given His life a Ransom-price, and has been exalted and declared to be the Saviour, the Life-giver of the world.

But the world has not yet been saved. It lies in the Wicked One. Satan is still the “Prince of this world.” Sin and death reign. The world has only the Divine promise which was given to Abraham, but of which the majority of mankind do not even know. That promise, however, is sure—that eventually all the families of the earth shall be blessed by Messiah; and that to effect this salvation Messiah in due time will set up a glorious reign of righteousness, the Kingdom of God under the whole heavens. It shall rule; it shall conquer; it shall destroy sin, death and everything opposed to Divine righteousness and to the best interests of mankind. Thus eventually the knowledge of the Lord shall be made to fill the whole earth (Isaiah 11:9), and every knee shall bow and every tongue confess the Lord. (Isaiah 45:23.) Thus shall come the glorious opportunity for salvation through the knowledge of the Lord, and of His will. (Jer. 31:34.)

Those who desire to do God’s will shall be assisted by the Redeemer, thus to cultivate a righteous character. That assistance will include an uplifting out of, or saving from, sin and death and all the terrible associations of mental, moral and physical imperfection. That salvation will be to life, health and strength—mental, moral and physical. The earth also shall be saved—recovered from the Divine ‘sentence or “curse.” No longer will thorns and thistles cause sweat of face; but the earth shall yield her increase and be styled “The garden of the Lord.” (Zech. 8:12 ; Isa. 51:3.) “The earth is God’s footstool, which He will make glorious.” (Isa. 66:1.)

But that salvation of man and of his earthly home and future dominion is preceded by another phase, or kind, of salvation. Before dealing with the world God elects, calls, draws, instructs a saintly class. These by faith may now speak of themselves as saved, although their salvation will not really be accomplished until they share in the First Resurrection. Now they reckon themselves as passed from death unto life, as New Creatures, brethren of Christ, children of God. Into all this glorious condition the saintly ones will enter with their resurrection change, experiencing a transfer from human nature and conditions to spirit (heavenly) nature and conditions.

Thus eventually there will be two classes of saved ones—two classes saved out of the sin and death conditions which now prevail :

- (1) The Church changed from earthly to divine nature.—1 Cor. 15:51-54.
- (2) The willing and obedient of the world who, during the thousand years of Messiah's glorious reign, will be gradually changed not to a different nature but from the imperfection to the perfection of human nature.—Acts 3:20, 21.

Meantime all the wilfully wicked, disobedient or rebellious will be utterly destroyed in the "Second Death," "as natural brute beasts." (2 Pet. 2 :12.)

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What the Church Sacrifices.

IN the Scriptures the word sacrifice is very properly used in two ways—first, to describe the surrender of our will in order to have God's will done in us; second, to indicate the work of our great High Priest, to whom we give up ourselves, and who makes that consecration acceptable to God. Primarily we sacrifice what we possess of the present earthly rights, privileges and opportunities; for this is what we possess. But, additionally, we give up something by faith. By faith we believe that God has made a provision that all mankind shall have the privilege of restitution to perfection during the Millennial Age; and by faith we forgo, or give up, our share of Restitution privileges. Thus our principal giving up is our surrender of what we have; and our secondary giving up is that which we have by faith in God's great Plan.

However, it is not necessary for one to have an appreciation of the coming restitution blessings in order to sacrifice these and thus present himself a living sacrifice, as the Apostle exhorts. (Rom. 12 :1.) A knowledge of Restitution . blessings is connected with a full knowledge of the Ransom. We can see that others in the past did not have this knowledge clearly. But since those who consecrate to the Lord give up everything that they have; this would include Restitution also. So, then, while the saints who lived before the Harvest period did not have this knowledge of Restitution, yet they made an acceptable sacrifice through faith in the Redeemer.

The terms offer, sacrifice, devote, etc., sometimes have different meanings. When, for instance, we read that the high priest offered the sacrifices and also that we offer our bodies living sacrifices, we would differentiate between these uses of the word offer and say that to devote for sacrifice is our part. This we do when we present our bodies. We can do no more than present them. This is shown in the type by the bringing of the two goats to the door of the Tabernacle and the tying of them there. In this sense we sacrifice—that is, we give up our own will and our own rights to everything. But the Heavenly Father does not deal with us in the sense of accepting a sacrifice from us, except through the Redeemer. As our great Advocate He stood ready to impute His merit to our offering; and as the High Priest, the representative of God, He sacrificed it. We had already presented our-elves; and our offering was completed when the High Priest accepted the sacrifice and began the killing of the antitypical goat. But this is a gradual work. In the type, the life was accepted instantly when the High Priest thrust the knife into the goat; but the sacrifice was not actually completed until the blood was taken into the Most Holy. And so in the antitype.

Our Work Not Completed at Consecration.

This work of sacrificing the Church our Lord is continually accomplishing in one way or another all through the Gospel Age. When we received the begetting of the holy spirit we 'became New Creatures. And this actual dying, and all the sufferings in the "narrow way," and our continuing to yield ourselves to the guidance of the Lord, are all parts of the work of sacrifice. When we sacrifice our will we should not entertain the thought : Now I have done my part, let the High Priest do the rest ! This is not the right thought. At any moment we may cease to will and thus cease to present ourselves; at any moment we may sit down and say, "We will take our ease." We must not do so ; but we are to continue to fill up the sufferings of Christ.

It is not all over when we consecrate. Then we gave up all of our rights and interests. It requires a great deal of grace to be (lead to the world and alive to God. This the Apostle represents when he says, "For the bodies of those beasts whose blood is brought into the Most Holy by the high priest, wherewith to make atonement for sin, are burned outside the camp." (Heb. 13 :11.) In one sense of the word that "goat" is dead. Our experiences represent the actual suffering and going outside the camp—all that happens to us while we are reckoned dead according to the flesh.

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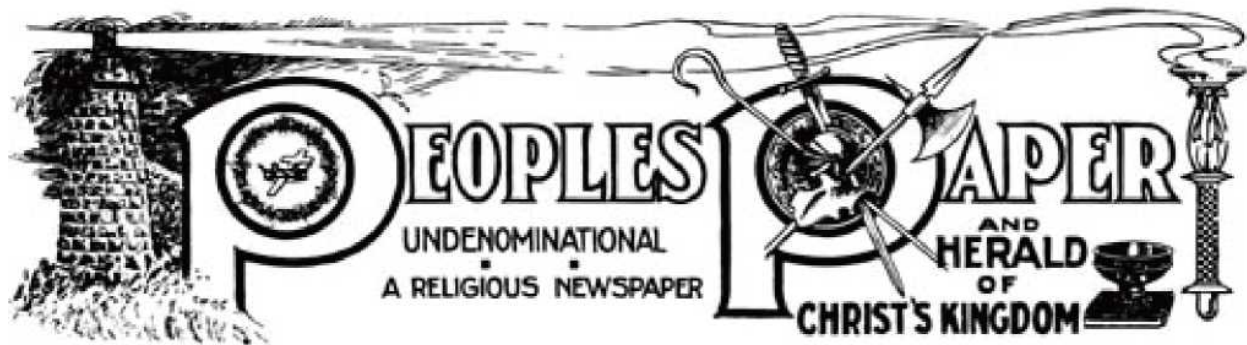
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Songs in the Night.

ALTHOUGH the nightingale sings during the night-time, darkness is the time when most birds are silent and hidden away in their cosy nests. But we know that they will sing again in the morning, and we look forward to it. We know that at their convenience they will entertain us throughout the day, when not too busy with their domestic affairs. Speaking of an evening in Paradise the poet Milton wrote :- “Now came still evening on, and twilight grey Had in her sober livery all things clad.

Silence accompanied for beast and bird,
They to their grassy couch, these to their nests
Were slunk—all but the wakeful nightingale.”

The world's morning time now dawns, but it is not yet fully here. When it comes there will be songs of joy and gladness throughout the world. Regarding that period David wrote, “Sorrow may endure for a night, but joy cometh in the morning.” (Psa. 30:5). Again he said, “My soul waiteth for the Lord more than they that watch for the morning.” (Psa. 130 :6). Also the prophet Hosea said, “Then shall we know, if we follow on to know the Lord ; His going forth is as the morning.” Solomon observes that the morning is the “time for the singing of birds.”—Cant. 2 :12.

Early Singers.

The world's night-time has been long and dreary, yet it has not been without its songs. Very early in the history of the human family the Lord found some to sing His praises. So beautiful and so acceptable was that early song of faith which Abel raised to God that his sacrifice was approved and he received immediate evidence of the blessing of the. Most High. Enoch also was one of the sweet singers of that early age. While the darkness of sin and death lay upon the land, back there over five thousand years before the breaking forth of the present morning light of the blessed Messianic age, he sang of the coming of the Lord with all His saints, to execute the works of righteousness and justice in the earth and to convince all the wicked of their ungodly deeds.

Evidently there always has been some of the divine plan and purpose revealed, sufficient to give assurance to all those who possessed that rare element of faith in God. When Jehovah pronounced the sentence of death on our first parents, He nevertheless gave a ray of, hope in the prophecy that “the seed of the woman shall bruise the serpent's head.” That star of hope has shone throughout the darkest ages for

those who have looked for it, impelling songs of joy. It is only when all hope is removed that one loses the power of song. God alone has held the world's hope in His own keeping, and has revealed it to His servants so that they might have courage and zeal to witness for Him, and that the power of their faith might give them joy and songs, even in this night-time of sin and death.

As we follow the course of God's dealing with His prophets, with the Jewish people, and with all His witnesses before the first coming of Christ, we find that song after song arose from true and loyal hearts. All these songs were based on the divine promises. David was a prophet, and he made reference to "an instrument of ten strings." This wonderful harp of harmony manifestly pictures the great divine plan of the ages. Just how much of that plan David knew, we are not fully informed ; but when he wrote such remarkable songs as Psalms 2, 37 and 72, he must have believed that a great Kingdom of righteousness would be inaugurated in God's due time, and that under that divine regime all corruption, injustice, oppression, and wickedness of every kind would be destroyed throughout the earth. In his mind's eye David must have seen the Lord in His coming great glory, when He takes unto Himself His mighty power and establishes His universal reign on this planet.

David's Songs Were Prophetic.

It is interesting to note to what extent the Psalmist's "songs in the night," as David so beautifully sang them, deal with the experiences of God's faithful people throughout the intervening centuries until now. For example, in Psalm 116 he says : "I love the Lord because He hath heard my voice and my supplication. Because He hath inclined His ear

unto me, therefore will I call upon Him as long as I live. The sorrows of death compassed me, and the pains of hell (sheol) gat hold upon me; I found trouble and sorrow . . . The Lord preserveth the simple; I was brought low, and He helped me. Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. For Thou hast delivered my soul from death, mine eyes from tears and my feet from falling. I will walk before the Lord in the land of the living . . . I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people. Precious in the sight of the Lord is the death of His saints."

Who is there among the Lord's people to-day who cannot appreciate the sentiments of this beautiful song of praise? Yet it is but one of the many "songs in the night" that God has had sung for our encouragement. And we, too, can join with the prophet in singing it from the heart. We all can realise that the Lord heard our voice and our supplication when we cried unto Him, and that He still harkens unto us in every time of need. The sorrows of death and the pains of sheol follow the course of humanity, for all men are condemned in Adam. But God has delivered us from a state of condemnation, and has placed our feet on salvation's mighty rock—Christ Jesus. Daily now we can say, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." Verily, our rest is in Him ; and we know that outside of Him there is no certainty, no assurance, no peace, no comfort, no rest.

That 116th Psalm is a consecration song. The Christian knows that to be consecrated in heart and life, and to maintain that condition during each hour of the day, means to be in alignment with the great spiritual laws and forces of the Almighty. Such consecration means pureness of motive and intention. It means love of truth, because truth reveals the character of God. It means courage to stand for principle and to defend it with "the sword of the spirit, which is the Word of God." It means a discernment of the causes of gratitude, which are clearly manifest to us when we look for them. It means a constant searching of ways whereby to prove our love. It means holiness unto the Lord. It is a practical thing, a mighty thing, a thing that if established and maintained is bound to win for us the eternal blessing of God.

The Song of Sanctification.

When we speak of consecration we call attention more especially to our own side of the proposition of being a Christian. There is another term that suggests to our minds the part that God plays, and that is the word sanctification. In this connection Jesus prayed to His Father regarding His followers, and said, “Sanctify them through Thy

Truth. Thy Word is truth.” The Apostle Paul said to his fellow Christians, “The very God of peace sanctify you wholly.” (1 Thes. 5 :23). And again he said, “That He (God) might sanctify and cleanse it (the Church), with the washing of water (truth) by the Word ; that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing ; but that it should be holy and without blemish.” (Eph. 5 :26, 27). Of course, the Apostle says, “Sanctify the Lord God in your hearts.” (1 Pet. 3:15). But we must remember we cannot sanctify God in the sense of making Him holy, for He already is holy ; but only in the sense of fully recognising His holiness, and keeping it ever to the fore in our own thoughts.

Thus, during this night-time of humanity the Christian can sing the song of sanctification. That is, he sings of the part that God plays in the deliverance and salvation of His people. All things are of God. In the first place, He provided the plan of salvation, and He also has furnished the means whereby we can make progress in the straight and narrow way. The means He has provided cannot fail if faithfully used, for God is at the back of it, and working through it. Sanctification means a full dependence on God as the source of all grace and blessing. It keeps us in closest touch with Him who is engaged in “bringing many sons to glory.” “Lead me in Thy truth and teach me,” cries the earnest, devoted heart; “for Thou art the God of my salvation.”

The Song of Faith.

One of the sweetest theme songs in any age is the song of faith. And this song has its sweetest note when the dark clouds of sorrow gather about us, and when earthly sources of comfort and help seem far away. A poor widow, arrested for vagrancy, was asked by the judge if she had means of income. She replied, “Yes, I have my two hands, my health, and above all, I have my God.” The poorest Christian, rich in faith, is never down and, out.

This attitude of faith, that can say, “I have God,” no matter what the circumstances may be, is in itself one of the mightiest of sermons and finest of songs. Christians of strong faith give far more than they ever receive from the world and, living on a higher plane than the rest of mankind, they can appraise the events of life with an eye to the prophecies which show them the eventuality of all earthly affairs. Furthermore, a life daily lived in the power of faith is an uplifting force even when it meets with opposition from workers of iniquity.

To assist us in cultivating faith the Apostle Paul wrote the 11th chapter of Hebrews, wherein he, recounts the valiant deeds wrought by many of God’s ancient worthy ones fighting “the good fight of faith” through the long centuries of the past. He says that these all died in faith, not having received the promises; but were persuaded of them, and embraced them by faith, and confessed that they were strangers and pilgrims in the world. Because of their faith they will obtain a “better resurrection” than the rest of mankind. The assurances of God were everything to them, and by embracing the divine promises of restoration they remained strongly entrenched in their citadel of faith.

The Song of Love.

The most comprehensive song, and manifestly the most helpful one that God has given us to sing during this present night-time, is the song of love. This is a song that gathers into itself all the finest qualities of the Christian life. The Apostle tells us that such things as faith, hope, meekness, endurance, unselfishness, etc., all belong to the great “love” family. He says, “Love is not provoked to anger .. thinketh no evil .. rejoiceth not in iniquity, but rejoiceth in the truth ... beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth.” To learn to adequately sing the song of love is worthy of one’s utmost endeavour, for it is the highest accomplishment to which one can attain while tabernacling in the flesh. A Bible commentator, speaking of love, has aptly said :

“Love is not, like justice, an exact principle to be measured and weighed. It is three-fold in its character : it is pitiful; it is sympathetic, in the sense of kinship of soul — affectionate; it is reverential. These different forms of love are exercised according to the object upon which love is centered. Pity-love is the lowest form of love; it takes cognisance of even the vile and degraded, and is active in measures of relief. Sympathetic love rises higher, and proffers fellowship, comradeship. But the reverential love rises above all these, and delights in the contemplation of the good, the pure and the beautiful. In this latter form we may indeed love God supremely, as the impersonation of all that is truly worthy of admiration and reverence; and will love our fellowmen in proportion as they bear His likeness. The divine law commands love, both to God and to man.”

How perfectly Jesus knew the great song of love! How fully He had known it up in the heavenly state before He ever came to earth ! Of Him it was said that “having loved His own that were with Him in the world, He loved them unto the end.” He Himself said, “The Son of man is not come to destroy men’s lives, but to save them.” We are told that He “had compassion on the multitude.” He wept at the grave of Lazarus. He felt sadness for the poor groaning creation. There was no place for bitterness or unkindness in His great and generous heart. His life moved on in tune with the harmonies of heaven. He knew the divine love song from beginning to end. In singing that song He made no discords. And He has set forth the music of that song as no one else has ever rendered it from the creation of the world.

A Song That Few Can Sing.

And how wonderfully well John the Apostle learned this same song of love! He also suggests that our singing of this song is the criterion of our standing with God, saying that “we know that we have passed from death unto life, because we love the brethren.” He says also, “He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?” “Beloved, let us love one another, for love is of God; and everyone that loveth is begotten of God, and knoweth God.” “God is love; and he that dwelleth in love dwelleth in God, and God in him.” “He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.”-1 John 3:14; 4:20; 4 :7; 2 :10.

Ah, yes, here is the grandest of all the songs of the night—the song of love. As the realisation of divine love becomes sweeter as the days go by, so this love song assumes a fuller and richer tone. In the 14th chapter of Revelation the church class is pictured as standing on Mount Zion singing the song of divine love, to the accompaniment of the harps of God. “And no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.” How strange that so few could learn a song like this !

In the fable of the nightingale it is said that he did not wish to be equalled by the other birds, so he determined to sing at night-time when the rest of the feathered choir would be in their nests and would not be able to get near him to learn his song. The Christian learns the song of love more perfectly as he keeps close to God, in the spirit of prayer and praise, and by daily contact with His Word. And how wonderful it

is to realise that an important part of the great plan of the eternal God of the universe is being accomplished in us. We should pray that there be no short-circuiting of the spirit of divine grace and truth, but that under every circumstance God's will may be done in our hearts and minds without any mental resistance on our part. Then we shall be able to sing as do all those who have caught higher visions than the things of this world. Our whole life then will be a song, even as the life of Jesus was a song, and as also the lives of all the faithful disciples of the Master have been songs for the past nineteen hundred years.

The Divine Plan as an Oratorio.

An oratorio is a musical composition of many parts, all blended together into the main theme chosen by the composer. Handel's "Messiah" is a composition of this kind. Such a masterpiece invariably reminds us of the Divine Plan of the Ages. Here indeed are various parts — creation, the divine promise of restoration, the birth of Jesus, the ransom, the resurrection of Christ, the call of the church, the future exaltation of the church, and the ultimate blessing of all mankind. Was there ever anything so wonderful as this? Can we sing it?

Where are those harps of ours? If for any reason we have laid them aside, let us get them out and tune them up. They were not intended for disuse. As we endeavour to give to others some benefit from the lay of love and faith and hope which we sing, our own hearts will rejoice with exceeding great joy, and we'll have assurance that God is using us for some great purpose of His own. "What though my joy and comfort die,

The Lord my Saviour liveth;
What though the darkness gather round,
Songs in the night He giveth.
No storm can shake my inmost calm,
While to that refuge clinging;
Since Christ is Lord of heaven and earth,
How can I keep from singing

How, indeed? We have assurance that our King will soon declare Himself, and that ere long to cause every knee to bow and every tongue confess." We behold the old order dissolving before our eyes, and men are at their wits' end to know what to do to solve the momentous problems that now face the world. We know that we now have but a brief witness to give, and then we'll hear the call to "come up higher." Truly the great song of redemption and divine love and grace was never so sweet and precious to us as at the present time.

Who wants to sing the songs of God, especially the song of His great plan of salvation and deliverance? Let us get closer together in the relationship of love. Let us blend our hearts and voices in the music that God has so carefully written for us.

Let us keep singing on and on into the Kingdom.

And when we get there we'll still keep on singing, "in a nobler, sweeter strain," through the ages of the ages, this great love song of gratitude and praise to the beneficent Father of all mercies, the Author of all truth and the Dispenser of all love.

—From "The Dawn."

Communion.

“Begin the day with God;
Kneel down to Him in prayer;
Lift up thy heart to Him above,
And seek His love to share.

“Open the Book of God
And read a portion there,
That it may hallow all thy thoughts,
And sweeten all thy care.

“Go through the day with God,
Whate’er thy work may be;
Where’er thou art—at home, abroad,
He is still near to thee.

“Lie down at night with God,
Who gives His servants sleep;
And when thou treads’t the vale of death,
He will thee guard and keep.” —Selected.

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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.

Europe's Big Crisis.

"Waiting for War," says American.

EUROPE is face to face with the most serious crisis in its history—a catastrophe which only a miracle can avert," says Mr. Arthur Brisbane, internationally-known journalist, who returned recently to New York from a tour of Europe.

"In prize fights unimportant preliminaries precede the main event, in which a black man knocks out a white one or a German knocks out a coloured brother," he said. "Europe is waiting for the main event—the next world war."

"It has been watching the preliminaries—the knock-out of Haile Selassie by Mussolini in a few rounds, and the savage and bloody civil war in Spain, which still rages.

"The newspapers will have told you that the hideous Spanish conflict is based on political and religious hatreds. The rebellion is a protest against the establishment of a Red Government along Russian lines.

"Statesmen and newspapers in European countries, regardless of their sympathies with either side, urge their Governments to stand aloof, avoiding the possibility of making a new enemy if the other side should win.

"The present Radical French Government's sympathies are with Spain's Government. France does not want an active Fascist enemy beyond the Pyrenees and fronting on the Mediterranean.

"The ultra-Radical French newspaper 'L'Humanite' declares that Mussolini and Hitler have furnished 22 fighting planes to the Spanish insurgents. Both dictators doubtless pray for victory for the rebels and Dictator Franco, if they ever pray. But they, too, want no enemy. Europe is waiting for the main event.

"So it goes on in far off China, which, like some huge afflicted dragon biting at its own coils, endures a permanent condition of civil war, complicated by famine and flood.

"There South fights North, while quiet, thoughtful little Japan bites out choice pieces here and there.

"The new situation in European politics shows the united air fleets of Russia and France theoretically opposed to those of Germany and Italy, with England isolated.

"The aeroplane presents a difficult complication with the heart of the British Empire—the Royal palaces, West End shopping district, hotels, Houses of Parliament, Bank of England and the Stock Exchange—crowded into a few acres and Six million Londoners packed together waiting to be bombed and gassed.

"In the next war the nation that drops the first bombs —explosive and gas—on the capital city, will probably win, at least temporarily. In the long run, fortunately, the highest intelligence will be found, not in any single dictator or personality, but in the intelligent will-power of the nation attacked."—Melbourne "Herald."

The above summary of the present world outlook by Mr. A. Brisbane is just one of many such predictions respecting a fast-approaching catastrophe that threatens to consume the boasted civilisation of modern

times. These statements are coming from thinking men the world over, though how few seem to look in the right direction to discern the cause of such a dreadful upheaval, and so they are at a loss to know of the gracious remedy that the Lord of the Universe has in store for the poor, groaning creation.

When we find that over nineteen hundred years ago our Lord foretold the very conditions existing to-day—"Upon the earth distress of nations with perplexity ; men's hearts failing them for fear and for looking after those things which are coming on the earth" (Luke 21:25, 26)—and that the Scriptures assure us that eventually the whole creation "shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21), the wonder is, that the understanding of God's Word, as the Divine revelation to man, is so little sought after.

How dark and gloomy indeed is the outlook in world affairs apart from "the more sure word of prophecy," which the Apostle exhorts "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." (2 Pet. 1:19). But what relief comes with a clear understanding of the purposes of God. While "darkness covers the earth and gross darkness the people," on account of man's disobedience and fall into sin, yet, after the exaltation of the complete Body of Christ, and the subsequent passing away of the present order of unrighteousness in the great time of trouble that looms ahead, a better and grander day is promised wherein "all the families of the earth shall be blessed."

The Lord in His wisdom has seen well to permit the present reign of sin and death to continue over the ages, because in no other way could all mankind be so well impressed with the results of disobedience than by a personal experience in its fruits. Having had their teeth set on edge by the "sour grape," the lesson will be a lasting one with the majority, and so when the Lord's Kingdom is established in the earth it will surely be "the desire of 'all nations.'"

How thankful, then, we are to know that though the present distress and troubles must later become intensified throughout the whole world, and be the means of bringing all humanity to their knees before the Lord of Hosts, that the rich blessings to follow will much more than compensate when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The Lord's people, surely, may well rejoice at every evidence of the near approach of the Kingdom, at the same time giving earnest heed to the words of our Lord—"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).

New Office Address

The office of the Berean Biblical Institute is now permanently situated at 19 Ermington Place, Kew, E.4, Melbourne, Victoria, Australia.

All correspondence, etc., should bear this new address, also Postal Notes and Money Orders may be made payable at Kew Post Office.

Friends visiting the office will find Ermington Place situated running off the main Deepdene and Mont Albert tramway route from Melbourne city, near the junction of Glenferrie and Cotham Roads. Our telephone number is Hawthorn 6251.

Swedish Periodical.

Word is to hand from Sweden advising that a monthly paper called “Dagninger” (The Dawn) is now in publication on the truth, for the benefit of readers of that language.

We shall be pleased to hear of anyone able to read Swedish being interested in this paper, and a sample will be gladly forwarded. Subscriptions for “Dagninger” may also be sent through this office.

The prayers of the friends are requested on behalf of this effort by our Swedish brethren to serve the cause of truth.

Helps to Bible Study.

“Daily Heavenly Manna.”—A supply of our second edition of these pocket “Manilas” is now due from the printers. A marked improvement will be found in the binding of the cloth covered books, and those bound in leather will be of the same high quality. In black or dark green cloth, gold stamped and red edges, at 1/9 (40 cents) per copy; with black leather binding, gold stamped, red edges, at 2/6 (60 cents) per copy.

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Friends having copies of “What P. R. Taught” to spare for disposal, are asked to communicate with us.

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“Plan of God—in Brief.” A helpful booklet to pass on the message to others. Good supply on hand at 6d. per copy.

“God and Reason.” Further supplies of this very useful booklet expected shortly. Orders may be placed at 10d. per copy; reduction on three or more.

“Some of the Parables.” An instructive work on some of our Lord’s Parables priced at 8d. per copy; reduction on three or more.

“Christ’s Return,” also “Hell, Death, Spiritism,” at 4d. each.

“Where are the Dead?” and “I will Come Again,” at 3d. each.

Bible Study Meetings.

Friends visiting Melbourne, and expecting to attend the Class meetings, are advised to communicate with us respecting the meeting place. ‘Fowler House, 18 Queen-street, is no longer available, and the new address has not yet been decided.

The Birth of a Nation.

(Part 3.—Continued from last issue).

THE wonder city of Palestine is Tel-Aviv, lying to the north of Jaffa. It is a startling example of what Jewish initiative is capable of accomplishing. Upon what was nothing more than sand dunes a quarter of a century ago there has arisen a go-ahead and modern metropolis with a population of just over 130,000, all Jews. What is more, it is still rapidly expanding. It is not only the largest city in Palestine, but an important economic and distributing centre for the Middle East.

The story of Tel-Aviv is a wonderful romance. In 1908, the heads of sixty Jewish families in Jaffa decided to form a little residential settlement of their own. They were led to do this because of the lack of suitable accommodation in Jaffa, while they were also anxious to live their lives in their own way. So they went out to the sand dunes to the north of the town and there erected sixty little cottages, and called the place Tel-Aviv, meaning "The Hill of Spring" after a Hebrew settlement on the Euphrates during the Captivity. When the War broke out, the settlement had grown to 139 houses, with a population of 1416. Then it was closed down, the houses sealed up and the place evacuated, to come to life again at the close of hostilities.

Since then, its growth has been phenomenal. It is today a prosperous and flourishing city of spacious boulevards, fine public buildings, stores, shops, restaurants, cafes, cinemas, theatres, synagogues, schools and colleges. It has its own electric power plant, railway station, police force, and a municipal council elected by popular vote, with an annual budget of £400,000.

As you stroll about its streets and note the general air of prosperity everywhere, you are quickly aware that it has a personality and atmosphere of its own. It is not Oriental, being far too modern and new for that. Neither is it entirely Occidental, nor even a mixture of the two. Yet you sense there is something about the city and its people that singles it out as different from all others. Then you discover the reason. It honours and favours one race, though it despises none. Written all over the city is Hebrew. All notices and signs are in this language, and you hear Hebrew spoken on all sides. Not that English and Arabic are not used, for they are. In fact, at Tel-Aviv you can hear almost any European tongue but the dress, manner and bearing of the people bespeak their race, and they do not hesitate to emphasise it.

When you reach the shore with its casino and fine stretch of sands, and note the facilities for bathing, the rows and rows of deck-chairs and refreshment kiosks, you begin to understand how Tel-Aviv has developed into a pleasure resort. It has become the Riviera of the Near East. At night the municipal band plays in the casino, and restaurants and cafes along the front are crowded. In the town are modern cinemas, with the latest talkies, an opera house, two large theatres, a stadium and gymnasium, a museum, and an art gallery.

The great surprise about Tel-Aviv, perhaps, is the discovery that it is the home of over four hundred factories, large and small, all of them to-day in a flourishing condition. With its lack of raw material and cheap power, Palestine was never regarded as anything but an agricultural country. The Jew has shown that such a view needs modification. Not only are the factories of Tel-Aviv catering for local consumption, but the larger concerns are exporting to neighbouring countries and elsewhere such products as textile goods, boots and shoes, false teeth, wireless sets, engineering products, chocolate, sweets, cigarettes made from native-grown tobacco, preserved foods and a host of other articles and commodities.

The city now boasts its own permanent International Exhibition, covering 100,000 square metres of ground, with buildings specially designed for exhibition purposes. Then, Tel-Aviv is the home of several

large publishing houses which now supply Hebrew readers at home and abroad with their literature, both original and translated. There are two Hebrew daily newspapers and several weekly and monthly journals.

The Jews' success in the ordinary realm of farming has astonished many people. It used to be said that you could never make a farmer of a Jew. But the Jew has proved a very successful farmer in Palestine, easily beating his Arab neighbour by his more up-to-date methods, and business acumen.

The Arab still ploughs with a primitive wooden instrument, fitted with an iron shoe, and drawn over the ground by an ox or mule. He cuts his corn by hand, by means of a sickle, and it is carried to the threshing-floor, where the grain is laboriously trodden out by oxen, the chaff and straw being separated from the grain by winnowing—a method which is undoubtedly picturesque, and a reminder of that followed in Bible days.

The Jewish farmer, on the other hand, resorts to the latest mechanical devices. The soil is turned over by petrol-driven tractors, and the harvesting and threshing are done by a mechanically-operated machine, which cuts, threshes, and sacks the grain in one continuous operation.

There are now some 120 Jewish agricultural settlements scattered about the country. They vary considerably in size, and also in population; ranging from 800 to 1500 acres in area, and from a score or so of settlers, to as many as 700 or 800. They are in every sense of the term model institutions of their kind. Some of the colonies devote themselves to mixed farming, others to dairy farming, others again to raising cereals, citrus fruits, or other products. Much depends upon the soil, situation, the kind of produce it is proposed to cultivate, and the type of settler.

In some colonies the farms are individually owned, and run much as farms are in this country. The settler either buys his farm or is assisted in its purchase by one of the Jewish financial agencies, such as the Keren Hayesod. Then some settlements are split up into small holdings, where each farm is managed by the settler and his family, and is held on a hereditary lease. Then there are what are termed the communal settlements, where the whole estate is worked and developed in common. Every member has equal rights, "each giving according to his capacity and receiving according to his needs." All income and expenses are pooled, and members use a common dining-room.

Many of these modern farm villages stand on what was, a few years ago, swamp land. Take the colony of Nahalal, in the Plain of Esdraelon as an example. It was founded in 1922, covers about 2000 acres, and has a population of some 600 souls. The greater portion of the land on which it stands was swamp, the breeding-ground of mosquitoes. One section of the swamp was known to the Arabs as "ain sommune," which means "poisoned well," and it was said that anyone who drank its water died of malaria. Not only were the swamps drained, and the mosquitoes got rid of, but the water was purified, and is now looked upon as the best drinking-water in Esdraelon. Furthermore, the water which was running to waste here is now used for irrigating the fields and orchards.

The Jews now own about 178,000 acres of agricultural land, upon which some 48,000 Jews are engaged. The greater majority of these settlements were founded since the War, and are today self-supporting. In addition to meeting their own food and forage requirements, the settlements sold on the market last year, through their cooperative sales organisation, milk and dairy produce to the value of 1130,000; various fruits, £22,000; and vegetables and honey and other produce, 125,000.

The Jews have certainly demonstrated the agricultural possibilities of this sacred land. Success has resulted from long, hard, patient toil, backed by practical and scientific help. There is a Jewish Agricultural Station, with several experimental fields in various parts of the country. The Station has devoted its energies to such important items as cereal growing, cultivation of fodder and vegetables,

feeding of livestock, cross-breeding, improvement of cattle strains, efficient and rational utilisation of the soil, crop rotation, fertilisation and plant and animal disease.

Such, in brief, is the Jewish hold upon the sacred land of Palestine. During the past twelve years, the Jews have sunk over £40,000,000 in the country. They are spending something like £180,000 a year upon their schools and education, and another £160,000 a year on medical work. The Rothschild Hospital in Jerusalem is being converted into a recognised medical school. Eminent Jewish scientists from Germany are being invited to join its staff. Seven have been brought out within the last four months, making a total of twenty-one such refugees from Germany since 1933. I am aware, of course, that the Arab population does not look with favour upon this Jewish invasion. But the Jew is already there, he has dug himself firmly in, and nothing but a miracle could drive him out. Was it not the land of his ancestors? It was in Palestine that the Jews were welded into a nation, there that their racial characteristics were formed, there that their language, literature, religion, culture and customs were fashioned and fostered; there that their kings ruled, their prophets taught, their psalmists sang.

Palestine means everything to the Jews as a nation, and throughout the centuries of their dispersion they have remained indissolubly linked with it in hope, memory and ideals, their longing for a return and a restoration animating all their religious celebrations and enshrined in all their prayers. That age-old dream of world Jewry is now being fulfilled, and the historian of the future will record how it was hastened by Europe's persecution of the despised race.

(Concluded.)

When Christ is King.

The Hope for Humanity.

MANY have thought that Christ is King of Earth to-day, and that He has been trying to gain control of His Kingdom through the activities of His people. People have been urged to “win the world for Christ,” and evangelists have taught

that the more conversions that were made the more Christ’s Kingdom was extending, and that when all the world had become Christianised then Christ’s Kingdom would have come.

As we view the world in comparison with even fifty years ago, we have to confess that it is less Christian today than then. Not only is there a larger percentage of heathen and avowed agnostics and atheists, but we have to deplore the fact that there is less real earnestness among professing Christians. There are fewer real consecrated Christians understanding what it means to take up the cross and to follow Christ in the churches to-day than there were. We realise that if all the heathens of India, Africa, China and Japan were converted to the present condition of Christendom they would need still to be converted to be Christians, for there is probably more evil and wickedness in what are called the Christian nations than among the heathen.

In view of this condition of things, it should be evident to all who will consider the matter that if we were to wait for the coming Kingdom of Christ until the churches should “win the world for Christ,” we should wait in vain, for it would never come at all.

Yet all men have a hope of a better day coming, and socialists and others have a hope of establishing such a system of national economy that will mete out justice to all, and recognise that every man should have a good opportunity of providing for the necessities for himself and his family without so much worry and anxiety and sweat of face—that there must be less of class distinction and luxury and waste on the one side, and less of poverty and need on the other.

Leaders of such thought may not be Christians at all, yet no doubt it is with good purpose they think to bring in a better day. While some alleviation of those who have been oppressed has taken place, yet the results of their schemes only demonstrate that man by his own effort cannot establish an arrangement that will mete out justice to all and make the world a happy brotherhood. Even if that could be done, there is still the fact of calamities, sickness and death, which only the lifting of the Divine curse on account of sin can stop.

It is to the Bible that we must turn to learn of the sure hope for the poor “groaning creation.” Here we find a clear plan for ultimately releasing mankind from the death sentence and leading all the willing and obedient up the highway of holiness (Isaiah 35) back again to the perfection and happy condition enjoyed by our first parents prior to the fall.

We see that in God’s wisdom mankind was represented in Adam, on trial in Eden, and therefore all were condemned by that one man’s offence (Romans 5 :12-19), so that in due time, when all shall have tasted of the baneful results of that disobedience to Divine Law, they might be released from that penalty of death by one man’s righteousness and death (Heb. 2:9 ; 1 Tim. 2 :3-6).

In this way justice, which is the foundation of God’s throne, could be satisfied—life for life—so God provided a way that, while still being just, He might be the Justifier of him who believeth in Jesus (Romans 3 :23-26).

Nineteen hundred years ago the great sacrifice was made; Jesus “bore our sins on the tree” ; He bought us with His blood ; His flesh He gave for the life of the world, as “the Lamb of God that taketh away the sins of the world.” “Christ died for our sins according to the Scriptures.” Thus, “He is the propitiation for our sins (the Church’s sins) and not for ours only, but ‘for the sins of the whole world’” (1 John 2:2).

Without the cross of Christ there was no hope for humanity; death would simply have swept us all away. There would have been no resurrection and no hope beyond the tomb. Thus the mission of Christ at His first advent was to lay the foundation for His intended work at His second coming. The effect of the cross of Christ would have been no use to mankind generally without the work to be done at the second coming. To have released man from the condemnation to death, while so weak and erring through hereditary taint, would only have meant that he would soon have sinned again and so each would have personally incurred the second death penalty.

It is on this account that God has arranged to leave the world in the hands of His Son during the Kingdom Age of 1000 years, so that He may lead them step by step towards righteousness (Psalm 72; John 5:22-29; 1 Cor. 15:22-28).

As steps towards holiness and righteousness are taken there will be rewards of life and health and prosperity, while wickedness and disobedience will have corresponding punishments. This course is termed in John 5:29 a “resurrection (raising up again) by judgment.” (R.V.).

The seeming delay since the first advent has been on account of the Divine purpose to select the Church, the Body of Christ, or the Bride Class, to be “joint heirs” with Christ in the Kingdom, to - reign with Him, to bless all the families of the earth (Gal. 3:9, 16, 29).

Soon now the Gospel Age will close, its purpose being accomplished, and then “the kingdoms of this world will become the Kingdom of our Lord and of His Christ” (Rev. 11 :15).

Our Lord foretold, as did also the prophets, particularly Daniel 12 : ; Matt. 24 :21-22 ; Luke 17:20-30, that just such days as we see about us at this time should come at the end of this dispensation and precede the establishment of Christ’s Kingdom on earth.

How Christ Comes.

Many people expect our Lord to reappear in human form, but such is not in accord with the apostles’ teachings, for 1, John 3:2 informs us that we do not know what our Lord’s glorious body is like (since • His ascension) and we are to see Him “as He is.” When He came to earth as a babe, He changed from the spiritual body to the human “for the suffering, of death”; “made a little lower than the angels.” Jesus said, “My flesh (human nature) I give for the life of the world,” and again, “The World seeth Me -no more, but ye shall see Me because where I am shall ye be also” (that is the Church) (John 14 :19, 3). Paul said, “Though we have known Christ after the flesh, henceforth know. we Him (so) no more.” No one ever saw Jesus in human form after His ascension. Paul, in order that, as an apostle, he should be a witness of His resurrection, was granted a sight of Christ in His glorious spiritual body. (“There is a natural (human) body, and there is a spiritual body”).

Prior to His ascension Jesus appeared in different forms to His disciples in order to converse with them, but never after His ascension.

So now we do not look for Him to return circumvented by a human body, but in His glorious spirit body, “in the express image of the Father’s person,” “in all His glory and all the holy angels with Him.”

Thus He comes to dethrone Satan and all the wicked spirits that have been so long deluding mankind through witches, necromancers, medicine men, mediums of spiritism, and the oracles of paganism. Satan has been the prince of this world (age) and so selfishness, lust, strife, wickedness, superstition, and error have prevailed to ruin and deceive mankind.

What a relief it will be when Christ, instead of Satan, is King, when all the evil influences are restrained, when all inducements to sin are taken out of the way, when error and superstition are exposed and when evil and wickedness are quickly detected and justly punished.

Then, when the Kingdom is the Lord's and He is Governor among the nations will the people learn righteousness (Psalm 22:27, 28; Isaiah 26:9);

Instead of selfishness, ambition and greed, the spirit of the new King will prevail, the spirit of love and care for one another, a spirit of brotherhood among men. No more will false teachings deceive men, for when the fiery time of trouble is over, the high-minded, the proud and hard-hearted will have been humbled and melted, and the pure teachings of God's Word, showing His great and good purpose respecting mankind, will be made known and "all with one consent will turn to the Lord" (Zeph. 3 :8, 9).

The Ships.

One ship drives east and the other drives west,
With the self-same winds that blow,

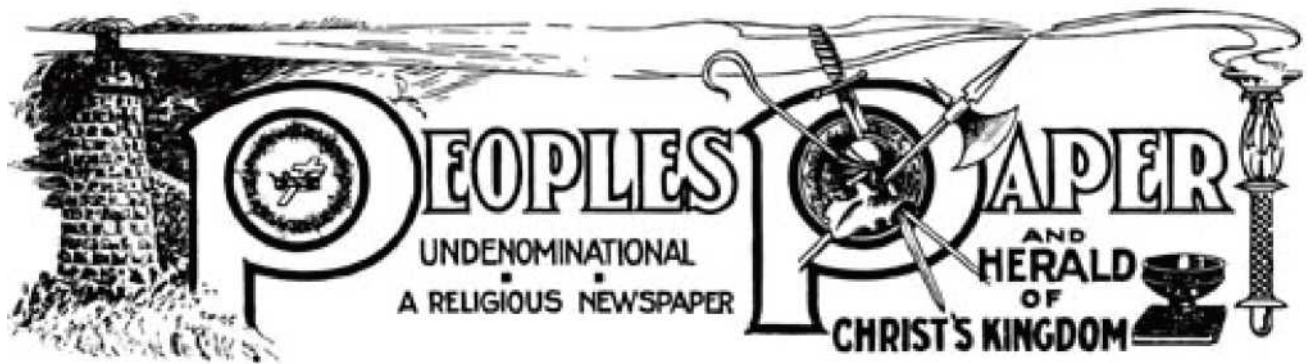
'Tis the set of the sails, and not the gales,
Which determines the way they go.

Like the winds of the sea are the winds that blow,
As we journey along through life;

'Tis the set of the soul,
That decides the goal,

And not the storm and the strife.
"He bringeth them unto their desired haven."

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The Binding of Satan

“And the God of peace shall bruise Satan under your feet shortly.”—Rom. 16:20.

IN this passage of Scripture in Matt. 12 we note at once the particular circumstances that -brought forth our Lord’s words respecting the binding of the strong man and the spoiling of his house.

Our Lord had performed one of His notable miracles in restoring the sight and speech of the blind and dumb man possessed with a devil—in other words, He broke the power of the demon and thus relieved the man of the afflictions. Undoubtedly this action of our Lord’s indicated the great power invested in Himself and expressed in verse 28 I.—”If by the spirit of God I cast out the demons, then has suddenly come among you the majesty of God.” (Diaglott).

We realise that the Lord used such occasions as these for special purposes. — in the first place to impress faith and confidence in those in the right heart condition at that time, that He was truly the Son of God, so that they may be drawn to Him and desire to follow whithersoever He may lead. Secondly, our Lord’s power exhibited in various ways, was intended as an illustration of His coming glory, when, in due time, He would not only cast out an occasional demon and restore to health one here and there of the multitudes of poor humanity, but would exercise His great power worldwide, restraining the prince of demons and all his evil associates, and restoring the human family to health, strength and eternal life.

As was so often the case during our Lord’s ministry, the Pharisees, who evidently loved darkness rather than light, and thus placed themselves in the hands of the prince of darkness, at once sought to discredit our Lord’s power in the eyes of the people by declaring as stated in verse 24. This brought forth our Lord’s reply in the following verses, which we believe were especially declared and recorded as a guide to God’s people living at the end of the age, even to-day--a time when “Satan would cast out Satan.” That is, the activities of the evil one would so change to endeavour to hold continued sway over the masses of mankind that they would be of an almost opposite nature on particular occasions to what they had been previously. Our Lord was surely refuting the argument of the Pharisees in a way that only He could do, and at the same time laying down a lasting warning for his followers throughout the Gospel Age.

It is not our purpose here to deal so much with the special activities of Satan as he would “cast out Satan” along the lines of Spiritism, Christian Science, faith healing, miracles of tongues, etc., as it is with the binding of the great adversary after all these efforts to evade the power of the greater One has failed. That Satan is to be bound, eventually, most Bible students are agreed, though at what particular time this is to take place, there is not agreement. Some hold that the Adversary is bound at the present time, while we maintain that all the Scriptural evidence favours the contrary view—that Satan is still very active, and will not be restrained, until, during the great time of trouble the present “heavens” pass away with a great noise and the “new heavens” take control fully and completely.

That our Lord had no intention of entering the strong man’s house and binding the strong man, either in His day or during the Gospel Age seems evident from His words on another occasion : “My kingdom is not of this world” (age), John 18 :36, indicating, we believe, with the Apostle, that “the prince of the power of the air, the spirit that now worketh in the children of disobedience,” would continue to hold sway until “the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.”

Let us note from the Apostle Peter (2 Pet. 3), that the “heavens”—spiritual ruling powers—which shall pass away with a great noise, is the same as those existing in his day. He says, “the heavens which are now, by the same word (that is, by the Word of the Lord that confirmed the passing away of the former “heavens”) are kept in store, reserved unto fire.” If, then, we believe that Satan as the leader and his associates constituted the “heavens” in the Apostle’s (lay, what authority is there to suppose that the same. “heavens” or spiritual controlling powers would be without the great leader at the end of this Gospel Age? No, there is every indication emphasising the activity of Satan in these last days, rather than to the contrary.

Turning again to Matt. 12; verse 26, to our understanding, though disproving the accusation of the Pharisees at that time, does not intimate that this very state of affairs would never take place. Rather, the inference to be taken from these words of our Lord is, that should we detect “Satan casting out Satan,” then he is divided against himself, and his kingdom is tottering to its fall. And what do we find to-day as we even casually observe the numbers of mankind being attracted by various miracles and faith healings, etc. The Apostle Paul declared that there would be “false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel for Satan himself is transformed into an angel of light.” How strange that Satan should seek to be a bearer of light, but then it is not in the sense of leading to the true light, but rather to captivate the minds of the masses along the lines of deceptive light in which Satan is active. So, then, if we are able to determine such workings abroad in the earth to-day as never before, surely then we are not mistaken that these words of our Lord are having fulfilment in our very midst—“If Satan cast out Satan he is divided against himself.” But how could this be if Satan was already bound? Just as surely as Noah was present “in the days of Noah,” and our Lord is present “in the days of the Son of Man,” so also Satan must still be active, unrestrained, up to a certain limit, when “Satan casts out Satan.”

Further, how do we understand our Lord’s words in verse 20? Did our Lord mean that on his return as the Chief- Reaper of the harvest of this Gospel Age He would immediately bind Satan and spoil his goods, or his house? We do not think that is the correct meaning of His words. We remember in our Lord’s parable of the young nobleman, at his return (representing His own second coming) His first work is indicated as reckoning with His servants and nowhere do we find in the Scriptures the promise that Satan would be bound during the final testing of these servants as to their worthiness of entering into the Kingdom. So far from the harvest or closing period of the Gospel Age being made easier by the binding of Satan, we find that this period is described as being a perilous time, when “a thousand shall fall at thy side, and ten thousand at thy right hand.” Our Lord declared of this same time, “There shall arise false Christs and false prophets and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the

very elect.” What, then, did the Lord mean when He referred to binding the strong man and spoiling his house? Let us consider the words of Paul in 2 Cor. 4:3, 4 :—”The god of this world hath blinded the minds of them that believe not.” One writer has stated that, the minds of men constitute the battle-ground between the holy spirit and the spirit of evil, therefore, if the god of this present evil world (Satan) has blinded the minds of the majority of mankind, would not these vast multitudes constitute his domain, his house, over whom he reigns? And when do we expect the Lord to free mankind, also some of the disobedient angels, from the power of this great opposer? Was it to be (luring this Gospel Age, or even in the harvest of the age? We remember the claims of some that their efforts are directed towards winning the world for Christ at the present time, but that is not found in the Scriptures as being the Lord’s design in the matter. We read concerning our Lord’s return :— “When the Son of Man cometh, shall He find faith on the earth?” indicating that at our Lord’s second advent the world would be far from converted, being still under the dominion of “the god of this world.” However, we do read of a time when “Christ must reign till He hath put all enemies under His feet, the last enemy that shall be destroyed is death.” Just as death will be the last enemy to be put away at the end of the Millennial reign, so we believe that the great Adversary, who brought death into the world, will be bound at the beginning of that age. This seems to be the Apostle’s thought in our other text in Rom. 16:20 :—”The God of peace shall bruise Satan under your feet shortly”—under the feet of the Christ, crushing out all evil during that thousand years, by the hand of the Lord and His saints who are promised to reign with Him in liberating mankind from the sway of the evil one.

The Apostle, not knowing the length of the Gospel Age, was encouraging the Roman Christians to look forward by faith to the time when Satan would be bound and ultimately destroyed, just as he said on another occasion :—”The night is far spent, the day is at hand.” How much more may we appreciate this fact to-day, as we stand on the very brink of the change of dispensations? However, we must not run before the Lord, but exercise the spirit of a sound mind in endeavouring to determine from His Word the times and seasons for the various phases of the wonderful plan of salvation.

So, we realise that God has a due time for everything, and while it seems from our Lord’s words—”Now shall the prince of this world be cast out”—that at that time Satan’s fate was sealed, even as it is recorded in Hebrews that Christ “partook of flesh and blood that through death He might destroy him that had the power of death, that is the devil,” yet for another two thousand years—the whole of this Gospel Age—God saw well to permit Satan to continue to deceive all mankind, except the few who, by placing themselves in the Lord’s care, are able to resist successfully all the wiles of this evil one. What we wish to impress is the fact that God has been in no hurry to restrain Satan, because He sees some very good purpose is being served by the permission of evil, as a means of developing the members of the Body of Christ, as well as enabling the world to learn lasting lessons respecting the sinfulness of sin, so that when the “strong man” is bound, the majority will have no further desire to eat the “sour grape,” but by obedience may go on to everlasting life.

When we look around in our land and see all the distress and troubles that afflict the people and which are the result of the reign of the prince of this world, we can at once realise the necessity of spoiling or doing away with Satan’s goods, and this, when considering only a mere handful of people in comparison with the millions throughout the world. When we think of all the vast multitudes the world over, living in extreme darkness and superstition, the immensity of the task of ever getting the true light to shine into all hearts is presented to us. This task, surely, would be too much except that the Lord undertake it, but we know that as He has promised “to lighten every man that cometh into the world” (in due time) He will certainly perform it.

Nevertheless, we are not surprised to find in the Scriptures that one thousand years are set aside for the spoiling of all that Satan has done—in other words, for the rolling back of the curse, as recorded by the prophet Isaiah, which please note (Isa. 25:7, 8). What a wonderful transformation that will be, and what

would be more reasonable than to expect that the great Adversary should be bound prior to the actual restoration work, as the old order passes away never to return, and the “new heavens” —Christ and His saints—take control and establish their reign of righteousness.; for “God hath appointed a day wherein He will judge the world in righteousness by that man whom He hath ordained.”

Let us note, then, that there is a great difference between Satan being bound for the thousand years’ reign of Christ, and his being actually bound in this harvest of the Gospel Age. The latter view would create many difficulties, apart from the lack of Scriptural support, for to conclude that Satan is now bound would be implying that Christ is now reigning instead of Satan, that the present evil world was ended, and Christ’s Kingdom established in the earth. We look around us and must say: ‘Not so, Christ is not yet Governor amongst the nations. Besides., the last members of the Church would be gathered home, the Marriage of the Lamb would have taken place, and we would behold the world being blessed at the hands of the exalted Zion. While we are longing, yea, yearning for the Kingdom, we cannot be deceived into thinking that it has yet come. We still pray, “Thy Kingdom Come, Thy will be done on earth, as it is in heaven,” in earnest expectation and hope that this. prayer will be answered in due time, when the last members of the Bride of Christ have made themselves ready, by the Lord’s grace, and entered into the joys of our Lord to participate in the great work of that Kingdom. We believe that all truly consecrated children of -God may continue to have every confidence in yet gaining the abundant entrance into the Kingdom, as they continue to give all diligence to make their calling and election sure.

We note the words of St. Paul in Gal. 1:4, where he speaks of the redemption that the Lord’s people have through the sacrifice, of Christ. We ask, was that promise of deliverance from this present evil world not for all the Lord’s people right down to the close of this age? Surely it was. Admitting, then, that we are still living in the time spoken of as. “this present evil world,’ inasmuch as all the Lord’s people have not yet been delivered, but “even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body,” how strange it would be to claim that “the god of this world” is bound prior to the close of this world or dispensation.

The same Apostle, in 2 Cor., declares of Satan—“We are not ignorant of his devices”—implying that the workings of the Adversary are mostly of a subtle nature. Again the faithful Apostle warns us in Ephesians 6 to “put on the whole armour of God that ye may be able to stand against the wiles of the devil . . . against the rulers of the darkness of this world” (this present evil world).

When we examine our Lord’s great temptation in the wilderness (Matt. 4), when the devil tested Him so severely on the three main points, of using His heaven-given power to supply bread for food, of making a great demonstration by casting Himself down from a pinnacle of the temple, of avoiding the sacrifice even unto death by gaining authority over the kingdoms of the world if our Lord would fall down and worship Satan, and then compare the Apostle’s statement in Help. 4:5, it would seem clear that all members of the Body of Christ would need to resist successfully these special temptations to the end of the pilgrim way, as did our Lord. The verse in Hebrews says :—“For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.” That is, as we are as New Creatures. Just as mentioned previously that the minds of mankind is the battle- ground between the holy spirit and the spirit of evil, so this is true respecting the new minds of the spirit-begotten children of God. This same principle was true of Satan himself, as we read in Isa. 14, concerning this Lucifer, son of the morning:—“Thou hast said in thine heart, I will ascend in to heaven.” What wonder, then, that. this Adversary sought to control our Lord’s- mind, back there after Jordan, and has used the same means of endeavouring to control mankind and in which he has, up to the present, been largely successful, except in the case of the Lord’s people who have learned to resist the devil by the same power from on high as did our Lord. So, we realise that this side of the veil, all the Lord’s people will need to continually “be sober, be vigilant,” as the Apostle Peter says, “because your adversary the devil walketh about, seeking whom he may devour : whom resist, steadfast in the faith,

knowing that the same afflictions are fully endured by your brethren in the world.” From our standpoint, looking back over the Gospel Age, the same afflictions have been fully endured by, the faithful saints, and their examples are surely of much encouragement to us, as we likewise seek to walk in the footsteps of our Master.

Let us, then, not under-estimate the powers of the great opposer, for just as his was the great master-mind behind the death of our Lord amidst all the ignominy and shame of the cross, so likewise similar experiences may yet come to us. We have truly covenanted to be dead with Christ, “if so be that we may live with Him,” and we have not yet resisted unto blood. No doubt Satan imagined he had gained the victory over our Lord by His death on the cross, but just as this was so wonderful and important a feature of the plan of redemption and a means whereby Christ was raised, even to the Father’s right hand, so the sacrificial death of His followers, by whatever experiences this is accomplished, is just the means of their entering into the heavenly Kingdom to live and reign with Christ. So, we realise that all the evil intentions of Satan will but work out the design of the great Master Builder, as He makes up His jewels — those of fine, developed characters, those that have been beheaded for the witness of Jesus and for the Word of God, rare and precious in the sight of the Lord. “Precious in the sight of the Lord is the death of His saints.”

How thankful we are, that, while the great opposer is not yet restrained, that the time is at hand when he shall be bound for 1000 years, being shut up, that he should deceive the nations no more. That will be the time of which Isaiah speaks, when describing the highway of holiness—”No lion shall be there nor any ravenous beast go up thereon”; and further, “for nothing shall hurt nor destroy in all the Lord’s holy kingdom.” And because there is no hope of Satan ever turning from his evil course, the Lord sees good that at the end of the Millennial age he be destroyed, also all other beings who still wilfully resist the goodness and mercy of God. “All the wicked will God destroy” -- they shall be as though they had not been—and not a stain of sin or evil will mar a perfect universe; all beings shall praise and worship the Lord in the spirit of holiness. In the meantime let us take comfort from the words of the Psalmist, and be encouraged to press on, fighting the good fight of faith, in the power and strength of the Lord. “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. Surely He shall deliver thee from the snare of the fowler; because thou hast made the Lord even the Most High thy habitation, there shall no evil befall thee, for He shall give His angels charge over thee, to keep thee in all thy ways.”—Psa. 91:1, 3, 9-11.

Divine Love's Consummation.

Beholding heaven's starry blue,
I said, "Dear Lord, I will be true;
Thy will shall be my chief delight,
Clothe me in robe of spotless white."

As I His glorious realm behold,
He beckons me with crown of gold.

"Lord, this is all my heart's desire
That I may join the heavenly choir
And sing Thy praises evermore,
Whom angels worship and adore.
O guide me to my Father's home,
To sit with Thee upon Thy throne.

"My child wouldst thou this honor gain?
The way 'is narrow, full of pain,
For he, who shares the throne with me
Must pass through dark Gethsemane; ,
Must often suffer scorn and loss
With patience daily bear His cross

"Yea, gladly Lord, yet not alone,
Since Thou wilt not forsake
Thine own With open face
beholding Thee As in a glass,
O let me be Changed into glory like to Thine
Until I in Thine image shine."
Transcending joy! He speaks to bless
In tones of loving tenderness!

"As sweet incense thy prayers arise,
Thy God accepts thy sacrifice,
Though thou art in the furnace proved,
I'll ne'er forsake, nor cease to love,

"Though hard the way and tempest riven,
Meat in due season will be given;
Thy faith and courage thus sustained
Press forward till the goal is gained,
As temple stones both true and tried,
Thy Father loves and owns my Bride."

O love divine! Amazing grace!
I shall behold Him face to face,
Lean on thy well beloved's arm,
My heart, He'll keep thee from all harm,

Bow down in adoration sweet;
Be for the heavenly throng made meet.
"Thy Kingdom come, the earth to bless
With healing, truth, and righteousness,

'Till quick and dead sin-cleansed shall be,
Death swallowed up in victory;
And joyful anthems rend the skies—
The earth restored to paradise.

Etta C. Schafer.

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 (a) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

The Seven Times Seven Postulates.

A BOOK of the above title, written by Leo. Lorrett, and published in U.S.A., in 1932, has just recently come under our notice. One of our brethren has prepared a short review of this work which we think well to place before our readers as follows :—

“I have read the book ‘The Seven Times Seven Postulates.’ A postulate is described by the International School Dictionary as ‘a position claimed as well-known or self-evident,’ but I fear that many of the views expressed in this book and the positions claimed are far from being ‘well-known or self-evident’ ; indeed, some can easily be proved to be incorrect.

“It is repeatedly asserted that we are living in the 7th Millennium, and have been for 60 years, i.e., that it is 6060 years since the creation of man, up to 1932, when this book was written. The chronological table on which this estimate is based cannot be proved as correct. It seems clear that it has not been the Divine intention to provide us with a clear line of chronology ; had this been provided it could have been known just when the 7th Millennium would begin, and this would mean the beginning of the reign of Messiah.

“While this work assumes that we are 60 years into the 7th 1000-year period, it recognises the fact • that Christ’s Kingdom has not yet begun.

“While there is much in the book that is true and forms pleasant reading, there is so much that is pure imagination. The writer appears to have fallen into the ‘too common practice of general speculation which, when applied to divine prophecy, is too apt to give loose rein to wild theory and vague fancy. Those who fall into this dangerous habit generally develop into prophets (?) instead of prophetic students.’ (Divine Plan, p. 13).

“It is better to be content with such things as can be proved by the Word of God than to be wise above what is written.

“There is no Scripture to warrant the view that Christ and the saints who reign with Him will materialise and visit their friends on the earth or that they will be able to travel from Tauri or Alycone to earth in a second of time—’To go in a second from one galaxy to another, the distance of which we now calculate to be thousands of light years.’

“The writer also expects that the remaining members of the Church will be all caught away in a ‘rapture’ prior to the setting up of the Kingdom, and which in one sense seems to support the unscriptural teaching that the last members will not die, but be caught away bodily. Also the writer teaches that many on earth will never die, and this sounds like the expression given out about twenty years ago from U.S.A., that ‘millions now living will never die.’ The Scripture reads rather the other way, that the time of trouble will be so severe that if the days were not shortened, no flesh would see through it. There can be no doubt that some will pass through that time, but there is no definite promise that they will not die, for ‘death passed upon all men.’

“While, as has been stated, there is much that is good in the book, it is too imaginative, and we do well to dwell on those things which we know and of which we are assured. Imaginations may form pleasant reading, but they fail to sanctify or build up in faith and holiness; only truth as revealed in God’s Word can do this.”

Justification and Sacrifice.

SOME thoughts on the above subjects are also to hand from a Brother, who says :—"While appreciating 'Old Paths' references to Tabernacle and other appropriate ones in their literature, in studying 'Justification by Faith,' I find it necessary to differ on many statements therein. I have grouped my thoughts resulting from study, and find that these matters are expressed by Bro. Russell. in a much better way. We are grateful that Bro. Russell expressed them so plainly for our guidance."

The thoughts are as follow, and no doubt will be appreciated by all who understand and rejoice in the deep things of God's Word :—

"In considering the value of the merit of our Lord's sacrifice for the redemption of the world, and its relation to the sacrifice thus made possible by the church, the value (efficacy) of that merit should be clearly recognised.

"The merit in our Lord was that of the willing mind and obedient heart which was tested unto death, bringing forth the Divine appreciation of such perfect conduct during the period of His testing. By His obedience He demonstrated His loyalty to God, and was. rewarded with the highest award on the Divine plane. By keeping the law He earned the right to a perfect human life ; this He did not forfeit, but at the time of His death laid it down that He might receive it again. Just as we will away at the time of our death anything we may have possessed while living, in the same way Jesus, by fulfilling the needs of the law, reserved the right to give to Israel, and through them to the world, the privilege of perfect human life.

"In the Divine arrangement the value of laying down a life not worthy of death is at our Lord's disposal. The application of the benefit of Christ's sacrifice to the Household of Faith imputes to them earthly - rights restitution, human perfection-- _solely for the -opportunity this will give them-of receiving these blessings by faith and sacrificing them by faith, laying them down like our Lord. This •work of -faith- justification and faith-sacrifice has been under the control of our glorified High-Priest throughout the Gospel Age. The presentation ,matter is ours, the acceptance of the offering as a sacrifice is wholly the Lord's, the High-Priest's :work. Our justification is by the Father (Rom. 8: ;33). : Our sanctification is of God, by Jesus.

"The Church as a whole was accepted through its presentation at Pentecost; the evidence of its acceptance- was the impartation of the holy spirit. Our difficulty is-that, though willing, as imperfect beings, 'we have nothing to offer as a perfect sacrifice, so God's arrangement is that those having the sacrificing attitude of mind, may be dealt with by the Lord Jesus that He may, as their Advocate, impute to them His merit, and He gives what will suit His purposes best, an imputation of His merit for past sins, to, allow their sacrifice to pass the Divine propitiatory satisfactorily. Even then they cannot carry it out to completion unless He continues as their Advocate; thus they can go to Him with .-every blemish that is-unwillingly theirs and have _cleansing from all sin --through the merit of His Sacrifice. - - "By His death the Lord surrendered his earthly rights to seal the New Covenant, and by permitting justified believers to join with Him in His sufferings's,- He permits us to share as His body members in the Sealing, of, this New (Law) Covenant, thus Passing- -the merit of His sacrifice through the Church.

"Our Saviour guarantees to those who will faithfully lay down their lives in sacrifice that His merit will continue to be applied for all their unwilling imperfections.

"The blood (merit) which our Lord will apply on behalf of the world, as soon as the Church shall have finished her share in His sacrifice, will be His own blood) in the sense that He accepted or adopted. us as. His members, we losing our individuality in Abe transaction a bride does in becoming-. married."

Convention at Digby

THERE was a happy gathering of friends at - • • Dig-by on the last week-end of September. Digby is a small place in the S.W. district of -Victoria, and so out of the way that not many are able to visit the earnest little company rejoicing in the present truth there. However, great numbers are not necessary in order that seasons of refreshment in the presence of the Lord may be enjoyed; this was fully demonstrated and appreciated by every one present.

Five travelled in motor car from, Melbourne, covering well over .500 miles there and back, and had a happy time of fellowship during the days spent at Dig-by.

There were four Bible Studies-Psalm 15 ; 1 Pet. 5:5-0; E'ph. 4 :1-7; and Luke 10:1-13. These covered the Friday and Saturday sessions, and were very helpful and interesting. Probably the one ill Luke 10, seemed the most difficult, yet, when the parable was taken in its correct setting and seen to apply not to the Christian Church but to the Jewish nation when about to be "left desolate," or in other words, that Divine favour was to be withdrawn, the difficulties disappeared. It was noted that the parable is preceded by the parable of the Prodigal Son, which relates to the Scribes. and Pharisees and is followed by that of Dives and Lazarus, also relating to the changing dispensation, showing that Israel was to die to Divine favour and be in trouble, buried among the nations, while the godly from the Gentiles were received into Abraham's bosom (Divine favour). (Gal. 3:16, 29).

It was pointed out that parables that referred to the Christian Church usually began with such words as "The kingdom of heaven is likened unto," and that this is a guide in locating a parable to its proper period of application.

The last day (Sunday) was profitably spent considering five good questions in the afternoon. (1) Phil. 1:17, Have we each a similar responsibility? (2) Heb. 2. 15, Who are referred to? (3) Gal. 4:12, \\\-hat is the Apostles thought here? (4) How do we understand 2 Cor. 13:4? (5) How does the thought of the Sin-offering compare with that of the- hansom? The solutions, it seemed, were satisfactory to all. The concluding meeting was an address on Col. 1:22, 23, after which we sang "God be with you till we meet again," and prior to the Melbourne friends leaving next morning we joined in "Blest be the tic that binds our hearts in Christian love." The whole occasion was such as to be an encouragement to other small Classes to arrange, if possible, similar gatherings.

Christmas Convention.

The Melbourne Class wish to make known to all friends that the Annual Convention is to be held again this year over the Christmas season.

A hearty invitation is extended to all able to attend these gatherings. With the blessing of the Lord, as on past occasions, these gatherings are expected to be equally encouraging and refreshing.

As the programme is now in preparation it would be helpful to hear as soon as possible from all who expect to - attend. Accommodation can be arranged as required, and further information as to meeting rooms, etc., will appear in our next issue.

Breaking the Winds.

(Excerpt from "Christian World" by Dr.. James Black).

AT the near end of my little garden there is a gully that sends the cold north winds sweeping between the gable of my house and a high wall that separates my neighbour's place from mine. Try as I would, I found it almost impossible to grow anything worth while growing in this abandoned corner. The blasts of January, but even more so the chill winds of late Spring, simply mowed down any green shoots that were foolhardy enough to appear. So I planned what people call a "wind-break." I put up some good solid planks and nailed or tied them to even more solid poles. Now, I said, let the wild winds do their worst: I have saved my plants from the blasts of Boreas!

Had I? Not one little bit. In fact, my elaborate wooden wall only seemed to make things worse. For, as I discovered to my cost and sorrow, the cold icy winds swept hard against my barrier, then were deflected and driven upwards, only to fall with increased intensity and malice upon the poor plants on the other side.

I went with my tale of sorrows to an old gardener-. . . After I'd told him all I had done, he looked at me with a sort of droll pity. "Ach, you learned folk--there's an awfu' lot in this warld ye donna ken. Now what ye ought to do is just to knock down your fine big solid wall and stick up some thin dry branches or even a bit o' wire netting. One-inch mesh will do fine. You try that, sir, and see what happens."

I'm afraid I laughed at him, and certainly I doubted the value of his advice. If a solid protection like my "wooden wall" was of little or no good, of what possible use could pea-sticks or wire-netting be? However, in despair — not, let me frankly confess, because I was in any way convinced --I was driven to try the old man's suggestion.. I put up a thin trellis of criss-cross wood which seemed to me at the moment to be only a ludicrous protection. But I gladly eat dust, for the thing worked. I find that I can grow plants in the old desolate corner with more than passable success. My grand, solid wall failed ; the thin trellis does the trick.

Why? The reason, as I know, is this. My former solid wall only threw the, cold winds up, and then sent them swirling down on the top of my wretched plants. But the thin trellis breaks up the wind, jumbles it together, sends it back on itself, and so acts as a finer protection for the flowers than the solid bulwark. A hedge, for instance, that breaks the wind and yet lets it through in moderated fashion is a better protection than a thick wall.

You can apply this to anything you like, and you will find it true. What is the best way to protect and shield your children? Build a high strong wall around -them, as -so - many fond people do?- But that sort of thing can never save them from the driving winds of life. Discipline, sorrows, -.and trials, against which no human_device can ever elude them, are only deflected to be thrown down on their heads with greater force and devastation. It is far better acid saner to let the winds of Our common experience play around them: moderated only by such natural protection as love and common sense alike can- provide. Sheltered lives, are never really sheltered—. If we do manage to build a high wall of 'selfish exclusion around them, that generally does one of two things—it either softens them into flabbiness or leaves them a prey to the double swirl of the swooping blasts. Let the winds through, tempered by the natural hedge of love, care and wisdom. Give every good. natural protection — love, care, counsel, warning and brave advice. But don't be fool enough to think that walls of wood or walls of gold can save your beloved from the inescapable winds.

I saved my flowers by a modest trellis. Temper or break the winds, if you like. But let them through. Wooden walls bring their own special kind' of disaster.

The Gift of Cod.

“Freely ye have received—freely give.”
God’s understanding- love!
To Him we come

Misunderstood,- misjudged,
Motives impugned, and explanations spurned,
Love all aquiver with its deep-driven pain—

And lo! He soothes us with His understanding love
Giving us credit for the best we are,
And what we strive to be.

Draws from the wound its bitter sting.
And with His loving confidence gives strength
To bravely bear,

Freely He gives us this groat love,
And we He bids to give it forth again as free,
To those we meet upon our daily path,

Giving each credit for the best he is,
And what he strives to be-
With-understanding love, give strength to bear,

And thus the burden of our brother share
Who gives another strength of soul will find
That he, himself, is not one whit behind.
So may we live!

Freely we have received love- -Freely give!

Bible Study Meetings.

Regular Class Meetings for Bible Study, etc., are hold each. Sunday afternoon and evening, also mid-week, in Melbourne and Adelaide, at the following addresses :—

Clyde House, 182 Collins Street, First Floor. Room 5, - near Town Hall,- Melbourne.

Liverpool Buildings, Flinders Street Adelaide, South Aust. The gatherings are quite unsectarian, and all desiring to attend will be very welcome,

Correspondence.

South Australia,

Berean Biblical Institute, 8th October, 1936.

Melbourne.

Dear Sir,

I think it must be about time I renewed my sub. for "People's Paper," so I am sending postal note for 2/6. I enjoy the paper very much; the article on Palestine in the last three issues has been very interesting.

As there is a few shillings to my credit with you I would like you to send me the book "A Review of the Doctrines," and "The Plan of God in Brief." I received the book "Desolations of the Sanctuary" and am sorry to say it is only too true. Some of the articles in the "Tower" since that book was written have gone still further astray, but I suppose that is only a sign of the times.

With kind regards, I remain,

Yours faithfully, B.W.J.

September, 1936. Dear Friends,

I write to thank you very much for the two copies of the "Studies" you sent me. It is indeed a help to have the explanations of the present times, which can be plainly seen in the European situation of to-day. I am looking forward to the end, as I know that whatever happens in between, the kingdom is coming afterwards. When I read a newspaper now I read it with the knowledge of the present truth, and am not alarmed unduly.

Times are still very difficult, but the Lord still provides just sufficient to carry us on from one week to another.

I shall be very pleased to have the copy of "Foregleams of the Golden Age" later on. At present I am busy with "The Time is at Hand," which I find very interesting. The more I read and understand the more I understand what I have already studied.

Thanking you again, with Christian regards,

Yours in Christian Fellowship, B.A.

Berean Biblical Institute. Western Australia.

Dear Sirs,

I happened to pick up a piece of an old Adelaide “Chronicle” the other day and I saw your advertisement, of which I enclose the coupon. I would be very thankful to be enlightened on the subjects you name.

Would you please send me items Nos. 1 and 4 of the coupon? I would be very grateful if you could oblige. Yours faithfully,

Z.B.P.

South Australia,

12th October, 1936. Dear Sir,

The enclosed coupon I have taken from the Adelaide “Chronicle.” As I am deeply interested in the subject “Upon the earth distress of nations,” I shall be pleased if you will send some pamphlets on the subject.

Thanking you kindly,

Yours faithfully,

B.FA.

“Weeping may endure for a night, but joy cometh in the morning.”—Psa. 30:5.

“The night of weeping soon
Will be for ever past;
Thy coming will disperse the gloom
And sunshine bring at last.

Duties of Daily Life.

LIFE is not entirely made up of great evils or heavy trials, but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercise of the Christian graces. To bear with the infirmities of others, their bad judgment, their perverse tempers—to endure neglect when we feel we deserve attention, and ingratitude where we expected thanks; to bear with the company of disagreeable people whom Providence has placed in our way, and whom He has provided on purpose for the trial of our virtue—these are the best exercises of patience and self-denial, and the better because not chosen by ourselves. To patiently bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusions, disturbance—in short, with whatever opposes our will or contradicts our humour—appears to be more of the essence of self-denial than any little rigors or afflictions of our own imposing. These constant, inevitable, but inferior evils, properly improved, furnish a good moral discipline—.F.L.S.

Be Still.

How many have learned to hold still and wait upon Him? Some may be disappointed because their prayer was not answered immediately. They think the work should be done instantly. But this does not give occasion for us to become impatient, anxious or fretful. Only wait and see the salvation of the Lord. He is interested in His children; He is watching over us. His everlasting arms are beneath us. Neither can the enemy touch us unless He allows it. A refuge and a fortress is our God.

Greeting Cards, etc.

A further supply of cards very suitable for Christmas and New Year greetings is expected shortly, including some with the new year calendar. These will be in two lines, assorted, at about 1/4 and 2/4 per dozen, also a cheaper variety, assorted. at 1/- per dozen. Orders for these may be placed right away, and a full list of literature, etc., suitable for, Christmas gifts will appear in December issue.

Tracts for Distribution.

The article, "When Christ is King," which appeared in last month's "People's Paper," is now being prepared in tract form. Good supplies of these may be obtained by all desiring to co-operate in the work; also other topics available.

"DAILY HEAVENLY MANNA."

NEW EDITION. Vest 'Pocket Size.

This Book, with Scripture text and helpful comment for every day of the year, is well known amongst the truth brethren.

Every Christian should use this "Manna" daily.

Bound in strong cloth, black or dark green, gold stamped, and posted to any address-1/9 (40 cents) per copy.

In good black leather covers, nicely stamped in gold, red edge,-2/6 (60 cents) per copy, posted. (Reduction in price for three or more copies).

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Volume XIX. No. 12 MELBOURNE, 1st DECEMBER, 1936. Price—Twopence Halfpenny

The Present Truth.

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

THE closing of the year is always a good time for considering progress and prospects, and to review conditions.

We are not concerned 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 most 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 clown 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 work 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. (Eph. 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 begets in each one a new mind, a new heart, a new creature, 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 sonship 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 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 babies 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 of 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 Philadelphia Church. (Rev. 3:10-11). “Because thou hast 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 I 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 3:1-3; 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, of having a correct understanding of the main features of the truth, even of being “virgins” (justified by faith) and of understanding “present truth,” 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 day 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, 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 is 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 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.” •

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?

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 be unkind. We may have to speak plainly against wrong teachings or practices, 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.).

Hope.

“What though the blossoms fall and die?
The flower is not the root;
The Sun of love may ripen yet
The Master’s pleasant fruit.”

“What though by many a wayward fall
Thy garment is defiled?
A Saviour’s blood can cleanse them all;
Fear not! thou art His child.”

“Arise! and leaning on His strength,
Thy weakness shall be strong;
And he will teach thy heart at length
A new perpetual song.”

“Arise! to follow in His track
Each holy footprint clear.
And on an upward course look back
With every brightening year.”

“Arise! and on thy future way
His blessing with thee be!
His presence be thy staff and stay
Till thou His glory see.”

—F. R. Havergal.

Bibles.

The following varieties of Bibles are now in stock, and prices mentioned include postage cost to any address:

Bible Students' Edition, Cambridge, India paper, Minion type, with Berean Manual .. 15/6

Oxford Concordance Bible, India paper, Emerald type, Persian Morocco, Silk sewed (a fine Bible, just to hand) Oxford Reference Bible, Minion type, well bound .. 15/9 Oxford Reference Bible, Emerald type, good binding, Oxford Reference Bible, Brevier type; a good useful

Others at lower prices are also available, and special Bibles can be procured as desired.

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,

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

The Witness Work.

WHILE at regular intervals attention is drawn to the privileges of witnessing for the truth by whatever means may be at the disposal of the Lord's people, a further reference at this time will not be out of place, specially as we have had some encouragement along this line.

As mentioned in our yearly reports for some years past, the use of free literature coupons in suitable newspapers has been a helpful means of placing the truth literature in the hands of a large number of people, with good results in quite a few cases. The Melbourne and Adelaide papers have been used mostly in the past, and with a view to encouraging the work amongst the friends in other centres one of our friends writes :— “It seems that perhaps more good could be done in this country by more advertising in the Saturday daily papers, or in suitable weeklies. I am wondering to what extent this has been tried, say, in Perth, Sydney or Brisbane, or throughout New Zealand and Tasmania. . . . It would be interesting to know to what extent the friends in the ‘various Classes throughout the Commonwealth would like to co-operate in placing the advert. in the most suitable newspapers in their various localities. Those Classes needing some assistance. to meet the cost could be helped from an Advertising Fund. I would like to offer an amount as a start to help a work of this kind.”

The spirit and assistance of this offer is much appreciated. Whilst realising that the chief work is amongst the brethren in this advanced stage of the harvest work, in encouraging and assisting them along the way, there is also, no doubt, a work yet to be done on behalf of those still desiring the refreshing and comforting message of truth here and there throughout this great land, as in other parts.

For the benefit of all, it is now mentioned that the Adelaide Class expect to use a coupon in the Christmas number of a suitable weekly paper in that city; we are to make use of a very suitable weekly in Melbourne at the same time, and arrangements are being made so that the same may be undertaken. in Sydney and Brisbane with the cooperation of friends there. Let us trust that with the witness going out from the four large cities, some real. good may result, according to the Lord's good will, and the prayers of the brethren are asked to that end. If but two or three are blessed by the truth message, what a privilege to be associated in such a work, and. the Lord is fully able to give the increase—we are not responsible for that. All literature supplied free to enquirers is provided by the general Tract Fund of the Institute, to which the brethren in all parts give support, as they are able.

Much more can be done with the coupons and tract distribution, etc. We shall be very pleased to hear from all Classes and individual brethren who are interested in this work, and would like to co-operate. Samples of coupons which have already been used with some good results will be gladly forwarded, also information as to financial assistance available to those unable to undertake the expense or all the expense in their particular localities.

The Birth of Christ.

“Thou shalt call His name Jesus, for He shall save His from their sins.”—Matt. 1:21

THE great thought with the birth of Jesus is that the first-born of every creature left ‘ the glory of a spirit existence, the glory which He had enjoyed with the Father before the world was made, and in conformity to the Divine plan for human salvation, “humbled Himself,” to human nature, became a man, “was made flesh, and dwelt amongst us.”— John 1:14; Phil. 2:7-9. But, why did He do this? The Scriptures reply that He took our form and nature—the form of a servant—for the suffering of death. It was for the sin of man that He was to atone; and, to do so, to pay our debt, to give our ransom price, to be our substitute, He must be a man—that, as by a man came death, by a man also should come the resurrection of the dead.

No wonder, then, that the birth of the babe Jesus, the first step in the divine plan for our salvation from sin and death, was hailed by angels as well as by the wise men and the shepherds as a most notable, a most momentous event. And only those who see quite clearly the necessity for a ransom (a corresponding price), before sin could be forgiven or one member of the condemned race in Adam could be set free from.. the death penalty resting upon all, can appreciate the depth of meaning there is in that song which the angels sang: “Glory to God in the highest; on earth peace, good will toward men.”

The great salvation of which the man Christ Jesus is the centre is all of divine arrangement—to the Father of glories therefore we ascribe the “highest” glory for all the blessings which through it we enjoy.

The infant Jesus was the first ray of light and hope to men; because He would become a man, and as the man would give His life a ransom for Adam and all condemned in him; and thus, by virtue of having paid our price, “bought us with His own precious blood (His life given),” He would be legally qualified before the divine law to be the “Mediator of the New Covenant,” made effective with His own precious blood—”the blood of the New Covenant shed for many for the remission of sins.”—Matt. 26:28.

The great plan for human salvation, begun by the birth of Jesus, has not yet reached completion. It will not be complete until His people have been saved from their sins and from the penalty of their sins—death, which includes degradation—mental, moral and physical. The ransom, thank God, has been paid, and Justice has accepted it; and now God is seeking out “His people.” First, during this Gospel Age, He seeks His peculiar people to be the “Bride of Christ,” and in the age to follow this, the Millennium, He will cause the knowledge of the divine offer of life under the terms of the New Covenant to be, made general: all shall know, and then, “whosoever will may take of the water of life freely.” And all whom He shall be willing to own as “His people” will gladly avail themselves of ,the gracious arrangements and return to full ‘favour with God—all others will be wilful sinners, and as such will be cut off from life in the Second Death.

Let us, then, who know ,the blessed story of the love of God in Christ tell abroad the gracious message, the foundation for which was laid in the birth of Jesus.—”Behold; we bring you glad tidings of great joy, which shall be unto all people.” “He shall save His people from their sins.” Let us make sure that we have accepted Him and are “His people.” Let us be true, wise men, and present to Him our treasures—all that we have and are-our hearts.

Christmas Gifts.

“Thou hast received gifts for men.”—(Psalm 68:18.)

Christmas gifts for thee,
Fair and free!
Precious things from the heavenly store,
Filling thy casket more and more;
Golden love in divinest chain,
That can never be untwined again;
Silvery carols of joy that swell

Sweetest of all in the heart's love cell;
Pearls of peace that were sought for thee
In the terrible depths of a fiery sea;
Diamond promises sparkling bright,
Flashing in farthest reaching light.
Christmas gifts for thee,
Grand and free!

Christmas gifts from the king of love
Brought from His royal home above;
Brought to thee in the far off land,
Brought to thee by His own dear hand.
Promises held by Christ for thee
Peace as a flowing river free,
Joy that in His own joy must live,
And love that Infinite love can give,
Surely thy heart of hearts uplifts
Carols of praise for such Christmas gifts.”

Take my life and let it be consecrated, Lord, to Thee.”

ONE of our friends has sent along the following in memory of the author of the above beautiful hymn, the 14th of this month being the centenary anniversary of her birthday. “Frances Ridley Havergal was born on -the 14th December, 1836, and, in due course, every talent she possessed was consecrated to the Lord. She recognised early that, In God’s great field of labour, all work is not the same; He hath a service for each one who loves His Holy Name,’ and, as we sing the praises so ably written and expressed by this servant, our thanks ascend to the ‘Giver of every good and perfect gift,’ for the faithfulness displayed in the use of these gifts. Her pen ceased not to declare in a most pleasing ministry the praises of Him who knew no sin.

Father, we bless Thee with heart and voice
For the wondrous grace of Thy sovereign choice,
That patiently, gently sought us out
In the far off land of death and doubt;
That drew us to Christ by the Spirit’s might,
That opened our eyes to see the Light,
That arose in strange reality
From the darkness that fell on Calvary. (Isa. 62:12; Eph. 2:13).

“There was also in her music constantly a sense of insufficiency in self, and a desire to ‘Let every thought be captive brought, Lord Jesus to Thine own sweet obedience--That I may know in ebb-less flow, the perfect peace of full and pure allegiance.’ (2 Cor. 10:5.).

‘While we would draw attention to her many delightful works, we would also call to remembrance that in her ministry much pain was endured, inasmuch that, in the employment of her talents for the Lord, many were drawn to herself. These she had to re-direct, and, whilst she cherished dearly the love and affection of many, she desired it only for Jesus. ‘I want you,’ was said to many, but I want you for Jesus.’

‘Singing for Jesus, our Master and Friend,
Telling His love and His marvellous grace,
Love for eternity, love without end;
Love for the loveless, the sinful and base,
Singing for Jesus and trying to win
Many to love Him and join in our song.’

“God has surely supplied all our need. Sonic may appreciate a particular ministry more than another, and yet, as (me string reverberates faithfully the music it is intended to sound, its companion strings will, if in tune, reciprocate and absorb sympathetically. One hundred years will not dim the music of love that rings out from the heart of Frances R. Tiavergal.”

“I know, O Lord, though all around is dark,
I need not fear;
Rough are the waves that toss my little bark,
But Thou art near.”

The Great Multitude of Rev. 7:9-17.

A THOUGHT has been expressed that these are human beings restored to perfection, but this view would not harmonise with the setting of this passage, nor with the Scriptures as a whole.

It would seem that the Revelation which John received was particularly in regard to matters concerning the history of the Church—the events of the Gospel Age leading to the establishment of the Kingdom of Christ on earth.

The Lord had indicated in His parables that the great system of error—the Roman Catholic Church — would develop ; that truth would be so polluted and that tares' (imitation Christians) would become more plentiful than the wheat (true Christians). in this Revelation given to John symbols are given, which the developments of the age would lead the earnest student to comprehend as the fulfilment of these signs.

Until Christ came, and, by His death and Resurrection, became “worthy to open the Book” (which, until then, the Father had “kept in His own power,” no one but the Heavenly Father knew what was to take place during the Gospel Age. The mystery was represented as a Book sealed with seven seals.

As these seals were one by one opened, John saw the visions recorded, and these symbolised certain features of the Gospel Age. The first six seals deal only with features between Pentecost and the second coming of Christ; but the seventh seal gives a full view from the first advent and the death of Our Lord, “as the Lamb slain,” to the time -when all the willing and obedient will have been brought up the highway of holiness and presented perfect to God.

It will be noticed that the matters contained in Rev. 7, including the seeing of this great multitude, are observed by John after the breaking of the sixth seal, and therefore as there is no earthly promise held out for any during this Gospel Age—the calling of the present time being to a heavenly inheritance—this “great multitude,” before the heavenly throne, must be heavenly, i.e., spirit beings. The Apostle definitely says, “ we are all called in one. hope of our calling.”

No one is called to be of this Great Multitude; all who came into Christ are called to be “joint-heirs with Him.” “If any. man have not the spirit of Christ, he is none of His.” If we have received of His spirit, then “the spirit beareth witness that we are children of God, and if children then heirs, heirs of God, and joint-heirs with Christ.” (Rom. 8:9, 16, 17.)

However, whilst many are called, few are chosen (for the elect) ; many fail to make their calling and election sure. They allow the things of earth to attract and hold them back, and so they receive tribulation, hard experiences, to help them to give themselves entirely to the accomplishing of the Divine will. Paul says, regarding such an one, that he was handed over to Satan (to get experiences), so that the fleshly mind might be destroyed, “that the spirit (life) might be saved so as by fire.” These would, while losing the great reward, yet be saved and ultimately gain the victory': but, instead of being on the throne as “joint-heirs with Christ,” would be servants before the throne, probably of similar nature to the angels.

As no one is called to be of the Great Company there is no very definitely plain Scripture statement concerning the class. There are, however, several Scriptures that seem to show that there would be those to serve before the throne. For instance, in the beautiful picture of the selection of the Bride of Christ in Genesis 24, Rebecca, who signified the Bride, had her nurse, who was also brought across the same desert to the same place as her mistress and served her in the new home. In Psalm 45, too, the Bride or Queen in gold of Ophir had “the virgins her companions that followed her.”

There are no hopes of an earthly nature held out to believers of the Gospel Age—the promises -are all spiritual. The justified human nature has been presented as a living sacrifice. (Rom. 12) The human nature having been placed on the altar must be consumed and cannot be reclaimed ; and it would indeed be a sad thing if there was no provision for all those who though at heart loyal to God and loving righteousness, had been overtaken by the good things of earth and. hindered by the adversaries—the world, the flesh, and the devil from being counted overcomers to sit with Christ in His throne.

Paul speaks of such a class in I Cor. 2:12-15. They continued faithfully on the foundation Jesus Christ—trusting in His shed blood for their peace with God and hope of heaven; but their works have been faulty. They have not embroidered their garments (Psalm 45), or in other words, have not zealously prepared themselves by attaining the predestined character (Rom. 8:29)—"conformed to the image of God's dear Son." Though their works are unacceptable, and they fail to gain the prize of the "high calling of God in Christ Jesus," they are saved so as by fire,—fiery trials, great tribulations are permitted so as to assist them to let go the things of earth and overcome those things that hinder. They have "palms" of victory, • though are not "crowned"; they serve before the rainbow circled throne instead of "sitting with Christ in His throne, even as He overcame and is set down with His Father in His throne." (Rev. 3:21).

It has been suggested that this great multitude are human beings who will serve before the throne. on earth, and that Jerusalem is to be the throne-of the Lord. However, the scene in Rev. 7 is a heavenly one, and is before the rainbow circled throne. The multitude unnumbered are seen in white robes, and the time is at the close of the Gospel Age.

Not until the end of the reign of Christ when the Kingdom is to be handed over to God will the multitudes of earth be restored to righteousness and perfection (have white robes of their own), and have right to the tree of life. (Rev. 22:14.)

Other Scriptures in types or parables also indicate this great multitude—for instance, the Virgins Parable, and the scapegoat of Lev. 16. After Aaron's bullock had been slain and its blood applied in the Most Holy, the two goats from the people were brought to the vail of consecration. One is called the "Lord's goat," and that was dealt with the same as the bullock, only the incense offered with the bullock was evidently still burning in the Holy, thus making the Lord's goat acceptable, for with the goat itself no incense is mentioned. So it is the perfect doings of our Lord Jesus (whose humanity was represented by the bullock) which is incense sweet to God, Making the prayers of the saints who walk in His steps acceptable. (Rev. 8:3, 4.) The other goat for "Azazel" (see margin), the scapegoat, well represents those who need the wilderness experiences—the tribulations, the fiery trials—so that their flesh may be destroyed and their spirits be saved so as by fire.

This is a gracious provision of the Divine Plan, which would seem incomplete otherwise, for so. many coming short of the mark for the great prize of the high calling would otherwise be simply lost, although, in their hearts, they really loved God and righteousness. So it is that Paul says that in the Resurrection one star differeth from another in glory, and our Lord declared, "In My Father's house (universe) there are many places of abode." There will be the Twelve Apostles, the twenty-four elders, the 144,000, and the cherubim and seraphim—"All things in heaven"—and then the Ancient Worthies, natural Israel and the whole race of mankind, small and great—"all things on earth" shall be gathered together in one. (Eph. 1:10, 20-23.)

Melbourne Convention.

The Melbourne Class have arrangements well in hand for the Christmas Convention, to be held over the four days from December 25th to Monday. 28th—D.V.

The gatherings will be held at Clyde House, 182 Collins street (first floor. Room 5), near Town Hall, Melbourne; with afternoon and evening sessions, each day. Tea will be provided for all in attendance.

Visiting brethren are expected from various parts, and all able to attend this Convention may feel sure of a hearty welcome.. Programmes are now available and accommodation can be arranged as desired.

Bible Helps and Other Items in Stock.

Special Xmas and New Year Offer.—For the months of December and January the following studies will be available to all desiring to take advantage of them for presents, etc.:—"Foregleams of the Golden Age," at 2/- per copy. "Divine Plan of the Ages" (in red cloth binding) and "Some of the Parables," for 1/3 the two, posted to any address.

"Divine Plan of the Ages."—Bound in blue cloth, with gold lettering. One of the finest Bible Helps available. Price, 2/6 per copy. Other editions at cheaper rates.

"Plan of God in Brief."—Containing selections from the above book in handy form; very useful for passing on the message. Price, 6d. each.

"God and Reason."—A helpful booklet of 124 pages. Posted to any address for 10d. per copy, paper cover; 2/- per copy, nicely bound in cloth.

"A Review of the Doctrines."—This helpful little book by Bro. H. J. Shearn of England. Price 1/6 posted,

"What Pastor Russell Said."—His answer to hundreds of questions. 780 pages. A limited number available in cloth and leather binding at 7/- and 8/6 each, posted.

"The Revelation of Jesus Christ."—Two helpful volumes on Revelation by the late Bro. Streeter.

"Daniel, the Beloved of Jehovah."—A volume on Daniel's prophecy; by the same author.

"The Desolations of the Sanctuary."—A very useful book, with special reference to the tests upon the Lord's people in these last days.

"Daily Heavenly Manna."—This little hook in pocket size, makes a very useful present, In two bindings—leather at 2/6 (60 cents) per copy; cloth at 1/9 (40 cents) per copy; both gold-stamped, and with red edges.

"Daily Manna for the Church."—A few copies of this "Manna" with new daily comments are available. Some friends like these as well as the original "Daily Heavenly Manna." With strong paper covers, at 1/6 each.

“Tabernacle Shadows.”—This well-known booklet; most helpful to a clear understanding of the plan of salvation. Paper covers, 9d. each.

“God’s Covenants.”—An instructive booklet on these subjects. Priced at 6d. each

“Christ’s Return,” also “Hell, Death, Spiritism,” at 4d. each.

“Where are the Dead?” and “I will Come Again,” at 3d. each.

“God’s Best Gift.”—For children. Giving an outline of the Divine Plan to suit young minds. Price. 1/- each.

“Emphatic Diaglott.”—New Testament, Greek and English translation. De Luxe binding. 10/6.

“Leeser’s Translation.” — Old Testament; a useful translation; 8/3 per copy posted.

Poem Books. — “Comforted of God” and “Call of the Bride”; two fine little books of helpful poems, 1/4 per copy.

Post Cards. — New selections of cards with helpful Scriptural verses, etc., recently arrived from England, and are well recommended for Christmas and New Year greetings, or general use. Real hand-tinted photo postcards, assorted, 2/6 per dozen; 1/3 per half-dozen. Different variety, very nice also, with encouraging words, assorted, 1/4 per dozen; 9d. per half-dozen. Others on hand at 1/-per dozen, or 1d. each. When ordering, please state clearly which kind is desired. A few only of best variety now available.

Bookmarks.—Assorted bookmarks at 2d. and 4d.

Also wall-texts, including “My Morning Resolve,” at 4d. each.

Christian Hymns.—Bound in blue cloth, words only, 10d. per copy. Also music books for practically the same hymns at 2/- each.

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Feasts of the Lord's Table.

(Convention Address).

"Can God furnish a table in the wilderness?" (Psa. 78:19.)

"Thou preparest a table before me in the presence of mine enemies." (Psa. 23:5.)

THE great Creator is a gracious God, "plenteous in mercy," and has made bountiful provision for all His creatures. Even in the present sinful condition of mankind how plenteously does the earth yield its increase.

There is abundance of food, materials for clothing, and shelter for all earth's millions, the difficulty being how to make proper distribution of it. That is because man has so fallen from the likeness of God, and instead of being kind and unselfish, instead of having a care for others as for himself, he has imbibed the spirit of Satan—the prince of this world. This, so soon, was evidenced in the expression of Cain, who slew his brother—"Am, I my brother's keeper?" The earth was cursed for man's sake; that is, that it should produce pests and weeds — thorns and thistles, etc.— which should prevent it yielding its fruitage too easily. That was a blessing in disguise, for it has kept man busy; kept him with an object in view. Idleness is a great source of evil; the idle rich are a curse to humanity. It was idleness and fullness of bread that led the Sodomites to wickedness and destruction.

When mankind has been brought back to the image of God--when the spirit of the Adversary has been eliminated and God's spirit is poured upon all flesh so that peace and good-will prevail, the curse will have been removed. "The earth shall yield her increase." "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle. For ye shall go forth with joy and be led forth with peace: the mountains and hills shall break forth before you into singing and all the trees of the fields shall clap their hands." (Isa. 55:13, 12.)

Man will then know how to profitably occupy his time, and there will be no more long weary hours of labor with sweat of face. No longer will there be the cruel sweating of women and children and men, for everyone will seek each other's welfare in justice and love, and gladly share the bounties of the Lord's good table.

How beautiful was the provision made for Adam and Eve. The Garden already prepared, and a lovely table spread with all that they could need in that paradise. How terrible were the consequences of their disobedience; what a history of wretchedness and woe was then begun. The poor groaning creation having lost the Divine providence and protection has been ever degenerating and getting further away from God, multiplying wickedness, craft, lust and strife through selfishness, ambition and cruelty, leading to wars and carnage and rushing on towards the inevitable consequence—a time of trouble such as never has been since there was a nation; and history records some very terrible times.

The great Creator's table has been ignored, for there has always been a table for those who would seek God and His righteousness. But the experiences so soon to reach the climax will bring man to his senses and they will "turn to the Lord with one consent" (Zeph. 3:8, 9), and will find that He has prepared "a feast of fat things" for all the willing and obedient. (Isa. 25.)

While man runs his own course "at enmity with God through wicked works" the Lord has provided good things for those who have turned to Him and sought to do His will. How He rewarded the faith of the Ancient Worthies and blessed Abraham, Jacob, Joseph and Moses, and provided such blessings and favors for His people under the Law Covenant.

Jesus likens Israel under the Law Covenant to the rich man in the parable; and Paul tells us that Israel was rich

indeed—"To whom pertaineth the adoption and the glory and the covenants and the giving of the Law and the service of God and the promises."—Rom. 9:4. (See also Psa. 147:19, 20; Deut. 28:1-12; Psa. 78:19-25.) The Lord surely dealt bountifully with Israel. What blessings and privileges were theirs; had they remained faithful they would have been powerful above all nations and never wanted for any good thing, but they were weak and sinful and lost the great blessings.

To Israel, according to promise, was the adoption. Messiah came to them, and to them only was offered the privilege of becoming "sons of God" and "joint heirs with Christ." "To as many as received Him to them gave He power to become sons of God, even to them that believe on His name." (John 1:12; Matt. 15:24.) "If sons, then heirs, heirs of God and joint-heirs with Christ." (Rom 8:17.)

There were many faithful during that age, and these enjoyed rich blessings from the Lord's table. Thus the Psalmist sings: "O taste and see that the Lord is good . . . They that fear the Lord shall not want any good thing." (Psa. 34:8-10.) Again (Psa. 31:19), "O how great is Thy goodness which Thou has laid up for them that fear Thee." David realised the Lord's good providence and protection when he sang: "Thou preparest a table before me in the presence of mine enemies . . . my cup runneth over" (Psa. 23:5).

All who in any age have sought to come into line with God's will have found that He graciously provides for their best interests. Yet the good things provided under that ancient dispensation--the Law Covenant -- were only shadows of the "better things" promised to the followers of Christ in this age, during which the spiritual seed of Abraham is being selected.

Those under the Law had a feast of Passover—the slaying of the lamb by which the firstborns were saved and subsequently the whole nation was delivered from the bondage of Pharaoh in Egypt—but this was but a shadow of the slaying of Christ our Passover by which the Church of Firstborns is saved from sin and death, and the power of Satan. The next day foreshadowed the leading of the whole poor, groaning creation—all the willing and obedient—across the sea of death safely to eternal human life under the greater mediator than Moses, delivered from all bondage and oppression, as the hymn expresses it

"He comes to break oppression
And set the captives free.
To take away transgression
And rule in equity."

In that day they had their wonderful Tabernacle, in which the Psalmist so much delighted as the House of the Lord, but that was only a shadow of the real tabernacle of God. Their Temple also being a figure of the Temple of God, as Paul says: "Ye are the temple of God," and again: "An holy temple in the Lord in whom ye also are builded together for an habitation of God." (I Cor.-. 3:16; Eph. 2:21, 22.).

In the typical Tabernacle was the "shew bread" but we feast upon the real "bread of life that came down from heaven." There was also the candlestick for light in the Holy, but we have "the light of the world," and the holy spirit to illumine the Word of God and show light on our pathway in the holy condition of consecration as under priests, with Christ as "the High-priest of our profession." There was the Golden Altar of Incense, without which sacrifices could not be acceptable, but we have the sweet incense of our Lord's perfect life, as it were, arising continually before God on our behalf, making our prayers and offerings of ourselves acceptable to God.—(Rom. 12:1).

Jesus at one time had been invited to a dinner and it appears that as they lounged around the table, in the manner of that time, He took the opportunity of instructing the host and others. One listening to His words of grace and truth gave utterance to the expression, "Blessed is he that shall eat bread in the Kingdom of God," and this brought from Jesus the parable of the great supper which a man made and invited many. Jesus here intimated that the Kingdom, of heaven was then opening up. The invitation was indeed going out to the house of Israel, and was the most wonderful privilege that had ever been offered any of God's creature> angels or men.

It came first to Israel in fulfilment of the promise made to Abraham, and none but the descendants of the faithful Patriarch through Jacob were at first invited to this Gospel Feast. Only a remnant of that nation was found to be in heart condition able to recognise the Messiah and to respond to the invitation. Israel as a nation rejected the very favor which they thought to obtain. "Israel hath not obtained that which he seeketh for, but the election hath obtained it and the rest were blinded,"—because of unbelief. Their table became "a snare and a trap and a stumbling block . . . and through their fall salvation is come to the Gentiles." —(Rom.).

So- it was that Israel generally was too much engrossed in earthly aims and pursuits, to be attracted to the spiritual

feast. The invitations to the great supper then went out into the highways and hedges—to the Gentiles. What a wonderful spread of the exceeding great and precious promises was revealed to the faithful, when, after Pentecost, the riches of heavenly grace began to be perceived. The mystery which had been hid from ages was now made manifest, that God was selecting a “little flock” to be the Bride of Christ—to be joint-heirs with. Christ—to sit with Him in His throne, to be spirit beings changed into the likeness of the glorified Saviour, so that they might be joined with Him as the Abrahamic seed and thus be used to “bless all ‘the families of the earth,” in the coming age. —(Gal. 3:16, 29)

Only “such as. the Lord would call,” were invited to this table of the Lord. Under Moses, manna had been supplied to Israel in the wilderness, but Jesus said, “My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven . . . I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall. never thirst. Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you. Whoso eateth My flesh and drinketh My blood hath eternal life; . . . For My flesh is meat indeed and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me and I in him.”—(John 6:32, 33, 35, 53-56). This table (antitype of the Passover) was a stumbling block to Israel. Israel had failed to note the sufferings of Christ which were to precede His Kingship.

The table of the Lord during this Gospel Age indicates suffering, sacrifices of natural privileges and human life and earthly hopes. “He that will be My disciple, let him take up his cross and follow Me. ‘“Ye shall indeed be baptised with My baptism and drink of My cup.”— (Matt. 16:24; 20:23). Only if . we suffer with Christ can we hope to reign with Him. Our Lord was perfected by suffering and it was no easy way by which He gained His crown.-All who shall share the riches of His grace must walk the same narrow way—cut off from the world, going against its stream, for: “by much tribulation shall we enter the Kingdom.”

Yet, though we travel through an enemy’s land surrounded by foes, “oft in danger, oft in woes,” still, we can rejoice and sing, “Thou preparest a table before Me in the presence of mine enemies; my cup runneth over.” So that while we, sometimes, like our Master, taste the bitterness of the cup, yet the joys far exceed the tribulations, as Paul has said, and he had a big share of the hard experiences —”These light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory.”—(2 Cor. 4:17)

What a favor it is to be invited to such a table—”To a station we could ne’er by merit win.” Even angels are not invited, and not all mankind either, only “such as the Lord our God shall call.” “No man cometh unto the Son except the Father draw (Invite) him.” and “many are called but few are chosen.” No wonder, then, as the Apostles came to understand the wondrous “high calling of God in Christ Jesus,” that their letters to the churches are full of exhortations to faithfulness, so as to make our calling and election sure.

Then there is also the promise of the particular feast at the end of the age—the times in which we are now living. “Blessed is he that waiteth and cometh to the end of the 1335 days.”-(Dan. 12:12) These 1335 days appear to have been reached in 1874, and we enquire, was there any particular blessing that came to the Lord’s .people at that time? Perhaps this can better be answered in’ the words of one who experienced the joy then:-”Oh the blessedness of this favored time! Oh the harmony, the beauty, the grandeur of the Divine Plan as it began to unfold when the 1335 days were touched. It is to express as far as lies within our power this blessedness and fuller unfolding of ‘the Divine Plan now due to be understood by all the ‘holy people’ now living, that this Scripture Studies Series is being published.

This message concerning Michael’s Kingdom gradually opening from 1829. onward is symbolically represented in the book of Revelation 10:2, 8-10, as a little book which the wise of the holy people represented by St. John,” are instructed to eat.”

It was there in 1874, at the end of the 1335 days, the Lord fulfilled His promise that at His second presence, He would gird Himself and prepare a table, a feast for the watchers—the faithful servants. The same promise is intimated to John at Patmos, in the message to- the church of Laodicea (Rev. 3:20.) “Behold I stand at the door and knock, if any man hear My voice and open the door, I will come in to him, and will sup with him and he with Me.” How happy are they who have heard the knock and have opened their hearts in the spirit of the little hymn--”O come to my heart Lord Jesus; there is room in my heart for Thee.”

But so many have their hearts full of sectarian pride—full of their own thoughts and theories--full of churchianity and respect for human doctrines and ceremonies and dogmas, and they do not hear the knock. Those who have heard and opened their hearts, have indeed entered upon a feast of good things, and can say with the Psalmist —”Thou hast put a new song in my mouth even the loving kindness of our God.” The wideness of God’s mercy was revealed and wonderful truths respecting the presence of Christ, the object and manner of His return, also concerning the harvest work and closing features of this age, the glorification of the Church, the day of preparation for the Kingdom of Christ and the restoration of Israel, etc.

Soon now the wilderness journey of the Church will be all over and the antitypical Canaan be entered and then the Messianic Kingdom will be established to bring righteousness and peace to the troubled world.

The knock of the present Lord is not heard by Christendom's leaders any more than the message of Messiah's presence was heard by the leaders in Israel at His first advent. Their hearts are too fully centred in their own and sectarian interests, too full of pride and confidence in their much venerated dogmas, creeds and ceremonies which were mostly formulated in the dark ages, and so are satisfied with such a table. The condition is pictured in Isa. 28:7, 8; also Rev. 18:2-4.

That joy will include the happy work of serving life on earth, without aches or pains, calamities or out another feast to all the willing and obedient, death, but there will be a feast of knowledge of for, while only those invited by the Father could God and His great purposes. The Gospel truth come to the Great Supper, when the Bride is come will be made so plain that a "wayfaring man need complete and with Her Lord, then, "the Spirit and the not err therein." All will receive a clear under Bride will say, come and whosoever will, let him standing of the principles of God's throne; all the come and take of the water of life freely." (Rev. willing and obedient shall eat the good of the land 22:17) and will rejoice to comprehend the breadth and

Of that time Isa. 25:6-9, speaks in beautiful pictorial language— length and height and depth of Divine love, and "The Lord of Hosts shall make the "depth of the riches both of the wisdom and unto all people a feast of fat things, of wines on knowledge of God."

God the Provider.

"My God shall supply all your need, according to
His riches in glory by Christ Jesus."

Who shall tell our untold need,
Deeply felt, though scarcely known!
Who the hungering soul can feed,
Guard, and guide, but God alone?

Blessed promise! while we see
Earthly friends must powerless be,
Earthly fountains quickly dry:
"God" shall all your need supply.
He hath said it! so we know
Nothing less can we receive.

Oh, that' thankful love may glow
While we restfully believe—
Ask not how, but trust Him stilt;
Ask not when, but wait His will.
Simply on His word rely,
God "shall" all your need supply.

Through the whole of life's long way,
Outward, inward need we trace;
Need arising day by day,
Patience, wisdom, strength and grace.
Needing Jesus most of all,
Full of need, on Him we call;
Then how gracious His reply,
God shall "all" your need supply.

Great our need, but greater far
Is our Father's loving power;
He upholds each mighty star,
He unfolds each tiny flower.
He who numbers every hair,
Earnest of His faithful care,
Gave His Son for us to die;
God shall all "your" need supply.

Yet we often vainly plead
For a fancied good denied,
What we deemed a pressing need
Still remaining unsupplied.
Yet from dangers all concealed,
Thus our wisest Friend doth shield;
No good thing will He deny,
God shall all your "need" supply.

Can we count redemption's treasure,
Scan the glory of God's love?
Such shall be the boundless measure
Of His blessings from above.
All we ask or think, and more,
He will give in bounteous store,
He can fill and satisfy,
God shall all your need "supply."

One the channel, deep and broad,
From the Fountain of the Throne,
Christ the Saviour, Son of God,
Blessings flow through Him alone.
He, the Faithful and the True,
Brings us mercies ever new;
Till we reach His home on high,
"God shall all your need supply."

—F.R.H.

Times of Refreshing and Christ's Reign.

The booklet bearing the above title, which took the place of last month's "People's Paper," is being printed in further good quantities, as it is thought well to use it rather extensively amongst the interested.

All our friends desiring to co-operate in this distribution may do so by ordering supplies or forwarding us lists of names and addresses where they would like copies sent. None need feel diffident about sending long lists, and the smallest will also have our best attention.

The Tract Fund will provide for this work in a general way, but those wishing to meet the cost of their supplies may do so at the rate of 3d. per copy, or 2/- per dozen, posted. Let no one fail to assist in this work because of lack of means.

Passover Memorial. 1937.

This year the Jewish date of Passover corresponds with Easter, the 14th of Nisan being Good Friday, commencing at sundown on the previous evening. Thursday evening March 25th, after sundown, would be the anniversary of the Memorial, and the appropriate time to celebrate by the followers of Christ.

Swedish Periodical—"Dagningen"

Again we wish to remind our readers that we have copies of the above paper available, should they know of any Swedish people who may be helped with the truth message. Some may like to place a copy or so in any of the Swedish Clubs or Libraries where they live. Subscriptions for "Dagningen" may be sent through this office

PEOPLES PAPER.

Published by the Berean Biblical Institute,

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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.

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

Christmas Convention.

IT is a pleasure to report a most helpful and refreshing season on the occasion of the recent Christmas Convention held by the Melbourne Class in this city, over the four days—December 25th to 28th inclusive.

Our heartfelt praise ascends to the Lord for all rich blessings bestowed, and it appeared that these were appreciated to the full by all in attendance. The presence of visiting brethren added greatly to the encouragement of the local friends, and from the expressions of the visitors we were assured that the effort and zeal manifest, as well as the expense entailed in coming long distances, were much more than compensated by the spiritual good things from the presence of the Lord.

Each day of the Convention was opened with Praise and Prayer, followed by a Bible Study, Fellowship Meeting and Addresses, tea also being served by the local Sisters, which was appreciated and during which there was the opportunity of more informal fellowship amongst the friends.

The passages of Scripture taken for the Bible studies are as follows—Col. 1:21-29; 2 Cor. 4:1-11; Heb. 12:18-24; and 2 Tim. 4:1-8; and our readers will understand the amount of valuable instruction and encouragement received from these beautiful portions of God's Word. Each day one of these. Studies engaged the attention of the assembly for an hour and a half with much benefit to all in attendance. One of these Studies, at least, will be given in some detail in a later issue.

Addresses by the brethren comprised a wide range of topics—"Character"; "John 14:27": "Signs of the Times"; "Watch ye, Stand fast, be Strong"; "Feasts of the Lord's Table"; and the Bible Characters of "Joseph," "David," "Moses," "St. Paul," "St. John," and "Timothy." The thoughts expressed were very encouraging indeed, each speaker bringing out in his own way many helpful lessons and exhortations. Two of these addresses appear in this issue and others will follow as space permits.

The Fellowship Meetings gave further opportunity for Praise and Testimony, also a Question Meeting, and on the closing day the session on "Helpful Thoughts from the Convention," enabled the brethren to give expression respecting the particular thoughts with which they had been most impressed. •

At the conclusion of the Closing Address, the brethren gathered round and partook of the Love Feast while singing "Blest be the tie that binds." Then came the parting hymn, "God be with you till we meet again," and the concluding prayer commended all the Lord's people present and in all parts of the world into the care of our loving heavenly Father, the Great Shepherd of the sheep.

"The Life and Teachings of our Lord, Jesus Christ"

THIS little book of 160 pages is published by the Oxford University Press, and gives the life and teachings of our Lord in the words of the four Gospels fitting in the various features into one connected whole.

It was brought to our attention by one of our brethren in England, who writes as follows:—"At our Sunday meetings we are having very precious times. In the morning for the last two years we have been studying 'The Life and Teachings of Jesus Christ,' and the little book is now driving to a close. It has helped us wonderfully to follow as closely as possible chronologically our Lord's life on earth, and to see how beautifully He opened up His teachings as the disciples were able to receive them. I can never recall a study where our Saviour's life has been brought so intimately to my mind, and I think this has been the experience of all."

Copies of this book will arrive from England early in March, and all orders placed will be filled as received. Those friends desiring copies should order now; the price will be about 2/6 or 2/9, posted.

Zionism in Prophecy.

The helpful series of articles entitled "Zionism in Prophecy" appearing in 'The Dawn' of last year are now in booklet form. This is a very useful little book dealing with the ancient prophecies concerning Israel.

Some few copies are on hand, and a further supply will reach us later. We are not sure of the price at present, though it will be about 1/-, or little more, per copy. Those desiring the booklet may order right away.

Correspondence.

N.S. Wales, 20th Dec., 1936. Dear Brother,

Will you kindly send me a copy of “Daily Manna for the Church” if you have one left, and keep the few shillings over for the Tract Fund?

It was very kind of you to answer my letter of a month or so ago at such length. One gets very perplexed at times, and needs the help of the brethren to explain matters. I am more than sorry at the disagreement between the brethren in U.S.A., but can see that Bro. Hoskins is in the right. Some of the articles in the “Herald” still read very nicely, but I have read good sermons by ministers of all denominations, even Catholics.

Another year has almost gone, and it looks as if 1937 \V be the most eventful year yet. One cannot help but marvel at the rapidity with which the storm clouds are banking up, and the world in part so heedless, though the hearts of thinking people are indeed failing them for fear.

With kindest regards to all the brethren, and may the coming year still see us all standing firm in the one great hope.

Your Sister in Him.

4th December 1936. The Secretary, Berean Biblical Institute.

Dear Sir,

Enclosed please find postal notes to the value of 1/10/-. which I would like you to use to the best of your ability in the service of the Truth. A Believer.

[This good assistance to the work is much appreciated from our unknown friend. We are glad that the Lord knows all those who sacrifice in His service, and will reward even now with blessings, and in due time most fully in the Kingdom.] -

New Zealand. Dear Sir,

Having read your book, “Foregleams of the Golden Age,” I would be much obliged if you would let me know of any other books by the same author.

I am sure it has been the means of bringing light to my soul on many matters; also I would like to get in touch with others who have been brought to a knowledge of the Truth.

Trusting God will bless the efforts you are making to spread His Word.

I am, Sincerely Yours. Berean Biblical Institute.

Dear Sir,

I am in receipt of your communication of the 7th inst., also the booklet, “God and Reason” I am very interested in your doctrine. I am studying to enter the ministry of Christ, and am, therefore, anxious to leave no stone of enquiry unturned.

I hereby lodge an order for the “People’s Paper” to be posted to me during the coming twelve months. I shall forward subscription fee of 2/6 at a later date. Again thanking you,

Yours in Christian Service.

Bible Study Meetings.

Regular Class Meetings for Bible Study, etc., are held each Sunday afternoon and evening, also mid-week, in Melbourne and Adelaide, at the following addresses:—

Clyde House, 182 Collins Street, First Floor. Room 5, near Town Hall, Melbourne.

Liverpool Buildings, Flinders Street Adelaide, South Aust.

The gatherings are quite unsectarian, and all desiring to attend will be very welcome.

South Aust., 10/1/37.

The Life of Joseph.

(Convention Address)

Who will not agree that this beautiful story of one of God's servants of the Jewish Age, is one that compares with any among the writings of nations?

The thoughtful reader, especially if he be a child of God, cannot fail to be touched with the simple pathos' of this story. Reading on from the 37th chapter to the end of the book of Genesis, we see the various stages of the life of Joseph, son of Jacob, who was destined to play an-important part in God's .dealings with the children of Israel.

Very -aptly we can apply to Joseph the text of I Sam.- 2.:30-"Them that honour me I will honour," and do -we -not find throughout his whole life, the one great aim and object—the desire to please God and gain His righteous approval in all his doings?

The Apostle in the 11th chapter of Hebrews makes mention of Joseph's faith in God, in His promise and -in a future resurrection of the dead, and so we can see that Joseph realised that to be a friend of God and an heir to His promises, called for purity of heart and a life which God could approve. No doubt as he looked back he saw the influence of God's great promise upon the life of his great grandfather Abraham, upon his grandfather Isaac, and- upon his own father Jacob, and we. see that this same promise influenced and con- trolled him to his own great advantage.

So, we find Joseph a bright shepherd boy of 17 years,- the special favorite of his father (Gen. 37:2, 3)- who made him "a coat of many colours," which proved later to have a special significance, being a 'sign of special favor, or royalty. His brothers evidently looked upon it as an indication of their- father's purpose to bestow -the chief blessing upon him; This feature, along with Joseph's innocent, pure and guileless life before them seemed to engender within their hearts a spirit of jealous envy.

Later we read of Joseph's dream, (Gen. 37:5-8). His brothers, taking this as an indication that he . should at some future time have dominion over them, hated him the more. Then followed another dream, this time that the sun, moon and eleven stars made obeisance to him, and when he told it to his father and his brothers they rebuked him again, Jacob saying—"Shall I and thy mother and thy brethren bow ourselves down to thee?" It is recorded that Jacob observed this saying, but his brothers envied him. Ah, how little they knew of the experience God had in store for them and how that even their hatred of Joseph was playing a part in the working out of His purpose concerning them.

What a striking contrast we have in this picture! On the part of Joseph we see the spirit of love manifest in his every action, while on the other hand we see the spirit of jealous hatred and envy which his brothers allowed to control them to such an extent that they began to plot against his life. Here we are reminded of the words of Solomon 8:6, 7.— "Jealousy is cruel as the grave; the coals thereof are coals of fire which hath a most vehement flame." On the other hand, love is strong as death—"Many waters cannot quench love, neither can the floods drown it."

Now we read that an opportunity came for the jealous brothers to give vent to their bitter feelings toward Joseph. (See Gen. 37:12-20). They said—"Behold this dreamer cometh. Come therefore and let us slay him and cast him into some pit," but Reuben persuaded them not to kill him but to cast him alive into some pit,. thinking to afterwards' rescue him secretly and deliver him to his father again. This suggestion they acted upon, until, seeing a company of Ishmelites travelling with spicery, balm and myrrh down into Egypt, Judah suggested selling him to them, which they did, for twenty pieces of silver, and so Joseph was taken down into Egypt. Later he was sold to Potiphar, one of

Pharaoh's officers, and thus became the forerunner of all Israel into the land of Egypt. How cunningly the brothers deceived their father to hide their wicked deed by taking Joseph's coat of many colors, dipping it in the blood of a goat, which suggested to Jacob that some wild beast had devoured his well beloved son.

What a severe trial for Jacob, for evidently Joseph was the one in whose line of descent he looked for the fulfilment of the divine covenant, being the eldest son of his beloved Rachel, and a child after his own heart, in whom was the reverence of God and a love of righteousness. The coat of many colors seemed to have been the expression of this hope. But, alas, now it seemed his hopes were shattered, yet he faithfully held to the promise of God and waited patiently for its fulfilment.

How severe also must this trial have been for Joseph. From being a favorite son, he was suddenly carried off as a slave into a foreign and heathen land. This bitter experience, along with the thought of the cruelty and hatred of his cold hearted brothers and his father's subsequent grief and loneliness, without any prospect of ever seeing him again, and no means of communication must have caused Joseph much grief, being of such tender years. Although he had left the scenes of all that was so dear to him on earth, he carried with him the staff of the divine promises, resolving to be loyal to God, and maintain his integrity under whatever circumstances he might be placed.

What a grand example for any young man to follow. Instead of yielding to the evil influence of his surroundings, we find that his being thrown more and more on his own resources and coming into contact with a new and at that time advanced civilisation, he received a new and valuable education which otherwise he could not have received and a discipline that developed manly strength, tact and firmness of character.

Reading on in the 39th chapter we find Joseph serving his master faithfully. Still trusting in God, he cheerfully carried out his duties, and this soon won him the confidence of his master, who, we read, saw that God was with him and made all that he did to prosper, and so in turn Potiphar made him overseer over all his house.

In this way Joseph spent some ten years, but now came to him even a worse experience; he was falsely accused by his mistress in such a subtle way that, because of his purity and innocence of such a sin, he was cast into prison. Here, too, he still remained, loyal to the principles of righteousness and made the best use of the situation: We find -(verse 21), "that the Lord was with him and gave him favor in the sight of the keeper of the prison," who, in turn, "committed to Joseph's hand all the prisoners that were in the prison."

Surely, then, Joseph was one whose faithfulness in little things prepared him for larger fields of usefulness. He was rightly exercised by the experiences of life; kind to the thankful and the unthankful, and never allowing the injustice and harsh treatment which he received to harden his heart. Never was there a sign of distrust of God or of complaining against Him, but rather he trusted where he could not trace Him. "I would rather walk in the dark with God than go alone in the light" expresses Joseph's position very well.

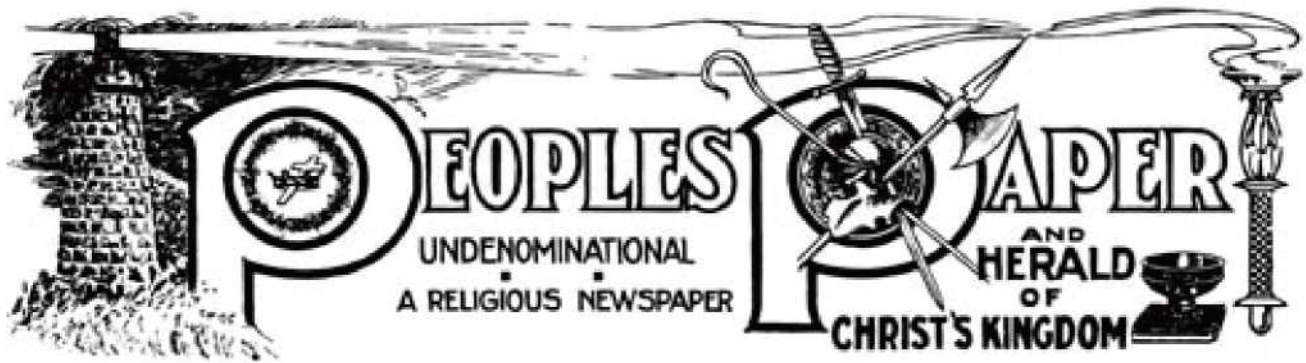
Passing on into the 40th chapter, we find further instances of God's favor toward Joseph. It was given him to interpret the dreams of the king's chief baker and butler, who were also in prison, and in this Joseph thought he saw a possible way of being released—see verses 12 to 15. However, the ungrateful butler forgot his benefactor. Then the door of opportunity swung open, not only to freedom, but to honour and advancement. Gen. 41—Pharaoh had dreamed two dreams which troubled him, as there was not one among all his wise men who could give him the interpretation. Then the chief butler remembered how Joseph had rightly interpreted his dream, and made mention of him to the king, who had Joseph brought hastily out of the prison, that he might tell him his dreams. And so Joseph, being led of God, was able to explain to the king how that there would be seven years of plenty, followed by seven years of famine, throughout all the land of Egypt, which would be very grievous.

Then followed Joseph's wise advice to Pharaoh, suggesting that he should set up a competent man over all the land, who in turn could appoint overseers to put by a great store of corn during the seven years of plenty, so that the land should not perish during the predicted famine. Pharaoh at once recognised that Joseph was led of the spirit of God, and had great faith in him, and realised that he could do no better than appoint Joseph as his prime minister, to be next to him on the throne of Egypt.

What an exaltation! What an honour was bestowed on this young Hebrew, now 30 years of age, who had risen suddenly from the prison house to the throne of Egypt. Yet he did not become puffed up with pride and lose his head, as many would have done. Even though, having reached such a high office, it was not the goal of his ambition, for, like his fathers, he looked for the long promised kingdom of God. There was his treasure, and there was his heart, and from thence he received the inspiration of his noble life, and now he only esteemed this position in the court of Egypt for its privileges of helpfulness to others.

We pass on now over the next period of about nine years to another interesting incident in Joseph's life. He had been next to Pharaoh on the throne, and the seven' years of plenty had ended, during which he had gone throughout the land laying by supplies of grain in every city. He had also married, and now had a happy home of his own, with a wife and two children. The great famine had now been in the land for two years, but we read in Gen. 41:54—"There was bread in all the land of Egypt."

We now come to the beautiful story of the reunion of Joseph with his brethren. The famine had reached far beyond Egypt, so that all the countries around came into Egypt to buy corn from Joseph. Jacob, too, away in the land of Canaan, had heard that there was corn in Egypt, and consequently sent his ten sons down to buy food, but little did they know that this great governor of the land was their young brother whom they had sold into slavery some 23 years before. What humiliating experiences were in store for them! We see how wisely Joseph dealt with them (42nd chap.). Treating them roughly at first and accusing them of coming as spies, they did not recognise him, and bowed.



Volume XX. No. 3 MELBOURNE, 1st MARCH, 1937. Price-Twopence Halfpenny

“Watch Ye, Stand Fast, Be Strong”

(1 Cor. 16:13.) (Convention Address.)

IN this exhortation of the Apostle's the necessity 'for watchfulness is mentioned first and is to be regarded as a matter of very great importance to every footstep follower of Christ. The watchful Christian is the one who is awake, alert and vigilant, and his standing fast in the faith will require careful, continual watchfulness.

That our Lord regarded watchfulness in His followers as a very important attitude of mind is evident from His frequent reference to this matter.

The questions arise: How are we to watch, for what must we watch? and, what advantages are to be gained by watching? Looking through the 13th chapter of Mark's gospel it is noticed that Christ used the word “watch” three times, and another word rendered “take heed” is used four times in the same chapter. The word rendered “take heed” has the thought of “beware,” and is frequently used to warn us of dangers either present or likely to come upon us. In Mark 13:5, 6, 21-23 we find warnings to beware of being led astray by false teachings. The Lord expects us to “prove all things” and “hold fast to that which is good,” that which is clearly sustained in the Scripture.

The warnings in Mark, 13th chapter, were given by our Lord in answer to the question, “What shall be the sign of Thy presence?” (See Matt. 24:3, Diaglott). There has seemed to be need for watchfulness in regard to the matter of discerning the signs of the Master's presence. We have been tidily blessed in these days in having God's Word explained to us so clearly and harmoniously in the “Scripture Studies.” For instance, what a great help it has been to us to understand not only the “object” but also the “manner” of our Lord's return. (See Vol. 2.) Yet it would seem we are being tested in respect of our appreciation of the light of present truth. So we must watch and “continue in those things which we have learned and been assured of.” (2 Tim. 3:14.) It is sad to see - how some who once enjoyed the truth concerning the second presence of Christ, now seem to be losing 'their appreciation, and begin to question and deny the Lord's presence. Evidently the Lord is permitting the testings and it becomes us to take heed to ourselves. Writing to Timothy the Apostle says (1 Tim. 4:16), “Take heed unto thyself and unto the doctrine, continue in them; for in doing this thou shalt both save thyself, and them that hear thee.”

The deceptions of Satan are presented in such a subtle manner that only the humble, watchful ones will be able to detect them. Our Lord warned us that the deceptions would be such that they would “seduce the very elect,” if such a thing were possible. Only by the Lord's grace can we hope to resist the snares; and yet the Lord expects us to watch and we must each do our part to keep ourselves pure and to assist to keep each other clean and in harmony with the message of present truth. In this connection we must not overlook our responsibility 'in

the matter of our appointments of Elders. The Apostle lays down for us the necessary requirements of an Elder. Such should be found “holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers.” (Titus 1:9.) Writing to Timothy the Apostle says, “O Timothy, keep that which is committed to thy trust.” (1 Tim. 6:20.) And again, “That good thing which was committed unto thee keep by the holy spirit which dwelleth in us. (2 Tim. 1:14.)

If Paul had been living amongst us here to-day, do we think he would have us regard the present truth, i.e., the understanding of “Tabernacle Shadows,” the Church's part in the sin-offering; and the light concerning the “Parousia” of our Lord, as matters of minor importance? Would not the Apostle require that these important doctrines be firmly held and fearlessly presented, especially by Elders and representative brethren? The question arises: Can we have the

Lord's approval if we endorse and uphold brethren as teachers who do not affirm their loyalty to the harvest message of Present Truth? There seems to be much need for earnest watchfulness to keep ourselves from the tendency to lower the standard of truth for the sake of, gaining numbers. Unity is a good thing; but unity that is attained at the expense of loyalty to the truth is undesirable. "Look to yourselves," says the apostle John, "that we lose not those things which we have wrought, but that we receive a full reward." (2 John 8.) So we must watch against the subtle influence of false teachings.

Then, again, we are to watch ourselves in regard to the way in which we meet trials and persecutions; see Mark 13:9-13. These verses describe some of the tribulations which would come upon the Lord's followers because of their faithfulness to His cause and name. When persecution or opposition come upon us we must take heed to ourselves and seek for grace and wisdom from above that we may manifest the Lord's spirit and patiently endure The trial of our faith and love. Let us consider Him who, "when He was reviled, reviled not again, when He suffered He threatened not, but committed Himself to Him that judgeth righteously." We must seek for that spirit that will be ready to do good to those who may oppose and hinder us.

Then we need to watch ourselves and preserve the spirit of love and kindness toward brethren who may view certain truths of Scripture differently from us. While we may not be able to have the same degree of happy, helpful fellowship with brethren who do not esteem the message of present truth sufficiently to contend earnestly for it, yet love for them would hope that they may be recovered from their condition of indifference. But what is the best way to help brethren who are getting into the luke-warm condition respecting "present truth"? We think the best way is not to condone their lack and hide our light under a bushel, but rather to let the light shine out and demonstrate our loyalty to our Lord and to His message—the message of the "present truth."

The message of the Lord through the prophet Jeremiah says: "He that hath My word let him speak My word faithfully." (Jer. 23:28.) Loyalty to the truth requires that we let the light shine out. We are to speak the truth in love and in kindness but at the same time with fearlessness. We must not have that fear of man that brings a snare.

Another line along which we must watch is brought to our attention in Luke 21:34-36, which please read. Along with our watching and taking heed to ourselves there must be prayer. Watching and praying must be combined.

As another has said: "Whoever would make progress in the spiritual way must not only pray with the spirit and understanding, but he must also watch against the sinful tendencies of his own flesh—self-gratification and selfishness; also against the allurements of the world toward so-called pleasures, worldly ambitions, honour amongst men, the love of money, etc. Also he must watch against the wiles of the Adversary, —whose deceitful attacks usually come upon the Lord's people as 'an angel of light'—to deceive them into forms and ceremonies of churchianity substituting before the mind, affections and consecrated intentions, human sentiments, methods, works and objectives, instead of the 'hope set before us in the gospel' (Col. 1:23) and its various exceeding great and precious promises by which incentives the Lord has called us to walk and to run, by faith and not by sight, following in the footsteps of our Redeemer."

In thinking of this matter of watching we realize that all true watchers must also be prayers, and that all fervent prayers will also be watchers. Prayer represents the faith; watching represents the works which must accompany it, so long as it is a living faith; for as the Apostle declares, "Faith without works is dead"—it speedily loses its vitality, its value, its very existence.

In Luke 12:35-37 our Lord gave a parable to illustrate this lesson of the necessity for watchfulness. A wealthy householder is represented as absent for a considerable portion of the night at a wedding feast, and expecting on his return that the servants of his household would be awake and alert to receive him and any company he might bring with him. It was expected of such servants that they would not only not retire to bed, but that they would not even get drowsy. To give their master a proper reception they should be thoroughly awake, quick to hear and respond to his knock, and to "open unto him immediately." Hence, in the parable, such servants are represented as having their loins girt about and their lamps burning brightly. The custom of Orientals at that time was to wear long, loose, flowing robes. These, when they were resting, were loosened at the girdle, but when attending to business they were drawn tightly at the waist with a girdle or belt to prevent them from interfering with proper service. Lamps, which were the mode of illumination, were also necessary in the night, and should not be permitted to grow dim, but be trimmed as necessity required.

Our Lord points out that such faithful servants would be appreciated by their master, and that he would give them a reward—he would honour them by treating them as his friends, and bring forth to them of the good things of his pantry. He would indeed gird himself as a servant and serve these faithful ones; and for the master of the house to do this would imply the bringing forth of the very best that he possessed. But in order to fulfil the conditions and be thus acceptable to their master they must be ready in whatever hour of the night he might come.

The parable without question refers to the second coming of our Lord Jesus, and points out to all of His faithful servants the proper attitude of watchfulness and preparation to receive Him at whatever time His second advent should occur. It also indicates that it was the Lord's good pleasure not to reveal definitely and positively to His people when to expect His arrival, but rather that all the way down through this night-time which we designate the Gospel Age, and which must necessarily precede the morning of the Millennial Day, they should be continually awake, alert, waiting for Him, ready to receive Him at any moment. They should have the loins of their minds girt up and be active in thought, in word and in deed, in every matter pertaining to the Master's service, that they might be approved of Him. The lamp of the divine Word, so necessary to their enlightenment, should be with them, well supplied with the oil—the holy spirit—and well trimmed, in the sense of rightly dividing the Word of Truth, and seeking to understand through it their proper attitude of heart and conduct, to be pleasing to their Master.

The parable is a very simple one, and could scarcely be misapprehended by the class for whom parables are intended—the consecrated Church. These realize at once that the central thought with them, as the Lord's servants, must be such readiness of heart and mind and character as will be pleasing to the Master when He shall come to gather His "jewels,"—His watching, faithful servants. This thought of the return of the Lord, and of the blessings which He has promised to His faithful ones at that time, is the great incentive set before the called ones of this Gospel Age. It is for the Master's favour and the consequent exaltation with Him to a share in His kingdom, then to be established, and a share in the great work of blessing the world of mankind, then to be accomplished, that all of the saints are seeking, watching, praying, striving.

Well has the Apostle said, "He that hath this hope in him purifieth himself even as He (the looked-for Master) is pure." It is this hope that leads the faithful servants continually to the lamp of the divine Word, to trim it and to thereby keep themselves thoroughly awake, quick of ear and quick of eye in respect of any and every thing relating to the will of the expected Master, and such conditions of heart-purity and robes of righteousness as would be pleasing and acceptable in His sight at His arrival.

Addressing the church at Sardis (Rev. 3:3) our Lord shows what would be the result for those who grow careless and fail to watch. His words are: "Remember, therefore, how thou hast received and heard, and observe it, and reform. If, therefore, thou shouldst not watch, I may have come on thee as a thief, and thou mayest by no means know at what hour I may have come on thee." (Diaglott.)

There can be no mistake concerning the application of our Lord's parable. He applies it in a few words, saying,

"Be ye, therefore, ready also; for the Son of Man cometh at an hour that ye think not." That is to say, watchfulness for the great event of the King's return would be absolutely indispensable, and would constitute a mark or indication of those worthy to be called true servants or "brethren." We are not to make the mistake of supposing our Lord to mean, Watch incessantly, for you will not know when I do come. This would be an absurdity. The central thought of the parable is that the faithful servants, awake and watching, at the proper time will hear the knock, will recognize the Lord's presence, will open to Him, in the sense of believing and accepting His presence, and will be rewarded by Him with special knowledge respecting heavenly things which would be "meat in due season" to their comfort and joy. All who are faithfully watching shall know when the event occurs, as surely as those who do not watch shall not know.

The apostle Paul speaks of this same great event and of the same class of watchers, designating them brethren; and after explaining that the second coming of our Lord would be upon the world as a thief and a snare, and that the world will not escape certain trouble and overthrow of their systems and politics, he explains that on the contrary,

"Ye brethren, are not in darkness, that that day should overtake you as a thief"—you have your lamps trimmed and burning.

As he further explains, the brethren worthy to know and to escape the troubles incidental to that time do not sleep as do others; they are watchful; they are alert, and thus they know of the Bridegroom's arrival, of which the world knows not; and in the time of His presence these brethren are fed with special spiritual food. The Master Himself is sending forth, at the hands of His servants, the needed meat in due season, things new and old for the strengthening of His household for this present time of trial, and for the perfecting of the saints for the work of ministry to which He has called them. (1 Thess. 5:1-6.)

In verse 41 Peter says, "Lord, speakest Thou this parable unto us, or even to all?" He wondered whether or not the Lord meant that the specially chosen twelve apostles were these servants who must watch and wait for Him at His second coming, or whether the parable was of general application, and meant that everybody should watch. Our Lord's answer indicated that whoever was faithfully serving the household of faith and watching for his Lord would be greatly blessed

and rewarded.

Every child of God is a steward — a steward of his own talents, opportunities, privileges, abilities in the Lord's service—and each one is to recognize that his responsibilities as a steward in these respects is toward the Master who gave him the talents, ;and who will require at his hands an account thereof—an increase by reason of proper use. We are not therefore to understand our Lord's answer to Peter to imply that none of the household but the one are in any sense of the word regarded as stewards. Such an interpretation would be in conflict with numerous Scripture. We are to notice that the stewardship mentioned is a stewardship of spiritual food.

Neither does it imply that in the end of this Age, and at the time of our Lord's presence and the sending forth of meat in due season, that the special steward alone will have to do with the dispensing of the food for the household, for, as shown in Matthew's account of this parable (Matt. 24:45-51) there are "fellow-servants" whose duty and privilege it would be to co-operate with this steward in the dispensing of food to the household of faith. The thought would seem to be that in the interest of the household, and for its comfort and joy and blessing, the Master at an appropriate time would furnish to some one of his servants a key to the precious things of His Word, thus providing "things new and old" for the sustenance and joy of the household and minister these through numerous fellow-servants, as well as through the one to whom the key of this stewardship would be specially entrusted.

In this connection we are to remember that every stewardship brings with it weighty responsibilities, and while such responsibilities are not to be shirked, neither are any of them to be undertaken lightly, without appreciating the fact that everyone who becomes a servant of the household of faith has thereby a larger degree of responsibility, not only toward the household, but toward the Master of the house, from whom comes every commission. And every servant is to remember that unfaithfulness would surely lead to his removal, even as every manifestation of humble faithfulness on his part will endear him to the Master and to every faithful member of the household, and imply his continuance in the Master's service. So we are to "watch," to "take heed" to ourselves in respect of the stewardship now entrusted to us; and seek to be faithful and wise stewards.

(To be continued.)

The Lord bless you and keep you.

"In thy going out and coming in
May God protect thee,

When skies hang low and faith grows dim
May God direct thee,

When ways are long and hills are steep
May God uphold thee,

And all thy days safe in His love
May God enfold thee."

—Gertrude McDermaid.

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Christ our Passover Sacrificed for Us

THE observance of the Memorial of our Lord's death becomes increasingly sacred and precious to those who make progress in the knowledge and understanding of the full significance of His sacrificial death. Recognising our Lord Jesus as the centre of the Divine Plan and His death on Calvary as the basis of God's redemptive purpose, the Passover Supper becomes a holy reminder, not only of God's boundless grace, but also of our own sacred duties and responsibilities. Without doubt it is to the edification of Christ's followers that they earnestly and reverently heed the example of and listen to their Divine Master, in respect of the observance of the simple yet powerful Memorial,—“This do in remembrance of Me.”

Most of our friends are familiar with the Passover lesson found in the typical experiences of ancient Israel, centuries in advance of our Lord's first advent, but a further review will no doubt prove of benefit to all, and to this end the chapter in “The New Creation,” entitled “The Passover of the New Creation,” is highly recommended.

From experience, we gather that it is much more impressive and inspiring to celebrate an important matter on its anniversary, if possible; to recall the deeds and words and place ourselves with the chief actors of that greatest of all dramas which nineteen centuries ago ended at Calvary. It is always an inspiration to the devout follower of the Lord to bring before his vision the general picture of that first solemn Supper instituted by the Saviour. As one has written concerning that sacred evening: “It was towards the evening, probably when the gathering dusk would prevent all needless observation, that Jesus and His disciples walked from Bethany, by that old familiar road over the Mount of Olives, which His sacred feet were never again destined to traverse until after death. We catch no glimpse of the little company till we find them assembled in that ‘large upper room’ —perhaps the very room where three days afterwards the sorrow-stricken apostles first saw their risen Saviour—perhaps the very room where, amid the sound of a rushing mighty wind, each received ‘power’ from on high with Pentecostal blessing.”

Apparently it was just when the regular Jewish Passover Supper was ended that our Lord instituted the Memorial, as it is recorded: “When the hour had come they sat down to eat the Passover, and Jesus said unto His disciples, ‘With desire I have desired to eat this Passover with you before I suffer.’” Probably one reason He specially desired to eat this Passover with them was that He there designed breaking the truth of its significance to them, to the extent that they could receive it. See Matt, 26:26-28, We cannot doubt that the design of the Master was to call their minds from the typical lamb to Himself, the Antitype.

There seem to be little room for difference of opinion as to the significance of the emblems. Obviously, the bread and wine symbolized the body and blood of our Lord. As a man He was the living bread (literally, bread of life) which came down from heaven to give life to the world. The illustration is perfect: mankind is dying for want of life and needs some food so full of life-producing qualities that it will arrest the wasting of death and repair and restore to life.

Taking our Lord's words in their simple, obvious sense, how beautiful is their lesson. Unleavened (pure) bread, henceforth, would at this Memorial represent our Lord, the Bread from heaven, of which: we may eat and have everlasting life. But this. “bread” must be “broken” in order to be appropriated. So we see that it was necessary not only for our Lord to come from heaven as the “bread,” but necessary also that He be broken in death—sacrificed for our sins, ere we could appropriate His merit and enjoy everlasting life.

The “fruit of the vine” was also introduced as an important part of this Memorial of our Lord's loving sacrifice. He explained that it represented His blood—“The blood of the New Covenant shed for many for the remission of sins.” What a reminder this is of the ransom-price necessary; the broken bread taught a part of the lesson, the “cup” taught the remainder of it.

The Lord's disciples must by faith partake of (appropriate) both the “bread” and the “cup,” or they cannot be one with Him. More than this: the Apostle shows that there is another subsequent view of this Memorial. We who thus eat and drink—who thus partake of our Saviour's merits—are reckoned in with Him as His “members,” as His “Body,” being broken; and our lives sacrificed in His service, under His direction, are counted as a part of His sacrifice. The Apostle's words are found in 1 Cor, 10:16, 17.

The drinking of the Lord's cup by the Church represents our participation in the sufferings of Christ- in-the-present time. If we drink -not of His cup, neither shall we share with Him in His glory. He said, “Drink ye all of it.” All must drink, and the entire cup must be drained during this Age. And let us never forget what a great privilege it is to be permitted to have a share in the sufferings of Christ. We see that our beloved Lord drank of the bitter cup to its dregs, and did so, thankfully; and we are to remember that He gave the cup to us. “If we suffer (with Him) we shall also reign with Him.”

Through lack of proper appreciation of this Memorial which symbolizes both our justification and consecration, to be dead with 'Christ, the Apostle says, "Many are weak and sickly among you and many sleep." The truth of this remark is evident; a failure to appreciate and a losing sight of the truths represented in this Supper, are the cause of the weak, sickly and sleepy condition of many in the Church. Nothing so fully awakens and strengthens the saints as a clear appreciation of the atoning work of our Lord, and their share with Him in His sufferings and sacrifice in behalf of humanity.

"Let a man examine himself and so let him eat of that bread and drink of that cup." These words are not to be taken as a discouragement by any sincere follower of Christ, but rather to impress the solemnity and depth of meaning that should be always associated with partaking of the emblems. Let us then count all things of this earth as loss and dross that we may win Christ and be found in Him. As the experiences of the consecrated way come to us, let us not be afraid, nor "think it strange concerning the fiery trials that shalt try us," "for unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake"—to suffer for our beloved Master now, and by and by be glorified together with Him in the Kingdom eternal.

"Lord I would follow Thee
In all the way
Thy weary feet have trod;
Yes, if I may."

Ah, yes! How deep are the Lord's lessons ! And the deeper we look, the more beauty we see, the eyes of our understanding opening more and more as we appreciate and heartily obey. "Let us keep the feast," in both senses, then: (1) Appropriating and feasting on the great work done for us by our Redeemer and the riches of grace granted us through Him; and (2) appreciating our privilege of joint-sacrifice with our Redeemer—laying down our lives in His service, for the brethren, and thus "filling up that which is behind of the afflictions of Christ." Left behind, not because our Lord could not suffer enough for all, nor because His sufferings were not sufficient for all, but because He wished to have us with Him, to share His nature and His glory, and only by suffering with Him as His members, could we be allowed to share. His glory, honour and immortality.

"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."

Memorial Services

MELBOURNE.—The Melbourne Class has arranged to celebrate the Memorial of our Lord's death on the evening of Wednesday the 24th of March, The Service will be held (D.V.) at 8 p.m. at the address of the Institute-19 Ermington Place; Kew, E.4, Melbourne.

All followers of Christ will be welcome, and those friends unacquainted with the locality should take the Deepdene or Mont Albert tram in Collins Street, City, which passes Ermington Place, near the junction of Cotham and Glen-ferric Roads. Write or 'phone this Office (Hawthorn 6251) for further information.

ADELAIDE.—The brethren in Adelaide will hold their Memorial Service on Thursday evening, the 25th of March, at Liverpool Buildings, Flinders Street, Adelaide. This is the evening prior to Good Friday when the Easter Convention commences. Further particulars from the Secretary; see Convention Notice.

SYDNEY.—Friends in Sydney advise that Sunday evening, 28th March, has been decided for their observance of the Memorial, to be held at Burns Anniversary Club Room, 525 Fifth Floor, Rawson Chambers, near Central Station, Sydney. Apply to Mr. J. H. Thompson, 11 Macquarie Street, Hurstville, Sydney, for further advice.

Adelaide Easter Convention

The friends of the Adelaide Class desire to make known to all interested that they are holding the usual Easter Convention again this year, and a hearty invitation is extended to all able to be present.

The four days from Good Friday to Easter Monday, 26th to 29th March inclusive, have been set aside for the gatherings (D.V.), and which will be held at Liverpool Buildings, Flinders Street, Adelaide, S.A.

Programmes and other information may be obtained from the Secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, S.A.

Do you believe

Do you believe that the whole of your affairs—trivial as well as great, irregular as well as the ordinary 1” 1 course—are under His absolute, daily, hourly supervision and control?—that nothing can possibly arise, to you or any other, which is not foreseen by Him, arranged for by Him, brought by Him within the circle of His great plan?—that the little incidents of each day, as well as the solemn crises of life, are His ordering? Here, then, lies the real remedy for the uneasiness of mind which is caused by interruptions. View them as part of God's loving and wise plan for your day, and try to make out His meaning in sending them. They are the good works, which God hath before ordained that thou shouldst walk in them. “I have created him for My glory.”—Goulburn.

Convention Bible Study.

THE four Bible Studies at the Christmas Convention were much enjoyed, and the one in Heb. 12:18-24 is now reported for the benefit of our readers everywhere.

In the introduction it was pointed out, that in order to understand this epistle of Paul's, it was necessary to remember that it was written to Israelites, and was a book of comparisons between the types under the Law Covenant and the antitypes—that is, between shadows of good things to come and the realities which began with the commencement of the Gospel Age. (Col. 2:16, 17.) "The law and the prophets were until John, since then the kingdom of heaven is preached." (Luke 16:16.) Paul writes somewhat similarly to the Corinthians in 2 Cor. 3.

In the verses leading up to those selected for the study Paul had spoken of the necessity of "looking diligently," and of making straight paths for our feet if we were to inherit the "birthright," and had referred to the fact of Esau having sold his birthright for a mess of pottage. What Esau forfeited was an earthly blessing. "For ye are not come to Mount Sinai with all its smoke and burning, fire and blackness, darkness and tempest, the sound of a trumpet and a voice of words . . . so terrible was the sight." Such was the occasion of negotiating the Law Covenant with Israel, with its commandments and laws based on absolute justice. That arrangement came to an end at the Cross, when the temple veil was rent and no more typical sacrifices of bulls and calves were acceptable to God, for the real sacrifice, the Lamb of God, had died for the sin under which man was burdened. (Col. 2:14.1)

We have come to the beginning of the fulfilment of the antitype, which will ultimately mean the establishment of the New Covenant promised in Jer. 31:31-34. So we have come to Mount Zion, that is, the kingdom of heaven class is being chosen—the Church, the little flock to whom it is the Father's good pleasure to give the kingdom—as joint heirs with Christ. This class is seen in Rev. 14:1, with the Lamb that stood on Mount Zion. This is "the city of the living God," "the heavenly Jerusalem." The "city" represents the new government of which Christ will be King. Paul speaks of it again in Gal. 4:25, 26, where he says Hagar represented the old Jerusalem under the bondage of the Law, but Sarah represents the Jerusalem which is above, "which is the mother of us all."

This will be the new government of earth when Satan and his angels are dethroned and bound so that they can deceive the nations no more. There will be Christ in His throne and the overcomers, the saints, are "to sit with Him in His throne," and an innumerable company of angels will serve them. There will be the general assembly of the church of the first born, whose names are written in heaven. It was understood that this referred to all who were saved out of all nations during the Gospel Age, including the "little flock" and the great multitude of Rev. 7:14, 15. The spirits (lives) of just men made perfect it was thought referred to the ancient worthies, some of whom Paul had mentioned in the previous chapter (Heb. 11).

We have come to Jesus the mediator of the New Covenant; not that He is operating under the New Covenant yet;

He is only negotiating or establishing it. The blood has been shed and the Church is being dealt with and prepared as "ministers of the New Covenant." The blood of Abel cried out for vengeance, but the blood of Jesus speaks of peace through the payment of the penalty of sin and the inauguration of a covenant by which all the willing and obedient will be reconciled to God. This New Jerusalem or Mount Zion must continue its rule until that is accomplished—"He must reign until all enemies are under His feet, and when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." Cor. 15:25, 28.)

Several questions were considered and probably the following quotation from S.S., Vol. 4, pages 629-31, covers most of the points:—"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, 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 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 in Heb. 12:18-22.

"After this Moses went up into the Mount (Kingdom) and was glorified in type; that is, the skin of 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 afterwards 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 of 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.

“As the first tables of the Law that were broken represented the failure of the Law Covenant, by reason of the ‘weakness of the flesh,’ so the second tables represent the New Covenant, of which Christ is the Mediator, and which will not fail. This New Covenant will become operative toward the world after the Body of Christ is complete; meantime the electing of the members of the great prophet like unto Moses continues. (Acts 3:23.) Now note the fact that it was when the second tables of the Law were delivered, that Moses was changed so that thereafter he wore a veil before the people, because his face shone.

“The inauguration of the Covenant 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 intreated 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 displeasure and will be glad to hear instead the great Mediator, to recognise Him as the King whom Jehovah sets over them, the great antitype of Moses—the veiled (hidden) Prophet, Priest and King. Compare Heb. 12:19 and Psa. 2:5, 6.”

Bible Study Meetings.

Regular Class Meetings for Bible Study, etc, are held each Sunday afternoon and evening, also mid-week, in Melbourne and Adelaide, at the following addresses:-

Clyde House, 182 Collins Street, First Floor. Room 5, near Town Hall. Melbourne.

Liverpool Buildings, Flinders Street Adelaide, South Aust.

The gatherings are quite unsectarian, and all desiring to attend will be very welcome.

Correspondence.

[This letter from our Canadian Brother has been unavoidably held over till this issue.]

Canada,

December, 1936. Dear-Brethren,

Loving greetings in the name of our precious Redeemer!

Here we are at the close of another year—and what a ..year it has been—just overflowing with momentous events. Surely we are enabled to see more clearly the stately stepping of our God in the mighty upheavals of • the world's affairs.

Europe is again trembling with the tramp of mighty armies; factories are working day and night turning out new implements of death and destruction; chemical laboratories are creating diabolical gases for wholesale slaughter—and even while the nations bowed their heads for a two minutes silence in memory of the poor boys who fell in that terrible four years carnage to make the world “safe for democracy”—even in those moments, shots and shells „were shrieking through the air and creating a reign of terror in war-torn Spain.

The waste-paper baskets of the League of Nations are being filled with “scraps of paper” as one after another of the world's great treaty clauses are being torn up and violated. The rule of Dictators is becoming supreme—while Democracy weeps by the open grave of her forlorn hopes for world peace and safety. The talk of war is heard in all countries—and the mad rush for armaments is on; yet the fear of anarchy and revolution haunts all states-,men, even as Great Britain's Prime Minister said, “the inevitable end will be anarchy and revolution.” We are more and more convinced of the truth of that Scripture ‘Which says “the wisdom of their wise men shall perish.”

We have witnessed a world with over sixty millions of its ‘inhabitants unemployed—and hundreds of millions on -the verge of starvation—and we have heard the “powers ‘ that be” dolefully claiming that no money was available 'to create employment nor to relieve the intense sufferings Of the people. Loudly and sonorously they asserted that “all their money was gone and all their “assets were frozen.” Yet-, overnight as it were, we have observed them “give the lie” to their own solemn statements, by opening up their purse-strings and recklessly pouring out billions of dollars for the increase of navies, enlarged armies, additional submarines, augmented war planes, guns, ammunition, poison gases and all the many and varied devilish ‘machines for slaughter that could be invented by minds that were under Satanic influence. What a picture! Verily, it is a picture of a world gone mad. Truly did the prophet say: “Darkness covers the earth and gross darkness the people.”

With what indifference the people around us view these Colossal happenings. Football, baseball, horse-racing, dancing, anything at all—no matter how trivial (just as the Master said in Luke 17:26-30)—easily fills their foolish minds, while the greatest scene in the world's history is being enacted, namely, the close of this long night-time of sorrow, suffering and death—the ending of the present evil age and the absolute destruction of all its vaunted might and power by a terrific outburst of bloody revolution and fiery anarchy that will spread to every quarter of the globe. Truly a fitting climax to a reign of six thousand years of misery, injustice, hatred, starvation and oppression—where LOVE and JUSTICE had no place and where only MIGHT was considered RIGHT.

And how do WE feel as WE view these things in the light of the glorious truth of God's Word and perceive the ten kings arising to have their power for “one hour” with the beast? Why, our hearts go out in praise and thanksgiving to our Heavenly Father for all His manifold love and favour to us in drawing us out of darkness. into His marvellous LIGHT; and as we ponder over the momentous events of our day, we remember that “the nations are as a drop of a bucket and are counted as the small dust of the balance” (Isa. 40:15) in the sight of our great God, who is working out His wondrous Plan, and using these very nations for the accomplishment of His great purpose.

We bow our heads in humility and reverence as we recall that “known unto God are ALL His works from the beginning” and that our loving Heavenly Father planned it all for the one grand final outcome of BLESSING ALL THE FAMILIES OF THE EARTH—after they have learned the futility of their own folly and their need of a Saviour and a Mighty One.

As we take a survey of this chaotic scene—and then remember that our Master is indeed present and in full control of all of earth's affairs—we have absolute confidence and we look around with full assurance of faith for some tangible sign of His glorious Kingdom, and we recall His words: “Look at the fig tree and indeed all the trees.” (Luke 21; 19,

Moffatt.) Ah, yes, we have been closely watching “all the trees”—all the Gentile nations—and we see them in a state of chaos and decline preparatory to their final overthrow. We see the “night-time when no man can work” even now settling like a thick cloud over Russia, Germany and Italy. and rapidly spreading to other European countries as they become engulfed by fascism or communism.

Let us, however, take a look at the “fig tree”—the Jewish nation—and notice how it is putting forth its leaves.

The reports from Palestine in the last two decades give us great cause for rejoicing for we see the Jews returning and rebuilding their ancient home-land, and their progress is truly marvellous and worthy of our highest admiration.

True, the Jews are returning to Palestine in unbelief and have yet to experience another spasm of very severe trouble before they finally become the world’s foremost nation, nevertheless, the many prophecies concerning them are being rapidly fulfilled before our eyes; and now that the lease of power to the Gentile nations has expired we can trace God’s favour returning to His ancient people, and we see that their work of rebuilding Palestine is a preparatory work to God’s raising up their Ancient Worthies, and of their becoming the nucleus of God’s Kingdom on earth after the fire of anarchy has swept the present evil systems and governments out of the way.

Therefore, dear Brethren, we can discern more clearly than ever before not only “these things” BEGINNING to come to pass. BUT HURRYING ON TO THEIR FINAL CONSUMMATION, and we can, with added confidence, LOOK UP and LIFT UP our heads knowing that our DELIVERANCE is very nigh. And so, let us not cast away our confidence which has great recompense of reward, but let us continue to do with our- might whatever our hands find to do, running with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith. Let us take fresh courage—our pilgrimage is almost over—so let us see to it that “no man take our crown,” for we know that He is faithful who promised.

With much Christian love and Christian greetings to all you dear ones,

By His kind favour

Your Brother in Christ.

Bear, therefore, since God bears with thee: he that bears most with others, shows the greatest strength. He that sympathises most with the infirmities of others, approaches most nearly the spirit of his Master.—From “Golden Treasury.”

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Character.

(Convention Address. 1 Pet. 5:10.)

WHAT is the origin or meaning of this word “character”? According to record it is the same word in Greek as in English, and in the first place was the name of a sculptor’s tool. Then it takes in the thought of the tooling process, the shaping or forming of the sculptures. The word to-day is given a still higher meaning also, and may be associated with as high a connection as the Divine character, which is the perfect example. ‘speaking in Hebrews of our Lord as the “express image,” this in the Greek is “charaktare,” and is interpreted in Strong’s Concordance as, engraver, •the tool or the person.

Now, as an engraver must have a set idea in his mind in regard to that which he is going to hew out of the rough material, so must the individual Christian recognise the true ideal of life and follow it with unwavering will and purpose. Thus we realise how important it is that we have proper ideals before our minds, that they be noble ones, of high standard. And this is where the value of the doctrines of Christ set forth in the Scriptures are manifest. They set before God’s people the only true and noble ideal and thus enable those in the school of Christ to develop the character which God can approve.

It has been recorded that every man is the sculptor of his own career. To a large degree this is so, but with the Christian there is a great difference. He gives himself to the Lord, who undertakes to work in him, as we read, “both to will and to do His pleasure.” In another passage it says, “We are His workmanship.” The Lord does not work in us without our co-operation, but He is the mainstay and we are leaning on Him.

While the Scriptures are particular to maintain liberty of conscience for all the Lord’s people, they distinctly set before us the thought that God is the supervisor of the affairs of all His children and that their prosperity will result from their appreciation of Christ’s headship and recognition of those whom God hath “set in the body” as teachers and helpers. The “liberty wherewith Christ makes free,” does not give us a liberty to do things in opposition to His will; but rather gives freedom from sin.

A necessary disposition all real Christians must fully realise in the development of character is to “pray without ceasing.” It constitutes one of the greatest of God’s blessings. The privilege of approaching the throne of heavenly grace to obtain mercy and find grace to help in every time of need cannot be too highly esteemed. The interests of the day committed to the Lord in the morning should be continually remembered as being in His care throughout the day. The experiences of life as they come should be accepted as under the Divine will, and thanks should be rendered for them whether agreeable or disagreeable to the natural man, “for this is the will of God in Christ Jesus concerning you.” This is living up to the high privilege His grace has provided for us.

We read in the Scriptures, “God is light”; our Lord Jesus was called “the true light,” and we remember it was He that said of His followers, “Ye are the light of the world.” The Psalmist declares, “Thy Word is a lamp to my feet, a lantern to my footsteps.” The holy spirit of the Father and the Son has been enkindled in our hearts through the Word of grace and in proportion as we have fed this spirit with the truth we have become burning and shining lights in the world. But how easily such a holy flame may be grieved or even extinguished, and perhaps very quickly, too! A sufficient intake of the spirit of the world might extinguish or quench that flame. If not in one way, then in another we fully realise that our besetments come from the world, the flesh or the Adversary, yet the Apostle intimates that we are responsible or the indwelling of the spirit with us. We can take ourselves out of the Lord’s hands if we choose, but the Adversary is

powerless to do this, if we abide in the Lord in faith, love and obedience. As the flame of love is to be kept burning in our individual hearts, so in the congregation it is also to be guarded.

An element very necessary in these days in developing character is that of patience. We know that God is operating all things according to His own will, along the lines of His wise and righteous laws, and to be impatient would be the greatest folly as He would not be likely to alter any of His fixed principles to suit the various hurried inclinations some possess. It is prudent at all times to wait the Lord's time and way, and the indications of His will in every case, both with regard to ourselves and others. "They that put their trust in Him shall never be confounded." "Let patience have her perfect work"; "Rest in the Lord and wait patiently for Him."

We notice in Rev. 3:10, the reward of those who exercise His patience: "Because thou hast kept the word of My patience I will also keep thee from the hour of temptation." In this instance special significance is laid upon patience. Examining the word more closely we notice that it is translated from two different Greek words, and the one in this passage of Scripture has the thought of constancy, cheerful endurance—to endure evil in a cheerful, willing, patient manner. This is therefore an element of character which represents something more than just restraint of feeling and action. It signifies such a development of heart and character as manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the Divine wisdom and love.

It is only proper that the Lord should demand that those whom He would account worthy of joint-heirship in the kingdom shall not only appreciate His goodness and His character, but that they demonstrate their loyalty thoroughly to those principles to the extent of a joyful willingness to suffer for His sake—to endure patiently on behalf of right. A transitory endurance of one, two or three short trials would not prove the individual to have established character for righteousness, but a patient, cheerful endurance even unto death would prove and demonstrate such a character.

The Apostle Paul exhorts, "Let us run with patience (cheerful endurance) the race set before us." We live in a time when this endurance is most necessary. How few wish to endure anything for righteousness sake, for Christ's sake, or anyone else's sake, and if endurance be thought necessary it is generally with very much of impatience, very much of complaint, more than formerly. This general tendency of the civilised world to non-endurance and impatience necessarily has its bearing and influence to some extent upon those who are seeking to walk in the narrow way, going against the current of public sentiment and custom. We may expect • the growth of this disposition of impatience in Christendom, the general thought amongst its leaders being that they must become more aggressive, with the feeling that if they had taken things into their own hands the world would have been converted sooner. But those who have kept the Lord's word of patient endurance and have sought from Him the needed wisdom, have learned that He has a due time in which His purposes shall all be accomplished. They realise that what is permitted is for a wise purpose in connection with the call and preparation of the little flock to be heirs in the kingdom.

In his letter to the Thessalonians the Apostle gives some further intimations respecting the peculiar trials of the hour of temptation, which has not yet reached its intensity, but which is already working, sifting and separating, because the judgment begins with -the house of God. We are informed that in the closing period of the Gospel Age Satan will put forth great effort with all power and signs and lying wonders. The Apostle explains the reason why it will be thus, "Because they received not the truth in the love of it, that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie, that they all might be condemned who believed not the truth."

Our main object in studying God's Word and His character should always be to bring our own hearts and minds into closer sympathy and likeness and co-operation with His. The Apostle says, "All that will be godly in Christ Jesus shall suffer persecution." Now, why should the godly suffer? To be godly would be to live in obedience to God. The Scriptures inform us that "God is love," and if we are godly we must love after the same manner as God. And this is what He desires to see in His people, not just an outward manifestation of devotion to Him and to the brethren. Some people may have the view that love is doing all nice things, conceding to all their ideas and agreeing with them in what they appreciate—that you show no opposing feelings in any way. But that is not the love God shows towards His people. Justice must be behind it all, and often stern justice, too. How pleasant it would seem to some if we just blunder along satisfying our own ideas and all this being passed over by the Lord as if it could not be helped. Why, the lesson would be altogether lost. We know by experience and also by observation that those who live godly in this evil world will suffer to the extent that they are out of harmony with the present evil conditions, yet the promised blessings are to those who are in Christ Jesus.

Satan's arts seem employed at times in getting those who are trying to live godly to contend with one another. One device seems to be used in making some think that their viewpoint is something most important and if not accepted with the same enthusiasm by others they become touchy, if not offended. In this way some bring trouble upon themselves but think they are suffering for righteousness sake. We must see, then, that our influence upon others is uplifting; that we are careful we do not cause others to grieve and cause suffering unnecessarily.

In framing- our characters, trials and sufferings are very helpful. The sufferings that come through heredity cannot be classed as sufferings for Christ. We should rather speak of the sufferings of Christ as being voluntary. The Apostle says that if we suffer with the Lord we shall also reign with Him; he means the sufferings which we bring on ourselves through faithfulness to Him. He speaks further of “filling up that which is behind of the afflictions of Christ.” These are not inherited. We are informed that our defects in character are works of the fallen flesh, and in our case (as Christians) these inherited failings and others brought upon ourselves by the violation of the laws of God prior to our entrance into His family as sons, while not sufferings for Christ, will be made advantageous to us. These weaknesses the Father sees fit to leave with us, but assures us that His grace is sufficient to enable us to overcome.

In the building and buttressing of character we need- to watch that we are not cultivating self-assurance, which interferes with true fellowship, but that we develop in that full assurance of faith that results from sanctifying truth. Confidence in self is certainly to be discouraged; we need a strong heart desire to lead us to join wholeheartedly in co-operating with the Lord in His discipline against this self-centred tendency of our flesh. Probably not until His grace has led us to see the flesh in all its uncomeliness can we understand the true situation. The frailties of self had taught the Apostle to abandon such as a guide and to place all his dependance upon the “Captain of our salvation.” He says, “We have a strong consolation to lay hold upon the hope set before us; which hope we have as an anchor of the soul both sure and steadfast.”

The Apostle Peter spoke of “stirring up your pure minds by way of remembrance.” Here it is noticeable that even the pure minds need stirring. Mental alertness is of great value and helps us to give close attention and concentration upon any subject investigated. With some this is very difficult because the mind wanders off on something else, like a person getting sleepy. Our thoughts determine our character, and according to our energy in thought on Christian principles will we progress, by the Lord’s grace and strength.

Question Box.

Question.—Regarding the claim of some that 6000 years of human history was reached in 1872 or 1874, and that Christ’s kingdom began about 1878, how could that be so, seeing that the Times of the Gentiles did not run out until 1914?

Answer.--It ought to be evident to all that Christ’s kingdom on earth could not commence until the “Times of the Gentiles should be fulfilled.” (Luke 21:24.) When Christ begins His reign on earth, Satan, who is the present ruler, will have been bound that he may deceive the nations no more, and all the evidences before our eyes to-day demonstrate the fact that he is still the “Prince of this world.” It would be sad indeed if; after all, our anticipations and prayers such as “Thy Kingdom ‘Come” and “Thy Will be done on Earth as in Heaven,” the last 60 years were a sample of the “peace and good-will” promised under the reign of the Prince of Peace. While the world was bad enough prior to 1878, it was probably never in a more godless condition than it is to-day. During the past 60 years the most terrible war has taken place, and the prediction of St. Paul (2 Tim. 3:1-7) becomes more and more definitely fulfilled.

We do not believe that 6000 years of human history ended with 1872-4, nor that it has yet been reached. Without any question we are living in the “Time of the end” (Dan. 12:4), and that the end of this “Time of the end” will be reached before the present generation passes away. We think it reasonable to suppose that the end of the “Time of the end” will be the end of 6000 years, and that the 7th thousand years will be the period of Christ’s reign on earth.

We think it reasonable to suppose that the period of probation at the end of this “present evil world” will be about the same as that at the end of the “world that was before the flood,” and we rejoice to know that with the establishment of “the world to come wherein dwelleth righteousness” (2 Pet. 3:6, 7, 13) will come a time of blessing, of peace and joy and goodwill among mankind. We still pray “Thy Kingdom come, Thy Will be done on Earth as in Heaven.” (Zeph. 3:8, 9.)

Buoyant Strength.

Oh, to go back across the years long vanished,
To have the words unsaid, the deeds undone,

The errors cancelled, the deep shadows banished,
In the glad sense of a new world begun;

To be a little child, whose page of story
Is yet undimmed, unblotted by a stain,

And the sunrise of primeval glory
To know that life has had its start again!

I may go back across the years long vanished,
I may resume my childhood, Lord, in Thee,

When in the shadow of Thy cross are banished
All other shadows that encompass me:

And o'er the road that now is dark and dreary,
This soul, made buoyant by the strength of rest,

Shall walk untired, shall run and not be weary,
To bear the blessing that has made it blessed.

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 (a) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

World Facing Paganism:

What of the Churches and the Gospel?

SPEAKING at the Methodist Conference, 'the Rev. J. Mackenzie, Moderator General of the Presbyterian Church, said that the world was to-day challenging the Christian Church, and it was very largely in revolt against Christian principles. The world was facing paganism. He raised the question whether the Church had accepted too largely the spirit of the world—he felt that the Church seemed powerless to stem the tide of paganism.

It is sad indeed that the Churches have reached such a condition. It may well be asked: What is wrong that they should have lost the inspiration and power of the past ?

When the Church was young, and “ not many wise men after the flesh, not many mighty, not many noble were called” (1 Cor. 1:26), and when the preachers were mostly described as “ignorant and unlearned men,” these could stand up in the power of God and withstand paganism—the truth conquered, and paganism was overthrown.

Has the Gospel, “which is the power of God unto salvation,” lost its power? or have the Churches lost the Gospel and failed to perceive the Bible message for to-day?

Mr. Mackenzie suggests where the fault lies, i.e., the Churches have indeed accepted the spirit of the world. Not only by using worldly methods of raising funds for Christ's work, but also in adopting worldly pleasures in the . endeavour to hold their congregations together, including card parties, dances and various clubs and games, is this in evidence. Then, too, the same is shown by adopting worldly titles, seeking worldly honours in higher educations, etc. In the seminaries for the preparation of ministers, the studies are along the lines of the classics, what is called the higher critical study, the object of which appears to be to find fault with what is written, so that by the time a young minister is turned out to preach the Gospel, he has lost faith in the inspiration of the Bible—he really has no Gospel to preach. He may know all about the ancient philosophers, all about mythology and anything that sounds learned, but very little respecting the Divine Plan of the Ages, or God's great design for blessing all the families of the earth—the good news which shall be to all people.

We may rest assured that the Gospel is still the power of God unto salvation. It is just as “good news” to-day as when first proclaimed; indeed, it shines “brighter and brighter unto the perfect day,” and is just as powerful to withstand paganism, agnosticism, higher criticism and atheism as every other enemy of light and truth.

The Bible can be more clearly understood to-day than ever before. It reveals a glorious design on the part of the Creator that has been and continues to work out as the ages roll along. God is still in the heavens, and is fully able to control; nothing can hinder the progress of His great purposes. He has declared, “My word goeth forth out of My mouth, and shall not return unto Me void; it shall accomplish that which I please.” “The Lord hath purposed, who can disannul it?”

The very conditions of to-day have been clearly foretold--Bible prophecy is fulfilling before our eyes. The following Scriptures will verify this statement:-1 Tim. 4:1-3; 2 Tim. 3:1-5 (this refers to those professing to be godly); 2 Pet. 3:3, 4; Luke 17:26-30; Matt. 24:36-40; Dan. 12:1-4, etc.

God can, and will, make the world halt in its present mad course at the right time. In His wisdom He is allowing it to go its own way and bring experiences which will teach necessary lessons and prepare the hearts and minds of men for the Messianic Age.

At the right time the prince of this world (Satan) will be restrained and Christ will take control of earth's affairs. “judgment will I lay to the line and righteousness to the plummet”; “The knowledge of the Lord shall cover the earth as the waters cover the sea.” (Isa. 28:17; 11:9.)

The time of trouble now developing like dark clouds over all the earth will bring men to their senses and teach them that there is no life worth living apart from God and His righteousness. Obedience to the Divine rule will bring peace and goodwill. This is shown throughout the Bible; for instance, Zephaniah 3:8, 9. When the fiery time of trouble has destroyed all the selfish and unrighteous human systems then the pure language (the true Gospel) will be turned to the people, and they will call upon the name of the Lord with one consent.

The difficulty with the Churches is that the leaders do not know their Bibles; they do not know the Gospel, and

therefore they have not the power to withstand the errors and worldly influences. The truths of God's Word have been beclouded by the false doctrines of the dark ages, introduced into Church teachings by paganism. The clergy of today are like the clergy at our Lord's first advent, blinded by traditions which contradict the law and the prophets.

As then, so now, these leaders in Christendom cannot think that anyone out of their "standing" or class could possibly assist them to understand the way of the Lord more perfectly. The Jewish leaders were persuaded that they were the only people through whom God would send any message. Jesus spoke against their traditions, and anyway, "He was only the carpenter's son from Nazareth," and "could any good thing come out of Nazareth?"

Just as it was in that day when the Nathaniels had to "dig for truth as men dig for silver," so now the earnest truth seekers must search for themselves. Finding that no reasonable solutions to difficulties can be found in the Churches, they have to seek elsewhere. The Scriptures show that this condition of things would prevail at the time of the end—that the true Christians would be gathered out of the religious systems. Indeed, when the Laodicean condition of the Church is reached God's people are commanded "to come out of her" (Rev. 3:14-21; 18:4, 5), and in the Lord's great prophecy (Luke 17:30-37) we find they would be gathered like eagles around a carcase, feasting on the good things of revealed truths.

"He Faileth Not."

Each happy morn when I awake,
This promise for the day I take,
"I'll never leave Thee, nor forsake,"
He faileth not.

How sweet His word unto my soul,
To cleanse from sin and make me whole,
To cheer, encourage and console,
He faileth not.

Along life's road I'll fear no ill,
For Christ my Lord is with me still,
He never failed! He never will!
He faileth not.

In daily cares and troubles sore,
When Satan tempts me, o'er and o'er,
His promise stands for evermore,
He faileth not.

When dark the days and drear the skies,
And often bitter trials rise,
When all else fails beneath the skies,
He faileth not.

He bears my burdens, carries, too,
My cares and sorrows all life through,
How good the promise, and how true,
He faileth not.

He has not failed me in the past,
He will not fail while life shall last,
For whereso'er my lot is cast,
He faileth not.

The Saviour's cooling from above,
To take me to His home of love,
His promise I shall faithful prove,
He faileth not.

And when I reach that golden shore,
My trouble and my labour o'er,
I'll sing this song for evermore,
He FAILED me not!

—Selected."

And He went as He was wont to the Mount of Olives.”

Luke 22:39.

THE mountains are Nature's monuments. Like the islands they dwell apart, and like them they give asylum from a noisy and irreverent world. In their silence many a meditative spirit has found leisure for the longest thought, and in their Patmos-like seclusion the brightest visions and largest projects have evolved; whilst by a sort of over-mastering attraction they have usually drawn to themselves the most memorable incident which variegates our human history. And, as they are the natural haunts of the highest spirits, and the appropriate scenes of the most signal occurrences, so they are the noblest cenotaphs. Far off they arrest the eye; and though their hoary chronicle tells its legend of the past, their heaven-pointing elevations convey the spirit onward towards eternity.

We do not wonder that excited fancy has sought relics of the Ark on the top of Ararat; and in the grim solitude of

Sinai, it is solemn to remember and easy to believe that the voice of God has spoken here. Elijah has made Carmel all his own and the death of Moses must be ever Pisgah's diadem. The words of Jesus seem still to linger on the hills of Galilee, their lilies forbidding "thought for raiment," and their little birds twittering "No thought for to-morrow," whilst every grassy tuft and scented flower is breathing its own beatitude. But though heavenly wisdom spake on that mountainside, and excellent glory lighted up the top of Tabor, there is another height to which discipleship reverts with fonder memory, and which it treads with softer step—that mountain where beyond any spot in Palestine "God was manifest in flesh"—where the great Intercessor was wont to pray, where Jesus wept over Jerusalem, on whose slopes He blessed the Apostle-band, and sent His message of mercy to mankind—the mountain at whose base lay Bethany and Gethsemane — on whose gentle turf His feet last stood—the Sabbath, pensive and expectant Mount of Olives.”—
Selected.

“Watch Ye, Stand Fast, Be Strong”

(Convention Address: Continued from last issue.)

ALONG with the thought of watchfulness, the . Apostle urges us to “stand fast in the faith.” The Scriptures frequently exhort us to stand —“stand fast in the Lord” (Phil. 4:1); “stand fast in one spirit” (Phil. 1:27). Again, in Eph. 6:13. 11, we are exhorted to take the whole armour of God “that ye may be able to withstand in the evil day and having done all to stand. Stand, therefore having your loins girt about with truth.” To stand is to adhere to fixed principles; or, in other words, to be steadfast. To stand fast in the faith we must have loyalty to it, a love for the truth, and an earnest desire to be guided and controlled by the Word and spirit of God.

The prophet Malachi says (ch. 3:2): “Who may abide the day of His coming? and who shall stand when He appeareth ? for He is like a refiner’s fire and like fuller’s soap.” Again the Psalmist says: “Who shall ascend into the hill of the Lord? or who’ shall stand in His holy place? He that hath clean hands and a pure heart.; who hath not lifted up his soul unto vanity nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.” (Psalm 24:3-4.)

Psalm 91 speaks of a time when a thousand shall fall, yea ten thousand at thy right hand. Is not this condition of things with us today? Do we not’ see that, as the result of false teachings, many have had- their faith severely shaken. The Apostle Paul foretold that in the latter times some would depart from the faith, giving heed to seducing spirits and doctrines of devils. (1 Tim. 4:2.) Again he exhorts in writing to Timothy: “Continue thou in the things which thou hast learned and hast been assured of, knowing of whom, thou hast learned them.” (2 Tim. 3:14.) “For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables.” (2 Tim. 4:3; 4.) “But watch thou in all things,” he urges; be on guard against the many deceptive influences, and “hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus.” (2 Tim. 1:13.)

How we need to hearken to the exhortations of the word of the Lord if we would be of those who will stand fast during this time of trial and testing. We are living in a time when the work of every man (i.e., every one in Christ) is being tested—made manifest; for, says the Apostle (1 Cor. 3:13), “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.” How important that we use the proper material in the building of character —the gold, silver and precious stones, representing the proper understanding of the truth of God’s Word, His plan of salvation, and the application of His Word to our hearts and lives. How necessary in the first place that our faith in the ransom-sacrifice of Jesus Christ be clear and firm, and, then, having made a full consecration of ourselves to be dead with Christ, how important- it is that we strive daily to carry out our consecration vows, seeking by the Lord’s help to develop more of the fruits of the spirit. This is the main object of all God’s dealings with us now. As another has said: “Coming to the Scriptures to ascertain God’s will, we find that the great work which God asks of us not work for others, but work in ourselves; subduing-, conquering, ruling self. ‘This is the will. of God (concerning you), even your sanctification.’ (1 Thess. 4:3.) Everything else, therefore—our service of the household of faith, and our doing good unto all men—is subservient to this most important work within, For, as the Apostle by inspiration declares: Though we should preach the gospel eloquently to others, and though we should give all our goods to feed the poor, or become martyrs for a good cause, without love, the spirit of Christ and the Father, developed in us as the ruling principle of life, we would be nothing from the divine standpoint.”

Standing fast in the faith does not mean standing still. As branches in the true Vine, the Lord expects us to respond to the prunings and bring forth the fruits of His spirit. It does us good sometimes to examine ourselves to see if we can discern indications of growth; we want to build up along those lines where we find we are lacking. We must not allow our failures and shortcomings to hinder our progress in the narrow-way. Satan would try to hinder us and cause us to be discouraged at times; but we need to call to mind the promises of God’s Word. The fact that we may have slipped or stumbled into saying or doing something we ought not, must not be allowed to keep us from the throne of grace. The Scriptures invite us to come with confidence to the throne of grace that we may obtain mercy and find grace to help in time of need. Let us remember the Apostle’s words: “If any man sin we have an Advocate with the Father,

Jesus Christ, the righteous,” and “If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

The Apostle Peter exhorts us to beware lest we fall from our steadfastness. (See 2 Pet. 3:17.) In the same connection (v. 18) he says: “But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.” If we are progressing—growing in grace and knowledge—we will not be in danger of falling away. So we must keep pressing on--

“Ne’er think the victory won,
Nor once at ease sit down,
Thine arduous task will not be done,
Till thou hast gained thy crown.”

We must not allow the feeling to grow upon us that there is nothing- we can do to help our brethren in our Class meetings. While it would be quite wrong and harmful to over-estimate one’s abilities and usefulness, yet on the other hand we must avoid the tendency that inclines some to say, “I cannot do anything to help the Class in its meetings.” Paul would urge Timothy to “stir up the gift of God which was in him.” (2 Tim. 1:6.) Similarly, Peter exhorts: “As every man has received the gift even so minister the same one to another, as good stewards of the manifold grace of God.” (1 Pet. 4:10.) The truth has been entrusted to us not to enjoy in a selfish way; if we have accepted it for ourselves we have a responsibility toward it to minister it to others; because it is for the entire household of faith. Let us be zealous in doing our part, “holding fast” and “holding forth” the “word of life.” (Phil. 2:15, 16.)

In order to stand fast in the faith we must not allow any compromising spirit to influence us. The Lord puts His Word on a level with Himself, saying, “If a man love Me he will keep My words”; again, “He that loveth Me not keepeth not My sayings.” So we are to be tested. Our love for the Lord and for the truth is to be proved. “The Lord your God proveth you to see whether ye love the Lord your God with all your heart and with all your soul.” Let us see to it that we do not allow anything to hinder our full heart devotion to God. Let us ever remember our great high calling and allow the precious promises to inspire our hearts and strengthen our hands for every duty and privilege and service. As our text exhorts, let us “quit ourselves like men” and “be strong.”

The Psalmist says: “The Lord will give strength unto His people; the Lord will bless His people with peace.” A comment on these words of the Psalmist is as follows: “As we look back over the years that have passed since first we learned to ‘know the joyful sound’ of the true gospel and consecrated ourselves fully to the Lord, we view with sorrow the imperfection of even our best efforts; and as looking forward we see the difficulties that seem to obstruct our onward course, we shall greatly need to reinforce our courage with the special promises of:divine grace to help in every time of need. Among others, we have the blessed assurance that ‘the Lord will give strength unto His people’: ‘Call upon Me in the day of trouble and I will deliver thee, and thou shalt glorify Me.’” (Psa. 50:15.)

As soldiers under our great Captain, we have enlisted in no uncertain struggle unless our own faint-heartedness or unfaithfulness should make it so. We are fully supplied with the whole armour of God, which will amply protect us against the fiery darts of the Adversary, if only we accept it and carefully buckle it on. We have with us the constant presence of our Captain, so long as we are closely following His leading. Above the din of battle His inspiring voice may be heard saying, “Fear not, little flock; for it is the Father’s good pleasure to give you the kingdom.” “Be of good cheer; I have overcome.” (Luke 12:32; Jno. 16:33.) If we are weak we have only to remember the blessed promise, “The Lord will give strength unto His people”; and by our faithfulness we shall glorify God, who will deliver us from all our foes, both seen and unseen.

Like all others, the Lord’s people need fortitude and patience, else they might soon become discouraged in the conflict with the world, the flesh and the Adversary. They need strength; they need encouragement. In the text under consideration, the word “strength” means, in large measure, courage. The Lord will give courage to His people. He encourages us in a variety of ways; He encourages us through each other, as we build one another up in the most holy faith.

We, nevertheless, look to the individual, innate strength and to its importance. “Be of good courage, and He will strengthen your heart, all ye that hope in the Lord:” None have this particular kind of strength, that of the “inner man” except those who have become new creatures in Christ, to whom “old things have passed away, and all things have become new.” (2 Cor. 5:17.) With this particular spirit-begotten class all of the Lord’s dealings are intended to develop character. “Desire the sincere milk of the Word, that ye may grow thereby,” and become strong. (1 Pet. 2:

2.) This milk of the Word the Lord gives at first to His children, that the new nature may, grow thereby and become able to digest stronger food and thus develop in character-likeness to our Lord. To all His own He has provided nourishment—milk for babes, strong meat for those more developed. (Heb. 5:12-14.) And any who would be strong in the Lord and in the power of His might (courageous) will avail himself of the divine provision.

Our faith, however, is the basis of both our strength and our peace. No matter how fiercely the storms of life may assail us, we must never let go our anchor and allow ourselves to drift; but always remember that “The foundation of God standeth sure,” that “His truth is our shield and buckler,” and “What He has promised He is able also to perform,” notwithstanding our human imperfections and frailties. Covering these, we have the imputed righteousness of Christ, our Surety and Advocate, and the assurance, “The Father Himself loveth us,” and that “He knoweth our frame and

remembereth that we are dust,” and so has compassion for the sons of His love and is very pitiful and of tender mercy. (2 Tim. 2:19; Psa. 91:4; Rom. 4:21; Jno. 16:27; Psa. 103:14.) Indeed, “what more could He say than to us He has said,” to assure our faith and to steady and strengthen our hearts to patient endurance in the midst of the trials and conflicts in the narrow-way of sacrifice?

With abounding compassion and tenderness, our Lord, on the last night of His earthly life, bestowed upon His beloved disciples His parting blessing, His legacy of peace. It was the richest legacy He had to bequeath, and was of priceless value. It was the promise of that tranquillity of soul, that rest and ease of mind which He Himself possessed - -the peace of God. It was the same peace which the Father has always enjoyed, even in the midst of all the commotion which the permission of evil has brought about. In Jehovah, this peace is self-centred, because He realises in Himself omnipotence and infinite wisdom. The peace of Christ was centred not in Himself, but in God, through faith in His wisdom, power and grace. So if we Would have the peace of God, the peace of Christ (My peace), it must, like His, be centred in God, by faith..

The peace promised is not the short-lived peace of the world, which is sometimes enjoyed for a little season; but “My peace,” which endures through loss, persecution, scorn and contempt, and even amidst the agonies of the cross. This peace is something which none of the vicissitudes of this life can destroy and which no enemy can wrest from us.

“There is no peace, saith the Lord, unto the wicked.” (Isa. 48:22.) “The wicked are like the troubled sea, continually casting up mire and dirt.” Their hearts are not in accord with peace and righteousness but are filled with selfishness. The wicked are self-seeking and grasping, filled with anger if they cannot always get what they want; with malice if they see someone enjoying what they cannot have. All of these things indicate a lack of peace.

To the extent that any of the Lord’s people have any of these evil propensities they cannot have the “peace of God which passeth all understanding”—which passeth all description. In this peace lies a satisfaction for all the various qualities of the mind; in proportion as the mind develops the desire of pleasing the Lord, of communicating to others the- knowledge of the truth and the blessed opportunity of salvation, it becomes our ambition to do good, instead of evil. So, ambition being turned into a right line, the peace of God which none can comprehend save those who possess it, comes to the mind and heart.

This promise, that God will give peace to His people, seems to apply only to a peace of heart. Our Lord and the Apostles possessed it to such an extent that they enjoyed themselves much more than did their enemies. Paul and Silas in prison were able to sing praises to God instead of berating the governments and threatening what would be done to them. So with us. In proportion as we see matters from the divine viewpoint, and appreciate the precious promises and let them inspire our hearts, we shall rejoice in those promises, and our hearts will be blessed. Even if we have trials and difficulties that we are not able to surmount, if these are working out for us the fruits and graces of the spirit, we may rejoice and give thanks for these evidences of God’s love.

We see that the peace of God is compatible with great commotion and with sorrow and pain of various kinds; for it is not dependent upon outward circumstances, but upon a proper balancing of the mind and the condition of a perfect heart. The promise in the text—“The Lord will give strength to His people; the Lord will bless His people with peace”—belongs to us now; let us draw near and claim this precious promise.

Let us be loyal to the truth; to God’s Word, and to the principles of righteousness. Let each of us write upon his heart the precious promise—“The Lord will give strength unto His people.” Let us be faithfully “His people,” and let us earnestly desire and faithfully use the strength promised. “Faithful is He that calleth you who also will do it.” “He is faithful that promised.” (1 Thess. 5:24; Heb, 10:23.)

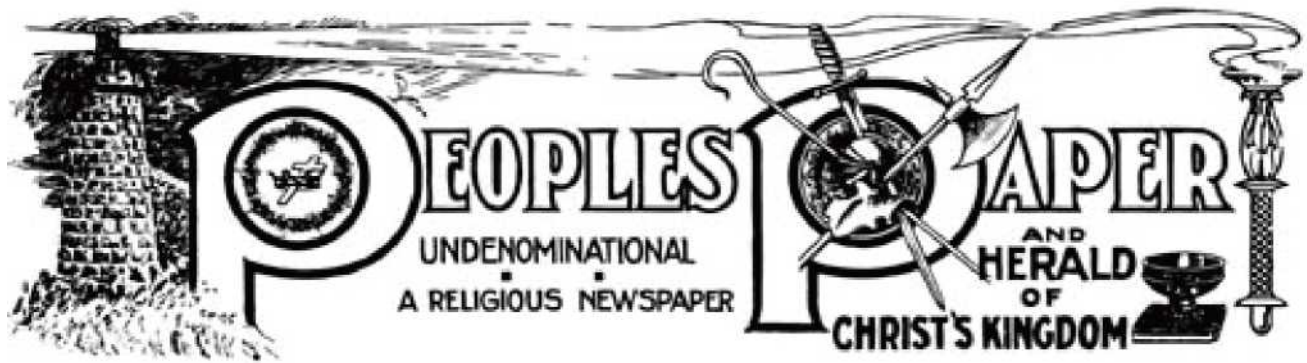
So then, if we lack the strength or the peace promised the fault is our own, not God’s. Either we have not the interests of His service closely enough at heart, or else we do not make proper use of the strength He provides. “The Lord will give strength unto His people” (His trusting, faithful servants, who are using to His praise the talents possessed), “the Lord will bless His people with peace.” (Concluded.)

Bible Helps.

“Zionism in Prophecy.” — This interesting booklet on Zionism from “The Dawn” office, advertised in February’s “People’s Paper” is now priced at 1/- per copy, post paid.

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The Garden of the Lord.

(Convention Address.)

THIS topic naturally directs our minds first of all to that garden or Paradise which the Lord planted “eastward in Eden.” The word “Eden” means delight or pleasantness, and denotes any place remarkable for beauty or fertility. It suggests that this garden was situated in a most delightful and pleasant part of the earth, and indicates, too, that the rest of the earth was yet in a very imperfect state.

This Garden or Paradise or perfect place, “eastward in Eden,” was a suitable place for the trial of the perfect human pair that the Lord was about to create: There, man was surrounded with loveliness and; beauty of nature and with the animal kingdom all subject to his control, having the Lord’s approval and command to rule the earth, ‘multiply, and fill it. It was a beautiful and perfect illustration of what the whole earth will be at the close of the Millennial Age, when all the proved and worthy of mankind shall have been brought back to obedience and perfection. (Matt. 25:34.)

This Garden was originally intended for man’s everlasting home. He was commanded to dress and keep it, but through disobedience to a special command Adam lost his beautiful, natural home, and was driven out among the thorns and briars, the unfinished earth, away from, the Lord’s love and care—condemned—’dying thou shalt die.’

This does not mean, of course, that the Lord’s original purpose and plan for mankind was for ever destroyed. No; He could see that it was wise to give mankind a bitter experience by following his own selfish inclinations and wisdom. For 6000 years now the human creation has groaned under this influence and rule of sin and death.

We understand the seventh one thousand years, the great seventh day of rest and restoration of mankind, will be that great day referred to in the Scriptures as the day of Christ—His one thousand years of rule, to restore that which was lost. So, then, the preparation for the restoration of this garden, which shall yet spread over the whole earth, has taken quite a considerable time already, and it will not be until the end of the Millennial Age, that all things will be made new. At that time, the world, i.e., human society, will come to its final state, just as tulips or the daffodil will come to blossom next spring. They are in the bulb now and must pass through the winter time, but they will surely come to blossom. So the world, too, will yet come to the blossom time. (Isa. 35; Jer. 31:11, ‘12; Ezek. 36:33-36; Acts 3:19-23; Rev. 22:1-4.)

As it takes a good many years to bring an orchard to full fruit-bearing, so with mankind; but in due time, in the very near future, men will begin to be fruitful unto God, and the whole globe will be a great garden of the Lord, filled with fruits of righteousness and love on every side.

Turning to Daniel 4:10-17, it will be seen that although this had a fulfilment upon the King of Babylon, it has, nevertheless, a much greater and far-reaching fulfilment written for our learning. This dream describes man’s original dominion in Eden and its removal because of disobedience (“cut down the tree”), but also the certainty of its restoration to begin after the seven times of Gentile rule, shown by the root and stump (God’s purposes), which should not sprout again until the appointed time.

Again, in Isa. 5:1-12, we read of another Garden vineyard laid waste and the Gentile nations; it represents the nation of Israel. Here again great preparations were made; much time and care was spent. It was planted with choice plants; nourished with rich, glowing promises of the Messiah and His Kingdom—the blessing of Israel and all the families of the earth. He provided a watch tower for it in the prophecies, and hedged it about with the Law and the prophets. Seeing then that much care and attention was bestowed on this vineyard—the House of Israel—it was right that the Lord should look for and expect choice fruit from it. However, it produced wild, bitter grapes, and it was in the same

condition when the Husbandman sent Jesus, His Son, into this vineyard (Matt. 21:33-41). They said, “This is the heir, let us kill him; let us seize on his inheritance.”

Finally, the hedge was broken down and the vineyard laid waste and the Gentile nation (represented in another prophecy as wild beasts) trampled it underfoot, and the vineyard was temporarily abandoned. From that time until just recently the Jewish people were scattered. Now we see that nation beginning to bud again. Isa. 5:7, tells us the kind of fruit that the Lord expected to find—“justice and righteousness”—but found it not.

Many of the experiences of natural Israel were typical of spiritual Israel. In John 15, Jesus is Jehovah’s pleasant Plant—His choice Vine—and the members of the Church are the branches. Great care and attention was, and still is, lavished on this choice Vine. In the beginning, it was especially nourished and watered with the exceeding great and precious promises and with power, and soon became firmly and deeply rooted.

Christendom claims to be the Israel of God, but like natural Israel it also has failed to appreciate the Messiah and the Kingdom blessings for all mankind. Now again in the end of the age there is a harvest time; a remnant are faithful and respond, but the great mass of professors are found unworthy; again there are found wild grapes. See Rev. 14:14-19. The fruit has matured on this false vine. It is crushed in the winepress of God’s wrath, because of the spirit of worldliness, selfishness and pleasure seeking. Only a mere form of godliness is in evidence with all who thus seek after mammon and its friends.

But, let us bring these truths nearer to ourselves, as individuals. The Scriptures refer to Christians as plants, trees and branches, and the Lord looks for fruit on each individual plant. “Herein is my Father glorified, if ye bear much fruit.” John 15:8; see also Psa. 1:3; 92:12; 104:16; Isa. 61:3; Jer. 17:8.

Before there can be fruit the seed must be planted. As in nature, so with the Christian. The seed planted in the garden of our hearts is the Word of God. (1. Peter 1:23.) First comes the blade, then the stalk, and later with it develops the ear, in which the ripe fruit grain is formed and matured. (Mark 4:26-29.) Then there is use for the sickle, for the harvest is come.

Even with the common blade of grass, God has a set time and definite laws for its development to perfection. How much more necessary, then, it is that Christians must have time to develop the fruits of the spirit, seeing that God has invited them to be joint heirs with Christ in the future Kingdom, as Kings and Priests. (Rev. 20:4-6.)

Yet, some sincere but misguided people will declare that God can save a sinner and fit him for such a responsible position as a joint-ruler with Christ in less than three minutes. Surely they do err, not knowing the Scriptures, nor the Lord’s requirements. The present Garden of the Lord is one of spiritual fruits and flowers. There must be a high degree of development in justice, truth, love and mercy, and this cannot be developed on a death bed.

Upon the garden of our hearts shines the sunshine of God’s love. The most conspicuous plant is the “Rose of Sharon.” He is the fairest among ten thousand blossoms, and soon attracts attention by His sweet perfume of love and self sacrifice—grace and truth flows from Him. Without this “Rose” there would be a sad want; in fact no garden could be perfect or exist without Him. (Song of Solomon 2:1-3.)

He is also called “The Lily of the Valley.” This dainty, pure-white, fragrant flower speaks of Jesus’ lowliness, humbleness and purity. In the garden of our hearts let us plant and cultivate these choice flowers we see in Christ Jesus—lowliness, humbleness and purity. Let the fragrance of the “Rose” float from our hearts, so that others may be attracted to the Gospel and that it may be known we have been dwelling with “The Rose.”

In nature’s gardens there is also the pansy; like delightful little faces with blending of colour. Pansies for kind thoughts; so, let us grow this’ beautiful flower in our hearts. “Be kindly affectioned one to another with brotherly love.” Rom.,- 12:10.

Then there are those dainty little blue forget- me-nots—a cluster of little blue flowers. Blue for faithfulness; to be faithful in little things is important. Faith is also the fertile soil out of which the other graces of character grow. Let us try and live all our lives so that others may think of us and remember our Christian walk and conduct in that Age to come, “in the day of visitation,” mentioned in 1 Peter 2:12. When all nations shall be blessed they will remember and not forget your good works of the present time. Neither will God; see Heb. 6:10. “God is not unrighteous to forget your labour of love.” May it be said of us, “gone, but not forgotten.”

Further, there is the tall, bright, broad, and conspicuous sunflower. Among the flowers they are the first to see the sun

rise. Let us cultivate this flower in the garden of our hearts. The higher we are the more we can see. Let our thoughts be golden and soar up high above the thorns and thistles of our old human nature, intent upon spiritual things. "Lift up your heads . . . for your deliverance draws nigh,"

Did you ever notice some sunflowers? In the morning they are facing the east, the sun-rising, while in the evening the bloom will be facing the west. They follow or turn with the sun. So, just like that, let us keep our faces to the Sun "The Sun of Righteousness"—or, as the Prophet says, "keep our faces toward Zion."

Another flower is that known as the Golden Trumpet Daffodil. Of course, they do not blow their trumpets, neither should we blow our own trumpets. We want to blow the Gospel "Trumpet, and send out the Golden Message, or to use another figure "A word fitly spoken how good it is; it is like apples of gold in pictures of silver." Let the sound be the same as the angels heralded—"Glad tidings of great joy which shall be yet to all people." This is a very clear note sounded out many centuries ago. If the world ever needed a message, surely it needs one to-day, one that is clear and true.

There are, indeed, many trumpets blowing; some are blowing their own trumpets which are so indistinct and uncertain, while others harshly grate on our ears. "If the trumpet give an uncertain sound who shall prepare himself for the battle?" We have got the message that is clear and beautiful to those who have ears to hear. Some say it sounds too good to be true; others, the great majority, are deaf and cannot hear. Nevertheless, we are glad that the Divine Plan has provided that all deaf ears shall be unstopped and blind eyes opened when the seventh trumpet sounds throughout the Millennial Age. And the sound shall go out through all the earth and all mankind will take up that great trumpet blast, which will reverberate from heaven to earth and from earth to heaven, proclaiming- liberty and victory. Rev. 5:13.

Another thing that We Must not forget, in fact, it will force itself upon any who would keep and dress a garden, and that is to keep down and pull up weeds. They simply will grow. With the best of attention you will find odd ones lurking under shrubs or delicate plants. In order to do this, bending or stooping down is required—it will require humility to see and root out our faults.

Satan has a counterfeit for most things. He has planted a garden, too, and many of his flowers look like genuine plants. You will also find a likeness in some weeds to your garden plants. So, if we would cultivate the various flowers and fruits of the spirit, we must be diligent in getting the weeds out. Get them out early, before they have taken any deep rooting. It is much easier and less work then. But if we neglect them they will soon spread out their roots; then what will the harvest be? The Apostle James 1:14, 15, tells us something about that. In Col. 3:5-9, the weeds of the old nature are mentioned, but we are to "set our affections on things above," "to walk after the spirit." Gal. 6:7, 8, refers to sowing and reaping and the harvest will be accordingly.

As you know, if you plant a peach tree you will get a harvest of peaches. The tree bears fruit not only for its own beauty but also that others may take and eat. In Prov. 11:30, it is said that "the fruit of the righteous is a tree of life by whose virtues and fruits others may be blessed. Let the sunshine of the Gospel tint our lives with the beauty of holiness like the sun tints the peach with a lovely, rosy beauty.

Spurgeon says, "What are the distinguishing marks of a ripe character? One mark is beauty ;. ripe fruit has its own perfect beauty. As the fruit ripens, the sun tints it with surpassing loveliness and the colour deepens until the beauty of the fruit is equal to the beauty of the blossom and in some respects superior. There is in ripe Christians the beauty of realised sanctification which the Word of God knows by the name of 'beauty of holiness.'

"Another mark of ripe fruit is tenderness. The young, green fruit is hard and stone-like; the mature Christian is noted for tenderness of spirit.

"Another mark of ripeness is sweetness; the unripe fruit is sour. As we grow in grace we are sure to grow in charity, sympathy, and love. We shall, as we ripen in grace, have greater sweetness toward our fellow Christians. Bitter spirited Christians may know a great deal, but they are immature.

"Another, and a very sure mark of ripeness is a loose hold upon the earth. Ripe fruit easily parts from the stem."

A further thought in regard to plants. Perhaps you have experienced that some plants will not thrive in certain positions, but on removing them to another place they go ahead and develop remarkably well. The Great Gardener has the oversight of all the plants in His Garden, and He knows better than anyone else just the situation and environment each plant needs. Perhaps the situation is such that the growth is all in one direction. If so, He knows how to prune or remove, while others will develop in that position.

Deep rooting is another essential to good healthy growth; we need to be rooted and grounded in love and in the truth because the winds of strife and false doctrines will blow across our garden. We do not want to be like the reeds growing in the water. When a breeze blows on a bed of reeds, all heads bend gracefully, not one resists. But it costs the reeds nothing to yield and when the wind changes you will see them all pointing the other way. This is a picture of a weak, compromising spirit, but it goes under the name of a charitable spirit amongst some people and their religions. "Be not blown about by every wind of doctrine," says the Apostle Paul. No, rather let us be diligent in growing the fruits of the spirit mentioned in Gal. 5:22, 23, "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

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Convention News from South Australia

THE Easter Convention arranged by the Adelaide and Gawler Classes, was evidently much blessed of the Lord. The almost forty brethren present, including six visitors from Melbourne and one from Digby (Vic.), and two from Murray Bridge (S.A.), seemed to fully appreciate the rich spiritual food set before us. It was just a little season of feasting together on the Word of God.

The Bible studies seemed to be particularly helpful, and were as follow:—Rom. 12:1-8; Col., 2:1-7; 1 Peter 1:3-9; 1 Cor. 13:1-8. These passages of Scripture formed the basis of our studies, one portion being taken on each afternoon of the four Convention days. Whilst the time allotted for these studies was found in almost every case to be insufficient to deal with all the details of the verses, yet we believe the main thoughts were well presented by various brethren, and nicely summed up by the brothers acting as chairmen. We seem to get more real help in our classes when each member comes to the meeting with the lesson well prepared beforehand, with thoughts and Scriptures bearing on the study, and when the chairman encourages the brethren to free expression. "Counsel in the heart of man is like deep water; but a man of understanding will draw it out." (Prov. 20:5.)

The exhortations by various brethren were also helpful and encouraging. In this brief report we cannot do more than mention the topics, viz., "The balances of life"; "Contentment"; "What doth the Lord require of thee?"; "Our Saviour"; "The Garden of the Lord"; "The Lord your God proveth you"; "Put on the armour of light"; "The Books of life."

At the Praise and Testimony meetings and Fellowship meetings, a number of the brethren spoke of how the Lord was caring for them and blessing them in their affairs.

We feel grateful indeed to the Lord for His goodness and for the blessings received at this special season of fellowship and spiritual refreshment. We are grateful, too, to the dear brethren who came to visit us from other parts, and whose presence and loving efforts to serve in various ways all helped to make this Convention a success. It was pleasing also to note the spirit of loving co-operation among the friends in Adelaide and Gawler Classes. The efforts of the sisters of the local Classes in providing tea for all present were also much appreciated.

At the Baptism service held on Easter Saturday morning, two sisters symbolised their consecration to be dead with Christ. We trust and pray that our sisters may be richly blessed as they seek to follow the Master's steps along the narrow way that leads to Life.

To those friends and Classes who forwarded messages of Christian love and good wishes to us, the following verses of Scripture were sent:—Psa. 133; Eph. 3:11-19. What beautiful sentiments are expressed in the prayer of the Apostle here; and surely it is our desire that all who read these lines may realise by the Lord's goodness the fulfilment in themselves of the great Apostle's prayer.

We trust and pray that the good lessons received during this Convention may have their designed effect upon us, making us more humble and obedient and Christ-like, and thus cause us to be fitted more and more for "the inheritance of the saints in light."

"When all Thy mercies. O my God,
My rising soul surveys,
Transported with the view,
I'm lost In wonder, love and praise."

Observances of our Lord's Memorial.

Melbourne and Digby, Vic.

THE Melbourne friends gathered together again with solemn, and yet joyful: hearts to keep the Memorial in remembrance of Christ, and in confirmation of their own pledge of full consecration to God: Solemn, because as we view the cruel cross we realise how much it cost our dear Master to redeem us—"the just for the unjust that he may bring us to God"—and joyful, in that our risen Lord overcame death and the grave by His faithfulness, and would have us always rejoicing in Him on that account.

The Service was opened with the beautiful, old hymn, "Rock of Ages" (245), the sentiments of which were so expressive of the meeting as a whole. Other hymns sung during the evening were—"In Memory of the Saviour's Love" (118), "Christ Gave His Life for Me" (31), "According to Thy Gracious Word" (2), and "Lord, I am Thine, Entirely Thine" (155). (Numbers quoted are from "Christian Hymns.")

The prayers of the brethren were full of deep appreciation and thankfulness to our loving heavenly Father for His greatest Gift—His dear Son—to be our Redeemer, Master and Head, as we have been privileged to accept Him as such, coming unto

God by Him and laying down our lives in His service in response to the great invitation. Fellow members in Christ, in every place, were especially remembered and commended to the Lord for His blessing and guidance throughout the remainder of the pilgrim way.

The readings by various brethren of Isa. 53; Matt. 26:17-46; and John 18:28, to 19:19, while well known to all, impressed as fully as ever the tragic yet redemptive features of the holy, harmless, undefiled One pouring out His soul unto death from Jordan to Calvary.

Viewing the Lord's instructions to natural Israel on the eve of the first Passover, every feature was seen to have a very important lesson for spiritual Israelites (the antitypical first-borns) as they are delivered from this present evil world by the shed blood of the Lamb of God and by carrying out all the other requirements in connection with this "so ;rent salvation." The Christian "eats" (i.e., appropriates to himself) the Lamb, during the present "night time" of this Gospel Age. This brings him to the condition of justification, and as he delights to join his Master and enter upon the full deliverance across the "Red Sea" to the heavenly Canaan, he presents his justified life a living sacrifice to God, and thus by the begetting of the holy spirit becomes one of the first-borns, henceforth to have his loins "girded," "his shoes on his feet," and "his staff in his hand," alert and in readiness to follow the Lamb whithersoever He may lead. The attitude of heart and mind will then be "I'll go where you want me to go, dear Lord,

O'er mountain or plain or sea;
I'll do what you want me to do, dear Lord,
I'll be what you want me to be."

Yes, indeed; how precious is the privilege to be thus united to Christ, both in respect of "filling up that which is behind of the afflictions of Christ," and then, as each one proves faithful "of entering into His glory." With this, the great lesson of the Memorial so fully in heart and mind, and with the Lord's blessing upon both the bread and the cup, the brethren partook of the emblems with grateful hearts and in silent prayer to Him "who is able to keep that which we have committed to Him, against that day."

"What shall I render, Lord, to Thee,
For all Thy benefits toward me?
The Cup Thy hand of Love hath poured,
I'll humbly take, most gracious Lord.

• • • • •

“Salvation’s Cup—of suffering, too
Of suffering with God’s chosen few,
Dear Lord, I’ll drink of this, Thy Cup,
And smiling through my tears, look up—

A mingled Cup of grief and joy,
Of blessedness without alloy,
Of love and fellowship divine,
A foretaste of the Kingdom-wine.”

—(G. W. S.)

IN the Lord’s providence the entire Digby Ecclesia of six were enabled to meet together once more to commemorate the Memorial of our Lord’s death, and incidentally to remind ourselves of our privilege to be associated with Him in suffering now, that in due time we might also share with Him the joys of His Kingdom.

We read Matthew’s account of our Lord’s institution of the Passover Supper on the eve of His death as “the Lamb of God which taketh away the sin of the world,” together with the Apostle’s account in Corinthians which associates the Church’s offering with our Lord’s.

Before partaking of the emblems the elder read a brief account of both type and antitype bearing on the subject, which clearly brought to our attention the solemnity and importance of the occasion for which we had met together, as did also the prayers offered and hymns sung.

What a privilege for the remaining members (4 our Lord’s Body to thus meet, obediently complying with His instructions—”This do in remembrance of Me.” We more and more appreciate this as one of His means of grace used to keep us in the narrow way, and so our hearts go out in thankfulness, and with the poet we can say “Lord I would loyal prove to Thee!

Let Thy reproaches fall on me,

To spend my days in Thine employ Shall be my chiefest earthly joy.”

Burnie, Tasmania.

ON the 25th of March, six assembled to keep the antitypical Passover. We commenced at 7 p.m., our very dear old Brother Badrock partaking at (as near as possible) the same time in the Launceston Hospital.

This is about the 22nd year that we have done this “in remembrance of Me,” and always on the correct date, believing much of its forceful meaning becomes measurably clouded at any other time. Two at least came much out of season to themselves.

What a wonderful blessing is received, the more so as we see the day fast approaching. How the simple aspect and the deeper meaning becomes not altered but magnified; the oneness of the Christ, felt in the depths of the heart, a living, bright reality, indeed, so that we can lift up our heads and rejoice that very soon we shall “drink it anew with Him in the Kingdom”; the dear, departed brethren with us in one large family of God.

Truly, “Blessed are the dead which die in the Lord from henceforth,” has an added meaning, for our Father is able to do exceedingly abundantly above all we can ask or think, so, shall close, dear Brother, with Paul’s admonition: “Rejoice, and again I say, rejoice.”

Adelaide and Gawler, South Australia.

ONCE again the friends in Adelaide realised the wisdom and love which led Jesus to leave us the little service, to be kept annually, by which we could keep in memory how faithfully He gave Himself for us as the antitypical Passover Lamb.

By prayers and reading of the appropriate Scriptures, the singing of suitable hymns, and an address, our thoughts were directed to the circumstances and dreadful experiences of our Saviour. We could again realise to some extent what it cost Him to thus pay the price of sin, “not for us only, hut also for the sins of the whole world.” (1 John 2:2.) That is, that the price was first applied, like the blood of the passover lamb in Egypt, for the deliverance of the “church of the first-born.” Then, as all Israel was saved as a consequence and delivered from bondage to Pharaoh and Egypt, so, the whole race of mankind, who will be obedient to the great Prophet like unto Moses, will be delivered from Satan’s power and from sin and death.

We were reminded once more of our privilege “to follow His steps,” as “He was led as a lamb to the slaughter.” So Paul expresses the ‘matter in Rom. 8:36, “We are killed all the day (Gospel Day) long, we are counted as sheep for the slaughter,” that we may thus be counted in with His death. “Know ye not that as many as were baptised into Christ was baptised into His death”; to suffer with Him that we may also be glorified together with Him. So we solemnly remember the Apostles’s words in 1 Cor, 10:16, 17; and so many other Scriptures showing how graciously the Lord is willing that we be accounted worthy through the merit of our Redeemer to “fill up that which is left over of the sufferings of Christ,” so that the Body (the Church) may be complete.

As He had so freely laid down His life for us, we ought to lay down our lives for one another, and how we should with all joy endure all trials permitted to come upon us, knowing that His Father and our Father loves and cares for us, as He did for His Beloved Son. “That the love wherewith Thou hast loved Me may be in them and I in them”; “That Thou hast loved them even as Thou hast loved Me” (John 17:26, 23).

How great was the joy when the sufferings were over and Christ again entered the heavenly courts and shared the glory with the Father. So, we too shall count the hard things of the present, all the sorrows and trials but nothing, when we enter the heavenly home.

What a help and blessing comes from complying with our Lord’s request that we should keep this Memorial of His sufferings and reminder of our consecration to “follow the Lamb whithersoever He may lead.”

”Behold your King! Though the moonlight steals
Through the silvery sprays of the olive tree,
No star-gemmed sceptre or crown it reveals,
In the solemn shade of Gethsemane.
Only a form of prostrate grief,
Fallen, crushed like a broken leaf!
Oh, think of His sorrow! That we may know
The depth of love in the depth of woe.” —(F. R. H.)

IN Gawler, the little band met in the usual hall and assisted by brethren from Adelaide once again kept the little Memorial of our Saviour’s death. It was a homely little gathering, and as we met around the table it was observed that there was just the same number present as when the Lord instituted this little observance. Then, He was present in the flesh, but though now invisible to human eyes, He was still present with us, according to His promise.

We read Isa. 53, and sang such hymns as also led our hearts and minds along the lines of Christ’s sufferings and our own consecration “to be dead with Him.” We also read a portion of John’s Gospel (parts of the 18th and 19th chapters) then the address was to assist us again to realise all that it cost our Lord to thus pay the penalty of sin and to bring life and hope, first to the Church (the first-born) and later to the world as a whole.

We again endeavoured to realise what a privilege it is to be among those “who first trusted in Christ.” (Eph. 1:12, 14) the saints of this Gospel Age, that we might present our justified human lives “a living sacrifice,” and be accounted as suffering with Him and then if faithful to reign with Him—joint-heirs in the kingdom that is to bless all the families of the earth.

It was a simple little service as we sat around the table, gave thanks for the bread of life and for the shed blood, passed round the emblems and after silent prayer rose and sang, “ ‘Tis finished, so the Saviour cried, and calmly bowed His

head and died”; and so, as they did on the night on which He was betrayed, we “went out,” without any concluding prayer or parting greetings.

“He suffered!” Saviour, was Thy love so vast
That mysteries of unknown agony,
Even unto death, its only gauge could be,
Unmeasured as the fiery depths it passed?
Lord, by the sorrows of Gethsemane Seal
Thou my quivering love for ever unto Thee (FHR)

Sydney, N.S.W.

AT the Rawson Chambers Class twenty-one members gathered for the Memorial, and the Service was conducted in the usual way with humility and reverence. The chairman made a few suitable remarks respecting the privilege it is for God’s children to be able to meet together to partake of the emblems of the Memorial the dear Lord had instituted of His death. He pointed out who were eligible to partake of the emblems, and after the usual Scriptures had been read, and hymns had been sung, a Brother was asked to address the meeting.

In the opening remarks we were reminded of the words of 2 Peter 3:1, and then our attention was drawn to the typical picture of the lamb being killed and the blood being applied to the posts and lintels of the doors as a token for the angel as it passed over. As it was only the first-borns who were in danger of death that night, so the same applies only to the spiritual first-borns of this Gospel Age. These, being the first fruits unto God of all His creatures—the Church of the First-borns—are passed over, having responded to the grace of God and made a full consecration of themselves to Him and His service, and in turn have been begotten of the holy spirit. With these their faithfulness and remaining in the household of faith is a matter of life and death, for they enjoy greater knowledge and privileges in every way than the world. Thus, “Christ our Passover is sacrificed for us.”

The importance of the broken bread and the cup and that these represented the broken body and shed blood of Christ was impressed to us. We must accept of His sacrifice and appropriate it by faith, thus receiving life from that source. There is no other way by which we can obtain the new nature than by accepting the Lord’s invitation to drink of His cup and be broken with Him as members of the one loaf; to be buried with Him by baptism into His death and thus be with Him in His resurrection glory, honour and immortality. Rom. 6:3, 5.

We closed the meeting by singing the hymn, “God Be With You Till We Meet Again,” as several of the brethren through sickness and old age had been able only by much effort to attend the Memorial Service.

ANOTHER service is reported as follows:— “You will be pleased to learn that we had a blessed time at ‘showing forth His death’ in His directed way, by taking the cup and the broken loaf as symbols of Him who is our life.

“We renewed our consecration and felt encouraged to go forward throughout another year ‘outside the camp.’ Ten assembled here and amongst us were two Sisters ripe in age but deeply appreciative of the service. A Brother gave a suitable address and our minds went out to others gathered as we, also to a dear Sister in hospital and three other aged ones who were glad to receive the symbols and so join in the great communion.

“A question that was brought to our minds related to the true significance of the Master’s words, ‘With desire have I desired to keep this passover with you.’ It had been so much in mind during the week by most of us, because of it being so impressive. It seemed to add to the refreshment to talk of it.

Perth, West Australia.

WE had a very nice time on the day of the Memorial. In the afternoon we read Exod, 12 for the type and then we studied the antitype from Vol. 6. It was very refreshing to go through these things; one never tires of the deep things of God; truly our hearts burn within us as we review them.

There were ten present in the afternoon and in the evening we had fifteen present for the Memorial. Service. The Scriptures read were Mark 14:12-50; John 18:19-40; 19:1-19; and 1 Cor 11:23-26; and the remarks of the Brother giving the address were very appropriate and helpful. We were reminded of the typical people of Israel and their deliverance from Egypt, and how that prefigured the deliverance first of all of the first-born ones, and in due time of all the families of the earth. Many good thoughts were also presented from the words of Jesus at the closing scenes of His life, and we were exhorted to drink of His cup and be broken with Him, if so be that we may also reign with Him in the Kingdom. "Fear not little flock it is your Father's good pleasure to give you the Kingdom."

What love and joy should be in our hearts when we think of His love and suffering for us. Let us keep the feast; seven days' feast is our entire life. Only a few more years and we will rejoice in the Lord for our victory of faith.

Then two Brothers blessed the emblem's and we all partook of them, renewing our consecration to death, and after singing a hymn we went home. We all enjoyed the time spent on the day very much, and hope all the friends everywhere had a deep spiritual time, like we did.

Used Bible Helps.

Lesser's Old Testament Translation.—According to the Massoretic Text: in handy size; well bound in leather; good order: a very useful translation price 4/6, posted.

Jewish Publication Society O.T. Translation.—Very similar to Lesser's; also from the Massoretic Text: in first-class order., Two copies available at 4/6 each, posted.

Cruden's Concordances.—Various sizes at 3/-, 4/- and 5/-; postage extra according to size. These helps are in good condition.

New Testament with Tischendorf Notes.—Rather poor condition, but serviceable for Bible Study. Price 9d. posted:
Regarding "What P.R. Taught."

This book on the Covenants, Mediator, Ransom, Sin-offering and Atonement is now definitely out of print, and as we are receiving requests for it from time to time, the suggestion has been made that some duplicated copies of typewriter print could be prepared. As a reprint in book form would seem to be out of the question at this time, the work on duplicating sheets, page for page with the book and then assembled in magazine form, could possibly be done in our own office. However, it would depend upon what demand there may be for it.

If all interested friends would kindly advise us, as soon as possible, how many copies they could use if the work was undertaken, the matter could then be decided. All the brethren realise the value of the matter in this book, and the cost of duplicated copies would be sufficient only to cover materials, etc.

The Lord's Desire.

“With desire I have desired to eat this passover with you before I suffer.” (Luke 22:15.)

Our Lord spoke these words to His twelve Disciples on the occasion of the last Jewish Passover, as they gathered together for the usual annual observance. Probably the Disciples were no more interested in this Passover than the previous ones they had kept with their Lord; but with Him it was different. •

The disciples at that time seemed unable to understand that their Master was about to leave them through death, though He had explained this to them more than once (Matt. 16:21). But “Jesus knew that His hour was come that He should depart out of this world unto the Father.” (John 13:1.)

Our Lord's realisation that He was “the Lamb of God,” and that, according to Daniel's prophecy, He would be “cut off” . . . “in the midst of the week” (34 years after His consecration at Jordan—see Dan. 7.:25-27)—revealed to Him that this Passover sacrifice was the one of which all the previous Jewish Passover sacrifices had been typical. Year after year Israel had slain the typical lamb, but now the time had arrived when the Lamb of God was to be slain—the perfect full sacrifice which alone could take away the sins of the world—for it is not possible that the blood of bulls and goats should take away sins.”

Can we wonder, then, that this momentous occasion was weighing heavily upon our Lord? He had come to be man's Redeemer, quite voluntarily—“Lo, I come, in the volume of the book it is written of Me, to do Thy will, O God”; but this did not mean that it was not a severe experience; surely it was. He had been laying down His life over the 34' years, but now it was to be consummated fully in death, and at this particular Passover. So we read: “And when the hour was come He sat down and the twelve Apostles with Him, and He said unto them, with desire, I have desired to eat this passover with you before I suffer.”

It would seem that this “desire” or “longing” was mentioned by our Lord, because at that time He had purposed the institution of the Memorial of His death, which should henceforth take the place of the annual Jewish Passover Supper, and which would include His revealing the blessed oneness that was to exist between Himself and all His faithful followers who would from that time be broken with Him and drink of His cup, so that they may ultimately live and reign with Him in His throne. It was, then, that He sought to draw His beloved band into closer relationship before He would leave them, that when the holy spirit should come this great union might be the more appreciated and rejoiced in, though it would mean laying down the earthly life in the cause of Him who had gone before. With this last, important, earthly mission fulfilled towards His disciples, He was then ready to suffer and die, as would be the Father's will for Him.

From this standpoint we can realise the sincere desire or longing on the part of the Master, to impart the deep truths connected with the institution of the Memorial, that His apostles and all who would believe on Him through their word may discern the terms of true discipleship and thus fulfil their vows of consecration loyally to the close of the way, as He was setting an example.

Correspondence.

Tasmania,

Dear Brother, April, 1937. Greetings in our clear Redeemer's Name.

I received your welcome letter containing so many kind expressions of love and sympathy from yourself and the friends concerning me, which I greatly appreciate. I desire to thank you dear Bro., and them too, and also for your prayers. I wish to say that I receive and think of them as from the Lord through you; they are strengthening and comforting; how true the living Word is,—”as every joint supplies.”

I am at present at Sister -- and will be, D. V., until about the beginning of May, when, should it please the Lord, I shall go to Burnie. I am very weak at present; strength seems to come very slowly, but I cannot expect anything else under the circumstances. It was by and through the Lord's blessing that I am here. The Drs. have only patched or made it possible for me to live perhaps a. few months. But oh, how nice and pleasant and joyful to know that soon my course will be ended here. Dear Bro., tell the friends my desire is towards them, that they would strive by prayer, study of the Word and obedience thereto to get to know our heavenly Father and the Lord Jesus Christ more perfectly—to know His character of justice, wisdom, love and power. By so doing He makes us strong in tribulation; He is strength in our weakness. The better we know Him, the more we trust and love in Him. We love Him because He is lovely, the fairest of ten thousand to my soul.

From your Bro.. by His Grace, T. B..

Scotland,

Dear Sir, 24th February, 1937.

In answer to the advert. which appeared in “The Queenslander, “I would be grateful if you would send the free pamphlets; should anything have to be paid, please let me know and I'll pay it.

Trusting this order will be executed, as I am really interested. Yours in anticipation, M. B.

South Australia,

Berean Bible Institute, 12th April, 1937.

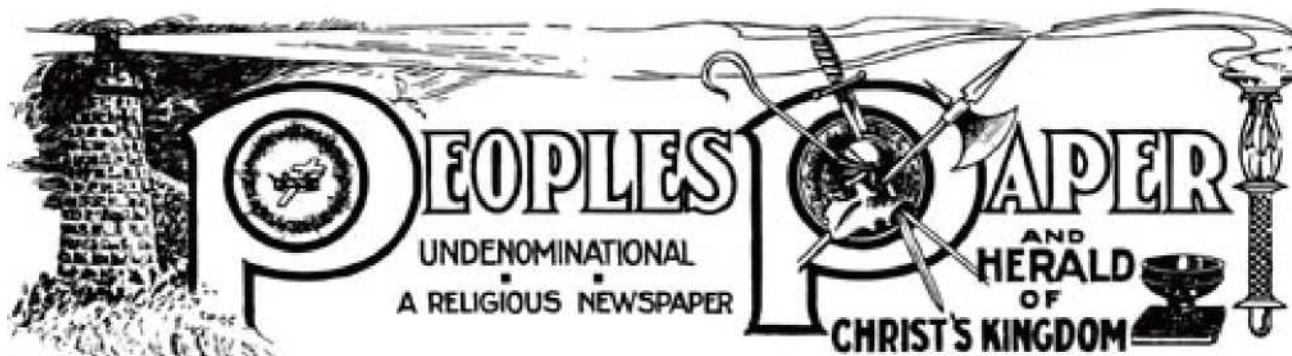
Dear Brother or Sister in Christ,

In acknowledging and thanking you for the booklet, “God and Reason,” I would like to tell you of my appreciation and endorsement of the views it sets forth. Reasonable conclusions, entirely new to me; I might say quite in contradiction to those held with the little meeting with which I break bread. There have been so many things I could not understand because they seemed so opposed to the love of God to His fallen creatures.

In reply to your question: “Hell, Death, Spiritism,” or failing that “Where are the Dead?” either of these I would much like to see.

Thanking you again,

Yours faithfully, C.E.



Volume XX. No. 6 MELBOURNE, 1st JUNE, 1937.

Price —Twopence Halfpenny

Upon the Earth Distress with Perplexity.

(LUKE 21:25)

The Troubled World's Hope.

WHILE it was the hope of many that, when the great war was concluded, Millennium conditions would soon prevail, class distinctions were to cease, everyone was to have an opportunity of earning an honest living without too much "sweat of the face," how differently it has all turned out. Instead of bringing in righteousness and peace, the war seemed to loosen the standard of morals, and the world is more wicked today than it was before 1914, perhaps we may correctly say, than it ever was. Instead of amity betwixt classes, strikes and labour troubles have increased, and there is a deadly, stealthy undermining of principle being continually carried on throughout the world, while the anarchistic

spirit is gradually eating its way among all nations. Unemployment is prevalent everywhere. The overcrowded parts of the world are puzzled to know what to do with the great surplus of population.

On the one hand, the wonderful inventions and discoveries that are continually being made open up a vision of comfort, luxury, and even freedom from many of the dread diseases which have so long preyed upon the human race such as cancer, tuberculosis, etc.

On the other hand, there are the murderous inventions of destruction, submarines, airships, air torpedoes, poison gases, etc. What a day of possibilities for good in all this increased knowledge in every department of life, and yet, what a day of dread probabilities, because of man's greed, selfishness, ambition and strife! Who can doubt the outcome of all we see about us? There is no human force able to control present-day influences. It seems almost as easy to resist the ebb and flow of the mighty ocean; mankind, like the mighty torrent of Niagara, sweeps on to the great fall, the precipice. The great systems of unrighteousness, trusts, unions, combines and pools formed for selfish ends, and restricting the free commerce and liberties of the people, also the great religious systems with their manmade creeds and dogmas, which "fetter reason," and which drive men away from religion and hinder a true knowledge of God, will go down like a millstone into the sea.

All thinkers seem to see the dread prospects, but with all their good desires they cannot devise a way out of the trouble. Some suggest one thing, some another, but the best suggestions are only such as might postpone the evil day. The world is mad with selfishness and extravagant indulgence on the one side, while the submerged classes strive to carry on an existence with sweat of face and anxiety to provide for dependants.

Among all the remedies which have ever been suggested, and we have some splendid examples in old Grecian History, there has been nothing to equal the Law Covenant with Israel. There was an economy which, lived up to, would have resulted in a condition of righteousness, peace, prosperity, and health. The people with which this covenant was made were of the best stock among men, and no greater, nobler leader of men than Moses has ever been found in the world. The fact that it did not achieve the possible happy results demonstrated that mankind is incapable of lifting itself out of its troubles, and of establishing righteousness and peace, or, in other words, of bringing in the Golden Age.

The Desire of All Nations.

Both the Old and New Testaments predict that a better time is coming: a time when justice and righteousness will be

established in the earth, and peace abound everywhere. The apostle in Rom. 8:22, 19, speaks of the whole creation groaning and waiting for the manifestation of the sons of God. Hag. 2:6-7 also speaks of the desire of all nations coming, but indicates a great shaking time preceding that event. "Yet once more will I shake the heavens and the earth and the sea and the dry land, and I will shake all nations, and the desire of all nations shall come."

Peter, in his second epistle, chapter 3, speaks also of a new heavens and a new earth, wherein dwelleth righteousness, and also describes the great time of trouble preceding the establishment of same. He speaks of the heavens being on fire, and being dissolved, "The earth also and the works that are therein shall be burned up." It is clear that the apostle is speaking in figurative language, for if the earth and the heavens were literally to be so destroyed, there would be no people left to enjoy the "new heavens and the new earth wherein dwelleth righteousness," which he assures us is to follow the burning-up time, just as the prophet declares that after the great shaking "the desire of all nations shall come."

Peter simply refers to the destruction of the present order of things in a fiery time of trouble, just as the first heavens and earth, which were before the flood had passed away. The "earth" refers to the social arrangements or order among men. The heavens refers to the spiritual or religious portion of humanity. These elements have both got out of accord with God and righteousness. The whole earth is ungodly and selfish, and the religious elements have become confused in teachings and have lost the spirit of Christ, and have become but worldly institutions. The Apostle Paul (Heb. 12:26-27), quoting Haggai, says. "Yet once more I shake not the earth only, but also heaven, and this word yet once more signifieth the removal of those things that are shaken as of things that are made, that those things that cannot be shaken may remain."

Thus the apostle and the prophet refer to the woes of earth and the great remedy that God has provided, and which is soon to be applied. The declaration of the prophet that God will eventually establish a reign of righteousness in the earth which, when realised, will indeed be the desire of all nations, is borne out by the testimony of every prophet and apostle (Act 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 and physical degradation which directly or indirectly causes the pain and groaning of humanity is part of the wages of sin. Humanity is thus under a blight, and suffers both individually and as a whole. Its own imperfect and often unjust governments, as well as its aches and pains of body and mind, are the natural consequences of its imperfect, fallen condition; and although men can do something toward general improvement, their efforts are at best but feeble and spasmodic—they are utterly incapable of releasing themselves from their difficulties.

What all mankind have longed and vaguely hoped for, God, through His prophets, has clearly and definitely foretold; and, further, He has shown exactly how it will be achieved, namely, through the agency of the Lord Jesus Christ, who, nineteen centuries ago, redeemed mankind by giving His life as a ransom-price for the life of the world, and who will shortly set up His kingdom and establish His authority over the redeemed race.

The only hope for the world is in this Kingdom of our Lord Jesus Christ. It is God's long-promised remedy. Man's extremity will be God's opportunity; "The desire of all nations shall come." at a juncture when human ingenuity and skill will have exhausted themselves in seeking relief without avail. The present world-wide disorders are all factors in the "time of trouble," the "day of vengeance," with which this age is closing. Not only will it be a just recompense for misused privileges, but it will tend to humble the arrogance of men, making them "poor in spirit," and ready for the great blessings God is about to pour upon all flesh (Joel 2:28). Thus He wounds to heal.

God's Kingdom will be established in due time, when He "whose right it is," will "take the Kingdom." Yes He, who bought it with His own precious blood, will "take unto Himself His great power and reign." Force will be used—"He shall rule them (the nations) with a rod of iron—as the vessels of a potter shall they be broken to shivers." (Rev. 2:27). He will gather the nations, assemble the kingdoms, and pour upon them His fierce anger, and the whole earth shall be devoured with the fire of His jealousy; then, when they are humbled and ready to hear and heed His counsel, He will turn unto them a pure language, that they may call upon the name of the Lord to serve Him with one consent (Zeph. 3:8-9).

Not only will the Kingdom be established with force, and be a power that men cannot resist, but it will so continue throughout the 1000 years of Christ's reign, which is for the specific purpose of vanquishing the enemies of righteousness. "He must reign, till He hath put all enemies under His feet," "His enemies shall lick the dust," "The soul that will not hear (obey) that prophet (the glorious Christ—antitype of Moses) shall be destroyed from among the people" (in the Second Death). 1 Cor. 15:25; Psa. 72:9; Acts 3:23.

Satan will be bound; his every deceptive and misleading influence will be restrained, so that evil shall no longer appear

to men to be good, nor good appear undesirable, and evil; truth shall no longer appear to men untrue, nor falsehoods be caused to appear true (Rev. 20:2).

The reign of Christ, however, will not be one of force only, but side by side with the rod of iron will be the olive branch of mercy and peace for all the inhabitants of the world; who, when the judgments of the Lord are abroad in the earth, will learn righteousness (Isa. 26:9). The sin-blinded eyes shall be opened, that the world may see right and wrong, justice and injustice, in a light quite different from now—in “seven-fold” light (Isa. 30:26; 29:18-20). The outward temptations of the present will be suppressed, evils will neither be licensed nor permitted, but a penalty sure and swift will fall upon transgressors, meted out with unerring justice by the glorified and competent judges of that time, who, nevertheless, will have compassion upon the weak.—1 Cor. 6:2; Psa. 96:13; Acts 17:31; Mal. 3:5.

Obstacles to Belief in Christ’s Kingdom.

All this would seem reasonable to thinking people but for two reasons. One is, the unscriptural view that Christ is now reigning over and ruling the world. And yet, if versed in the world’s history, all candid minds must admit that up to the present time there has not been a rule of righteousness such as the prophets predicted of the reign of Christ (Isa. 32:1). On the contrary, it is manifest that the kingdoms of this world are all under the power and subject to the invisible “prince of this world,” Satan, who takes advantage of the darkness of human ignorance, superstition, and depravity.

The second reason lies in the long delay before the establishment of Christ’s Kingdom. People naturally wonder that God has not long since exerted His great power to suppress sin, and to lift mankind out of its present state of depravity, disease and death; and since nearly six thousand years have passed without such an interposition, many reason that God’s future dealings should be judged by the past. Hence they conclude we cannot expect such a rule or kingdom in the future, believing that all things must continue as they are now, and have been from the foundation of the world.

We answer, it can be shown that the Scriptures teach that not only has God promised such a Kingdom for the purpose of blessing the world, but He has also foretold the long period intervening in which evil has been permitted, good and sufficient reasons being given in the Bible for the nearly six thousand years that have elapsed. Yet, in examining these reasons for the apparent delay in the establishment of the reign of righteousness, let us not forget that it is only measured by the shortness of the present life that six thousand years seem very long; with God, “a thousand years are but as yesterday” (Psa. 90:4). When clearly seen, this should remove every obstacle to belief in the promised Kingdom of blessing.

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, given in Eden (Gen. 3:15), the redemption was accomplished on Calvary. Nearly two thousand years more fill the measure of the Gospel Age during which time God is selecting and developing the

Church—the Bride of Christ. Furthermore, this long period of six thousand years was 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. Such an experience will be of inestimable value to all for all eternity and by contrast it will lead to so great 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 redemption to the Kingdom Age, while fulfilling this purpose to the world, serves particularly the further purpose—the development of the Church, a “little flock” of believers in and followers of Christ, sharers of His reproach in the present time, and therefore chosen and counted worthy to share His spiritual Kingdom, His glory, and His work, to reign with Him as joint-heirs of the long-promised Kingdom of God for the blessing of all the families of the earth.—Gen. 28:14; Gal. 3:16, 29.

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, with its rule of righteousness.

That first century was the period of the church’s purity and fervour, before she left her first love. As time passed, and the expected Lord came not, the love of many waxed cold, and their hopes turned in other directions. Then, as Christianity became formalistic, Grecian philosophers came into the church, and the doctrines of Christ became blended with heathen mythologies, producing the great apostasy, or falling away from the true faith (2 Thes. 2:3). Nevertheless, there was always a faithful though small minority, which clung to the truth.

It was at this time 'hat the degenerated Christian system conceived the view commonly held since, that the church was to establish Christ's Kingdom and that Christ would come after the Millennial reign of the church had ended. This view introduced into the nominal church an aggressive political policy, under which the church sought influence and affiliation with the civil power—(Rev. 17:3-5, 18:7).

By this policy, everything was changed; instead of suffering, came honour; instead of humility, came pride; instead of truth, came error; and instead of being persecuted, she became the persecutor of all who condemned her new and illegal honours. Soon she began to invent new theories and sophistries to justify her course, first deceiving herself, and then the nations, into the belief that the promised reign of Christ had come, and that Christ, the King, was represented by her popes, who reigned over the kings of the earth as His vicegerents. Her claims were successful in deceiving the whole world. She made all nations "drunk" with her erroneous doctrines (Rev. 17:2), intimidating them by teaching that eternal torment awaited all who resisted her claims. Soon the kings of Europe were crowned or deposed by her edict, and under her assumed authority.

Thus it comes that the kingdoms of Europe to-day claim to be Christian kingdoms, and announce that their sovereigns reign "by the grace of God," i.e., through appointment of either Papacy or some of the Protestant sects.

For though the Reformers abandoned many of Papacy's claims to ecclesiastical jurisdiction, etc., they held to this honour which the kings of earth had come to attach to Christianity; and thus the Reformers fell into the same error, and exercised the authority of monarchs in appointing and sanctioning governments and kings, and denominating such "Christian kingdoms," or kingdoms of Christ. So we hear much to-day of that strange enigma, "The Christian World" — an enigma indeed, when viewed in the light of the true principles of the Gospel.

Christ's Kingdom—The Desire of All Nations

When Christ's Kingdom has come, 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 opposing authority and power; humbling the proud and high-minded; and finally teaching all the world to be still and to know that the Lord's Anointed has taken the dominion (Psa. 46:10). Then the blessing of its 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 (Isa. 28:17); and the great restitution work will progress grandly to its glorious consummation.

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 or 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. No disease that can attack and pollute the physical system will be beyond the prompt control of the great Physician. And no deformity, monstrosity, redundancy, or mental imbecility will be able to resist His healing touch.

The grand work of restitution, thus begun on the living nations, will presently extend to all the sleeping families of the earth; for the hour is coming, yea, is not far distant, when all that are in their graves shall hear the voice of the Son of Man, and shall come forth; when earth and hell (hades, the grave) shall give up the dead which are in them; and the sea shall give up its dead (John 5:28-29; Rev. 20:13).

What a glorious prospect! 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. Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realise the resurrection work complete.—Rev. 21:4.

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 morning; all tears shall be wiped from all faces; beauty shall be given for ashes; the oil of joy shall replace the spirit of heaviness, and the whole earth shall be at rest.—Isa. 14:7.

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. 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, to righteousness and truth will be associated with Christ in the great and grand work of uplifting whosoever will of men out of ignorance, sin, and degradation, into God's likeness, and favour, and love. The apostle declares "He that hath this hope in him purifieth himself, even as He is pure" (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.

Making Pearls.

IN the last book of the Bible we are shown a vision of the City of God with its twelve gates, every gate a pearl.

Every road into the Holy City, every entrance into the heavenly life, is through a gate of pearl.

What does it mean? It all becomes plain enough if we learn how a pearl is made. And here is the story, as science tells it.

A wound is made in a shell, and a grain of sand, perhaps, gets embedded in the wound. At once all the resources of repair are rushed to the place of hurt. The wound may be made by any of the thousand accidents and vicissitudes of the life of the shell. But when the hurt has been healed, a softly tinted pearl is found closing the wound.

In other words, the Gates of Pearl, by which we enter the City of God, are made by our defeats, injuries, hurts, losses and heartaches on earth; every gate a Pearl. There is no easy way to the highest life, no rosy road to clear insight and understanding. If to us life sometimes seems to be too hard, it is because we do not know what we are saying.

But, it may be asked, does suffering always ennoble us? Manifestly not. In suffering as such, there is no value or meaning apart from the way we take it. The natural reaction to pain, suffering, defeat, is resentment, rebellion, and if it is long continued, bitter despair if not degradation. That is to turn defeat into disaster.

There is another way of facing the worst that can happen to us, without letting it make the worst of us. There is a way of finding in our own souls a faith, a courage, a power by which we may endure and triumph over anything that life or death can do to us, turning darkness into light, making a hurt into a gem.

It is not a pious theory; it is a matter of observable fact. Look into the lives of those whom you most admire for their worth and beauty of character, and you will find that each of them has faced loss, difficulty, pain, disappointment — and won out. God knows it is not easy to do, but it can be done, it has been done, and we can do it, too—Selected.

PEOPLES PAPER,

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

(Monthly) 2,6 (60 cents) per annum, post paid,.

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, either in the correspondence or in the sermons reported,

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

The Past Twelve Months

EACH year's work for the Berean Bible Institute, closes with April, and we feel that the past ' twelve months has been an encouraging and helpful period again by the Lord's overruling providence. It is to our Heavenly Father that much praise and thanksgiving is rendered as we call to mind the many privileges and blessings received at His hands in connection with the work. To the dear brethren also, both near and far, who have assisted and co-operated by prayer and means in every way in the service of the truth, sincere appreciation is extended.

The work each year is along similar lines—mainly in the publication of our monthly "Peoples Paper," supplying literature in the interests of the brethren, maintaining a centre of correspondence for the benefit of all and providing free literature for general distribution.

In September last, the office of the Institute was transferred to the present address and, as expected, the change has provided additional means of service and is beneficial in every way.

The circulation of the "Peoples Paper" has continued at about the same number, many readers expressing appreciation of its contents. It is compiled with articles contributed by various brethren and for which we are very grateful. The message of "present truth" is proclaimed continuously, as well as the other features of the great plan of redemption on behalf of the world of mankind. A number unable to subscribe, are on the free list, and as the "Paper" is not self-supporting the balance is made up from the Tract Fund. All that is necessary in the case of friends desiring the visits of the "Paper" but who are unable to provide the subscription, is that request be made each year and it will be gladly continued. Extra copies and back numbers are freely supplied to all zealous enough to pass them on where good may be done and perhaps other subscriptions result.

In the early part of the past year, the second edition of our pocket "Daily Heavenly Manna" was produced, and is being distributed and appreciated overseas, as well as in Australasia. Our general Bible Helps have also been placed in the hands of readers over a wide area with some good results. Now, at this time, the producing of "The Bible

Teachings on the Covenants, Mediator, Ransom, Sin' Offering and Atonement" is to be undertaken, notice of which will be found in this issue.

The advertising of free literature by newspaper coupons has further advanced throughout the past twelve months. More co-operation has been manifest on the part of Classes and individual brethren and the results have been very encouraging. Other benefits are no doubt received of which nothing is heard. There is scope for further activity in this direction, and as mentioned in December 1936 issue of "Peoples Paper," arrangements can be made to assist Classes or individual brethren desiring to engage in this witness work, who are unable to bear the expense, or all the expense in their particular localities. Should no suitable paper for this work exist where some friends may like to help, their efforts could be combined with others where better results could be obtained.' The free literature for all enquirers is provided by the Tract Fund.

The general tract distribution has been carried on with steady effort on the part of a number of friends. Some allot a portion of their time to this work and visit the homes, passing the papers personally to those who will promise to read; others keep the tracts on hand to enclose in their correspondence, etc. Good supplies of various topics are on hand, the main article of this issue,—"*Upon the Earth Distress with Perplexity*"—being available again in quantities. An economical method of procuring the papers is to have some enclosed each month with your "Peoples Paper"; while those able to use larger numbers to advantage can have parcels sent at any time. All should feel free to order what tracts they can profitably use as a talent of time should not be wasted any more than other talents.

The Tract Fund Account shown below represents the financial aid received for the work and expenditure met over the twelve months' period. Much sacrificing is no doubt represented in the freewill offerings of the brethren, and inasmuch as it has been rendered as unto the Lord, we trust all have realised His blessing in thus doing what they could, in the service of our Master and His truth. The increase over the previous year has enabled more to be done in various branches of the work, and in the balance carried forward to commence the new year, a small credit is included especially available for advertising.

As we enter upon another years' work, realising the momentous times at hand, it is with faith and confidence in the Lord that we look for His guidance- and the necessary grace and strength to fulfil all His good pleasure. The many loving and cheering messages from the brethren and assurances of prayers on our account are much appreciated and most encouraging. It is humbly requested that we. May share a continued interest in the prayers of the brethren and assure the dear friends everywhere of our warm Christian love for them and remembrance before the throne of heavenly grace. It is a pleasure to hear from all regularly and any suggestions for assisting or improving the work in these closing days of the age will be gladly received. May the efforts of the Lord's people everywhere be directed towards still more progress and upbuilding in the graces and fruits of the holy spirit, by the truth, both personally and to all with whom they come in contact, and to this end the service of the Institute exists. "To them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's: Grace be unto you and peace, from God our Father and the Lord Jesus Christ."

Tract Fund Account.

To Balance Carried Forward ..	L143	3		
Donations Received ..	1663	9		
£1807		0		
By Coupon Advertisements, Pilgrim Work and				
	Public Meetings ..		#130	0
178	2			
Free Tracts and Deficiency "People's Paper"	7819	0		
„General Expenses (Office, etc.) ..	..	3312	8	
^Personal and House ..		100	0	
„Baptism Service ..		10	0	
267		2		
#1807		0		

The Bible Teachings on the Covenants, Mediator, Ransom, Sin-Offering, Atonement,

With the responses from some brethren to hand, in reply to the notice in last month's "People's Paper" respecting the duplicating of the book on the above subjects, it now seems clear that the work should be undertaken. While the demand is as yet comparatively small we feel sure that many more friends will avail themselves of this book on these very important truths when they realise it will be available. It is necessary to add that the new work will be exempt from the personal and other references found in "What P.R. Taught" which are quite apart from the truths discussed, but the index and page numbers will still be preserved. It is proposed also that it should take the title as above and to have it bound into a book which will make it handier and more durable than in the larger form suggested in last month's notice, and giving a much better appearance.

Some time will be taken in getting this work through, but we expect to commence in the present month (D.V.). The price will be as low as possible—the book being prepared for service and not profit. An announcement as to cost will be made next month. It would be appreciated if other friends desiring copies could forward their orders as soon as possible. It will be a most useful book for class study or individual use.

Bible Study Meetings.

Regular Class Meetings for Bible Study, etc., are hold each Sunday afternoon and evening, also mid-week, in Melbourne and Adelaide, at the following addresses:-

Clyde House, 182 Collins Street, First Floor. Room 5, near Town Hall, Melbourne.
Liverpool Buildings, Flinders Street Adelaide, South Aust.

The gatherings are quite unsectarian, and all desiring to attend will be very welcome.

Contentment.

(Convention Address.)

“Let your conversation be without covetousness; and be content with such things as you have: for He hath said, I will never leave thee, nor forsake thee.”—Heb. 13:5.

THE same apostle that spoke the words of our text, said, “Godliness with contentment is great gain,” (1 Tim. 0: 0) and we notice it is the contentment with piety that constitutes the gain. There are people who are contented in themselves, in their own satisfied condition, which is perhaps anything but godly. However, the world in general is very discontented, and can we wonder that it is so, under the conditions that prevail at the present time?

With the true Christian, begotten of the truth, how different it should be. He sees what the world does not see—why God is permitting all the sufferings and sorrows, etc. Whoever has heard the glorious message, in the true sense of hearing, . that is with the hearing of faith and acceptance, has received what might be termed a double blessing. If the forgiveness of sins and reconciliation to the Lord through the blood of the cross, the Christian’s first experience in grace, was a great blessing, still more is the second blessing a cause for fullness of joy, in that it has brought to us the begetting of the holy spirit, whereby we become sons of God. We would reveal ourselves as very ungrateful and unthankful if we were not content with these blessings which we have; under adverse circumstances we have such things that should console us and make us happy.

All, of us who have taken up the position of followers of Christ in an intelligent manner, knew right at the start that the way would be narrow, strait and rough, and that we should content ourselves with being a nobody, to being beheaded—that our wills should be the will of our Lord. If we fully meant it when we sang that good old hymn:

“Not to ourselves again,
Not to the flesh we live;
Not to the world henceforth shall we
Our strength, our being give,

No truce with vanity,
Or this world’s idle show:
Dead to this world, and all
Its gaiety and pride,” etc.

we would certainly be content and feel, “No longer far from rest I roam; my soul is satisfied at home; the Lord my portion is.” Thus making melody in our hearts, though disappointments come, we can know no real disappointment because we accept what the Lord has measured out for us.

When we see the example of our Lord in suffering and enduring patiently the mockings and contradiction of sinners against Himself, and also that of the Apostles who followed closely in His footsteps, this all indicates that we of the present time, who have not yet resisted unto blood striving against sin and the wiles of Satan, have much for which to be thankful that our lines have fallen into such pleasant places. ‘We have no reason whatever to murmur and yet can we all say we do not murmur over our lot, which may not be very pleasing to us. Then, perhaps there is some resentment against others who have done things of which we are dissatisfied and unhappy, yet there it is and we must fight it.

We are not only to be appreciative of the smooth places along the narrow way in which the Lord gives rest to our weary feet, but we must be thankful also for all trials and tribulations, for does not the Apostle inform us that tribulations work out the fruits of the spirit. We must lay hold by faith on the assurances of the Lord’s Word that all things are working together for good to those who have made their covenant with Him and are striving to perform it. Though many trials and -difficulties at the time may seem grievous, they will be seen later on to be blessings, designed to develop in us a character like unto our Lord’s which is to make us fit for the inheritance of the saints in light. We must certainly take precautions not to rush into temptation, nor to bring upon ourselves persecution by unwise or foolish conduct, yet when these things come to us as the result of fidelity to principles of truth and righteousness exercised in the spirit of meekness, we may rejoice in them as so many ministries of evil toward us and which under divine guidance are fitting and preparing us to further reflect the Lord’s likeness and be His ambassadors for righteousness.

An explanation by one, on these things, seems very appropriate here,—’Evidently only a small number of those who have named the name of Christ and who have made consecration of life and time and influence to Him have ever appreciated these matters in their true light, and hence, not only are the so-called Christian nations the most discontented people of the world, but professed Christians are often among the most discontented and unhappy of

individuals. Even some of those who have made consecration to the Lord, and who have come to a considerable knowledge of present truth and respecting the present time in which we are living, are not enjoying the rest which God provides for His people but are unhappy, restless and are among the discontented.” So we realise that these are not having “the peace which passeth all understanding,” to rule in their hearts, at the same time keeping all the other affairs of life in subjection and in proper order. Such things ought not to be, and it behoves all who are in this condition to see to it that it does not continue.

Whatever we have more than necessity, is that much more than the Lord has promised to us in this present time, and it should be a cause for thankfulness of lip and gratitude of heart. If we fully understood and viewed things rightly, where would be the occasion or the desire to complain or murmur about such things or conditions that we have?

Where would be the desire to wish for, hope for, or ask for more than the Lord has promised to give us, and more than His wisdom has seen would be best for us? If all these lessons which come to us were observed and received into the good soil of honest hearts, they would bring forth, under the guidance of divine care, a hundredfold more of peace, joy, trust, contentment, happiness and love in the lives of all who put them into use. Thus the influence upon all others around us will also be helpful and beneficial.

Let us take for an instance the discontent expressed upon the condition of the weather; as a matter of course a great many people use it, just as an expression, perhaps, without feeling any discontent. Others again will complain that it is too hot, or too cold, too windy, too wet, or too dry and thus growl and grumble their way through life. However, we have the great consolation of knowing that the time will come when such will growl and grumble no more.

Those who moan and murmur do succeed somewhat in making things different around them and that is, they make many feel very miserable in their atmosphere. Why, there are enough black and dark days arising which need brightening by the best influence we can muster; how much we should help to make others feel more contented, by Manifesting the spirit of contentment. We remember the words of a good old hymn,—“If our faces lighten, let it clearly prove, that we seek to brighten, those ‘mongst whom we move.”

In past experiences it has been observed how some depressed and melancholy people have been much cheered by the influence of another who had been through similar experiences, and had lived them down to a great extent. If we are not in the best of health, it is little use moaning and complaining; let us feel thankful that it is no worse. We do not want to be like those who meet so much trouble that never comes. Whatever, therefore, we have, may we be thankful and grateful, realising how much worse it could be, and thus upholding a standard of endurance that is commendable.

When the Apostle says, “Be content with such things as you have,” it is not only a good medicine to console us and bring us spiritual health and joy in the Lord; but it is also very beneficial for our physical health. There is not the slightest doubt that many people aggravate their complaints and diseases physically, by an imaginary and unhappy condition of mind.

The Psalmist says, “Delight thyself also in the Lord, and He shall give thee the desires of thy heart”; and what would these desires be? Surely nothing that would be against His will, for we pray “Thy will be done,” and should be contented whatever our course may be. So, may we “commit our ways unto the Lord, trust also in Him and He shall bring it to pass; rest in the Lord and wait patiently for Him.” He will bring the things to pass if it is really best for us, and we so desire; and if it is not best for us, far better it is that it does not come to pass, for He knows better than we, what is best for our different dispositions.

While the Word of God abounds in precepts and admonitions, warnings and instructions, and lifts high the standard of moral excellence, so high that in our weak condition we cannot attain unto it, and in our efforts to do so in the midst of a crooked and perverse generation we encounter the anger of the powers of darkness entrenched in the hearts of fallen men, this same Word comes to the faithful in the very midst of this battle with refreshing consolation. If our position in life is a humble one and requires plenty of hard work to gain the necessary things in life, let us not complain, but on the other hand may we be thankful for the health and strength to perform the needed labor; thankful that the present short life is the schooling time, that the lessons of our experiences rightly learned will bring riches of grace and glory which the world can neither give nor take away. We need to realise how favorably situated we are in that we have such riches of faith, trust and contentment made available to us.

The Apostle has urged us to be “content with such things as ye have,” and gives the reason,—“for He hath said,

I will never leave thee nor forsake thee.” This is the true ground of contentment — the realisation of the Lord’s care and that His wisdom and grace are being exercised toward us and that such things as He grants are the things which are best for us and which we would choose for ourselves if we had sufficient wisdom and insight into all the circumstances

of the case. So, then, we may boldly say, “the Lord is my helper, and I will not fear what man shall do unto me.”

The testings which the Lord designs for His people are not merely doctrinal tests, and consequently we can expect that separations amongst those who come to a knowledge of the truth will be considerably along the lines of character and of the fruits of the spirit. The Lord’s final decision is, “If any man have not the spirit (disposition or mind) of Christ, he is none of His.” It is of the greatest importance that all soldiers of the cross put on not only the intellectual covering, “the helmet of salvation,” but also the heart covering, love of righteousness and truth, goodness and purity with “the shield of faith.” The “breastplate of righteousness” will be found to be one of the most important pieces of armour in the battle which is upon us, and respecting which we are told that thousands shall fall at our side.

The fruits of the spirit will not grow in the garden of the soul where the weeds of discontent are permitted to sap the strength and taint the air with their noxious presence and influence. The sentiments of another of our hymns is quite to the point and we desire for all the Lord’s people that condition of faith, consecration and contentment which will permit us to sing from the heart with the spirit and understanding.

“He helped His saints in ancient days
Who trusted in His name;
And we can witness to His praise,
His love is still the same.

His presence sweetens all our cares
And makes our burdens light;
A word from Him dispels our fears,
And gilds the gloom of night.”

Let us remember that we will not be faithful in large things unless we have learned to be faithful in little things. May we all faithfully continue the transformation of our lives along this line of godliness with contentment in all the affairs of life. We will thus be preparing ourselves for greater trials and tests that the Lord may be pleased to impose later that we may be developed unto every good work and meet for His use in the Kingdom now at hand.

Today’s Furrow.

Sow the shining seeds of service
In the furrows of each day;
Plant each one with serious purpose,
In a hopeful tender way.

Never lose one seed, nor cast it
Wrongly with a hurried hand;
Take full time to lay it wisely
Where and how thy God hath planned.

Thus the blessed way of sharing
With another soul your gains,
Which though losing life, you find it
Yielding fruit on golden plains;

For the soul which shows its blessings,
Great or small, in word or smile,
Gathers as the Master promised,
Either here or afterwhile.

Sow this day the seeds of service
in some life as you can spare.
Bend above the soul you strengthen
For a moment’s silent prayer.

Trust that somehow God will nurture
Deeds which love and faith afford,
Till the angel hands shalt reap them
For the garner of the Lord.

—Selected.



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Peace I Leave with You.

(Convention Address.)

“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.

THESE lovely words were spoken by our Master the last night of His earthly life.- It was a choice blessing He would give them, a tranquillity of soul, a rest of heart and peace of mind which He Himself possessed—the peace of God.

Now to whom and why were these words spoken? A passage from the “Herald” would perhaps answer best:— “Every consecrated child of God in whom His holy spirit dwells is a temple of God; a .royal residence for the King of kings; this high privilege being theirs through the precious blood of Jesus who redeemed them: thus made them eligible for the call of God, to be thus set apart, a holy sanctuary, an habitation of God through the spirit, and it is their blessed privilege in reverent humility to realise the condescending love of God in thus making them His chosen vessels and to profit by all the hallowed influences of His presence and favour.”

- There are different conditions of peace; but the peace we would mention is that which is not dependent on outward circumstances; it is born from inherent goodness. The words of F. R. Havergal which appeared recently in our “People’s Paper” maybe are helpful here:—”That I may know in ebbless flow, the perfect peace of full and pure allegiance.” There are various verses in the Bible speaking of peace, and we would all have our favourite, but the one we will mention here is in Isaiah 26:3:—”Thou wilt keep him in perfect peace, whose mind is stayed on Thee;

because he trusteth in Thee.”

There are few things more wonderful than memory; of the many capacities which God has endowed man, it surely must be one of the most potent for good. Our surroundings change, our hair, our health, our bodies change; but this one faculty, this vital tenacity of the mind never changes. We can go back through the vistas of years and bring back subjects of our lives of the dim past, and make them to be a living force. Speaking to the memory of her angel mother, General Booth said, “Oh, how choice a gift of God is that memory that can bring into the strain and stress of present life those sweet, pure days and ways of our earliest years.” Though the years had piled on her head, her words seemed to come back with added power. Oft when pressed with the difficulties and problems of life how helpful the counsel given, how

sweet the memory when her mother laid aside her work, and gave to her children her evening blessing of prayer and song.

Wilhelmina Stitch, who conducted a “Fragrant Minute Column” to five million readers daily, sought to create and thus enhance a love for God’s beautiful things, and thus a love for God Himself. She died mourned by many and left behind her a fragrant memory.

What fragrant moments from a fragrant memory God’s children may have, because from the lips of Jesus fell the sweetest and finest fragrance. Back in Deuteronomy is a passage said by scholars to be one of the finest in the Bible. Deut. 32:1, 2—“Give ear, O ye heavens, and I will speak; and hear, O earth, the words of My mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.” This verse has reference to Him who spake as never man spake. For, “all bare Him witness, and wondered at the gracious words that proceeded out of His mouth.”

To you and me, in our common task, what words could be more helpful than the words of our text: “Let not your heart be troubled, neither let it be afraid”? What power and peace they contain; also the verse previous: “The Comforter which is the holy spirit shall teach you all things and bring to your remembrance whatsoever I have said unto you.” “Call to remembrance,” says the Apostle, “after ye were illuminated.” How helpful to memory are these verses. Does a little bit of heaven—heavenly-mindedness—come down to us through memory of the vision of the golden candlestick shedding light upon our way? “Thou wilt keep him in perfect peace whose mind is stayed on Thee.”

Why are we prone to forget? Is it not through lack of prayer or lack of zeal in allowing our minds to drift? Even the beautiful and fruitful vine needs to be trained, tied to a support that it may grow upward. So the new creature which has its old brain with which to think, realises all are leaky vessels, apt to forget. “Set your affection on the things above,” the Apostle tells us. How can we do it? David wrote, “Great peace have they which love Thy law”—or will.

There is a little poem of the Night Scented Stock, an insignificant flower through the day, but like other precious flowers it freshens up at night. Those who value it, place it near a door or window, where the dew and the evening breeze flood the room with its wonderful fragrance.

“All day it looked so weedy and forlorn,
But lo, at eventide blooms newborn,
Making my garden, now, a holy shrine
Of sacred memories, and love divine.
May I, in fashion like to this sweet flower,
Even when at length the evening shadows fall,
When fear and loss so many hearts appal,—
Make of my life a gracious fragrant bower,
That sad and weary hearts may find in me
Refreshment, from a heart at peace with thee.”

Have we ever felt like that ourselves, when, perhaps not long after reading our “Manna,” we have fallen into some besetment and struggled through the day in the slough of despond? When the evening quiet steals into our hearts, do we feel like David?—“Let my prayer come before Thee as incense and the lifting up of my hands as the evening sacrifice.” ‘Tis sweet to know we can always come boldly to the throne of grace, with a true heart in full assurance of faith.

Truly, “Great peace have they which love Thy law.” How may we learn to love God’s law? By reading

the Bible.

In her "Fragrant Minute Column," Wilhelmina Stitch gave her opinion, under the title, "Your Bible and Mine," as follows: "The reading and expounding of it is not an intellectual pursuit set aside for the clergy. When I am reading it, it is exclusively mine; it excites and feeds my imagination; it delights my sense of rhythm. It guides me in my problems; it comforts me in my griefs. It rejoices with me in my gladness; it mourns over my failures, pleads with me for my repentance, and promises me—yes, me—salvation. This is what it is to me, when I am reading it alone in my room. But when I am talking of it, or writing about it, then I remember it is yours. My great desire is to share with you the beauty I have found in your Bible. Behold this shining gem. Perhaps you have forgotten it; perhaps you have missed it altogether. Look then with me. It is yours and mine."

How would you and I approach the Bible? He who would grow beautiful roses must first grow them in his heart. We must have a love for God's word like Jeremiah—"Thy words were found and I did eat them and they were unto me the joy and rejoicing of my heart." "If thou seekest her as silver and searchest for her as for hidden treasure; then shalt thou find the knowledge of God." What sweet Balm of Gilead; what waves of compassion; what spiritual vitality; what thrones of light; what joyous fountains of truth; what wells of purity; what hills of hope—"Beautiful waters that sparkle so free; bringing their sweetness and life to me." "The words that I speak unto you, they are spirit and they are life," said our Lord, and such life as Paul told Timothy—"Life that is life indeed" (I Tim. 6:19, RN). If we can keep these things and not let them slip, when the Lord, by His spirit, brings them to our remembrance, our lives would be an impelling peace, aiding us in our common tasks to develop that deepness, constancy and sweetness that in some measure should make us the salt of the earth, and the light of the world, as our Master intended His followers to be.

Speaking to Bible Students can I say the experiences of a soul are not transferable, that the visions of God fall only on those who seriously, very seriously, obey at every step of the pilgrim way their truest impulse, and follow the highest they know? The choicest jewel that can be found in any character is purity. Even the heavenly wisdom is first pure. A mind illumined with the heavenly wisdom, to what can we compare it? "His works of grace, how bright they shine; how deep His counsels, how divine." What a monitor upon our way that can aid us to spiritualise our thoughts and turn life's intonations into gateways to God. What a guiding star through life; what a blessing of light upon darkness.

Hideous may be the thought, most insidious the approach of a wily Adversary, or of hosts of wickedness in high places of Satan's kingdom of darkness. Let us not be discouraged if we should experience this fiery ordeal. Even the great Apostle who had the mind of Christ experienced the warring of the mind. What an example of a voice in the mind we have in Elijah. How discouraged he was, and how strengthened and refreshed he was by the angel of the Lord. So, God can and does send aid to His tempest tried little ones. How sweet and comforting when a Scripture sometimes comes to our memory such as came to Daniel: "O man greatly beloved, fear not; peace be unto thee, be strong, yea, be strong." God wants strong characters that can win out and overcome. "Resist the devil and he will flee from you: Draw nigh to God and He will draw nigh to you."

When the Apostle Paul summed up the seventh chapter of Romans in those sublime and heartfelt words, "I thank God through Jesus Christ our Lord," how he valued our Master and His words. So, to you and I there may be times when those words are not only a fragrant memory, but can be of truest loveliness and most infinite preciousness. "Let not your heart be troubled, neither let it be afraid."

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The World State.

THE only ultimate remedy is a federation of nations —the application of the principle of the State to the whole world,” says the Marquess of Lothian, writing on “The Demonic Influence of National Sovereignty” in “Religion and Life.” “No form of League of Nations can end war. The sovereign State will invariably defeat any League based on contract. Law and order, peace, justice, freedom, social progress, derive from the unity and dedication involved in citizenship in a sovereign State. And it is the fact that, in the last resort, the allegiance of the citizen is owed to his own State and not to the League of Nations, which makes the League impotent as against its own members.”

No system of co-operation can overcome this terrific power. There is no final remedy for the tremendous evils which spring from the fact of national sovereignty, save the pooling of that sovereignty in supernatural matters, in a world federal State, a State which, in its own sphere, will command the allegiance of every individual, be able to legislate for and tax him, and which will represent him while leaving the national State freedom to deal with affairs in the national sphere. When such a body comes into being, then and then only, will war end and the perversions and destructions inherent in the competition of national sovereignties be ended on earth

“Christianity alone offers the remedy,” continues Lord Lothian. “As a noted Oriental scholar has said, all the real achievements of Western civilisation, the respect for human personality, the humanitarian movement, the abolition of slavery, individual freedom, the emancipation of women, the ideal of moral purity, the concept of social reform, the rise of democracy, the assault on war, have all derived their greatest support and their greatest driving power from those who have drawn deeply from the fountains of courage and inspiration and devotion to God and man which spring eternally from the Bible.”

The above statement regarding the needs of the poor troubled world would seem to be remarkably near to what the Scriptures indicate will take place.

We do not know just what may have been in the mind of the Marquess of Lothian respecting- how the one sovereign state could be established. So many have thought that the churches must do, this by missionary effort and other means, and deem that church unity is essential for this purpose. While such anticipations are vain, yet it is true that dolly the glorified Church of Christ associated with her -Lord in His Kingdom of blessing can bring about this desire of all nations.” It is then and the only that the followers of Christ have any responsibility in regard to the world’s government

The work of the Church during the Gospel Age has been quite apart from all politics. The commission given was to preach the gospel of the kingdom as a witness in all the world, in order to call out a special class (Acts 15:14-17) which should be sanctified and prepared for the future work of Messiah’s reign. When the Body of Christ is completed, the full number required gathered, then the government will be inaugurated that will command the whole world as one sovereign state. “For unto us a child is born, unto us a son is given and the government shall be upon His shoulders . . . and of the increase of His government there shall be no end . . . to order it and establish it with judgment and with justice from henceforth even for ever.” (Isa. 9:6, 7.)

While the Church as a company of spiritual beings with Christ will be the real government, though unseen by the human eye, natural Israel will be established once more in Palestine under divine favour, and will be the earthly central government, representing the heavenly controlling power as shown by Micah 4:1-7. “. . . Many nations shall come and say, come let us go up to the mountain of the Lord and to the house of the God of Jacob; and He will teach us of His ways and we will walk in His paths; for the law shall go forth of Zion (Christ and the Church in glory) and the word of the Lord from Jerusalem . . . nation shall not lift up a sword against nation, neither shall they learn war any more.” The Lord’s prayer

will then have fulfilment, “Thy will be done on earth as it is in heaven.”

“The light that shines on Zion’s hill
Shall lighten every land,
The king that reigns in Salem’s Towers
Shall all the world command.”

Rebirth of the Jewish Language.

RABBI FALK in the following article sees the revival of culture in Palestine nearing an apex of achievement. The language of Ancient Jewry has been encouraged and after 2000 years a lowly Hebrew has succeeded in a wonderful resurrection of time-hallowed customs:—

The ancient, historical land of Palestine—cradle of the two great world religions, Judaism and Christianity—has throughout the centuries attracted the interest of the whole world. To-day that land arrests still greater attention; not merely because of the recent lamentable disturbances, but mainly by reason of its amazing rural and urban growth.

Too often, however, does this latter phenomenon —the transformation of a land neglected for centuries ‘ into a land equipped with all the amenities of life—obscure the fact that there has been an intellectual and cultural growth of the first magnitude. Particularly does this apply to the revival of historical, Biblical Hebrew; its transformation into a colloquial tongue, and its development within the last decade to a high intellectual level. This rebirth of Hebrew as a spoken vernacular, after 2000 years of potential dormancy, stands out preeminently as a stupendous achievement in the realm of the spirit, and in the history of the movement for the re-establishment of a Jewish national home in the land of Palestine.

The story of the renaissance of Hebrew as a living language begins in the land of Palestine towards the end of the nineteenth century. At this time there were living there a small population of Jews, composed of different nationalities, yet united by the single idea of creating Jewish agricultural colonies in the land of their forefathers.

Curiously enough, no effort was made by them to revive their ancient language. They used Hebrew as a “pis aller,” in much the same way as a group. of University students, of different nationalities, resorts to the Latin language for purposes of mutual understanding. It was, then, not due to, this group, but to a few outstanding personalities, that a movement for the rebirth of the historical Biblical language was begun.

Outshining all other contemporaries in this mission was a withered consumptive man, who was born in a little Ghetto town of Russia, and known as ben Yehuda. Together with his wife he had, in 1880, come to a deserted and ruined Palestine—a place where he knew no one—with the sole purpose of causing the sweet sounds of the language of David and Solomon, of Isaiah and Jeremiah, to re-echo in the hills of Palestine.

Once in the land he spoke nothing but Hebrew, and when his first child was born ben Yehuda was privileged to hear his son babbling in Hebrew. After two thousand years this was the first child to be reared wholly in the Biblical tongue. Thus, was set the matter-of-course habit of the Palestine life of to-day; a precedent which, however, could not have been achieved without almost superhuman self-denial.

His earnestness and idealism gained him the moral and practical support of the Zionist movement. From

now on, the recreation of the Hebrew language as the spoken national tongue of the Jews. of Palestine was one of the fundamentals of that organisation. A school of secular education, in which the medium of instruction was the Hebrew tongue, was set up; and a Hebrew paper, at first only a single sheet, was published.

The movement met with bitter opposition. The Turkish Government--at that time the rulers of the country--saw in it the furtherance of a political unity which might weaken their central power. The orthodox Jews, from purely religious motives, joined this opposition. To this group, which had come to Palestine for the purpose of prayer and meditation, the use of Hebrew as a medium of everyday conversation was sacrilege. Hebrew, in their eyes, was the "Loshan Hakodesh"—the Holy Tongue—a language to be used for prayer, meditation, and study alone. Most surprising of all was the antagonism of Jewish parents to this movement. They did not believe that so purely a literary language as Hebrew could give their children a secular education sufficiently thorough to fit them out for the battle of life.

Notwithstanding this opposition from religious, political and parental bodies, these difficulties were fought and overcome; mainly by the self-sacrificing idealism of the teachers and the enthusiasm of their young pupils. Teachers and pupils agreed between themselves to teach and learn in secret what could not be taught and learnt in public; and as time went on the language gained greater and greater recognition. School after school was established, with curricula based on the Hebrew language, and newspaper after newspaper was founded, after the style of the original single sheet of the first Palestinian Hebrew paper.

With the rapid growth of Hebrew it became necessary to augment its vocabulary, the reason being that since a natural development of Hebrew as a spoken vernacular had been arrested 2000 years ago, it was totally inadequate to cope with many words of modern origin, particularly scientific and technical terminology. Thus it is doubtful whether Hebrew could have developed, to the extent it did, were it not for the band of erudite scholars who, on the basis of the old Biblical Hebrew, created those words which were essential for modern conditions.

Various methods were employed by them. An interesting example is the word thermometer. On examination it was found to be derived from flu. Greek therme = heat, metron = measure; so the Hebrew word coined was mad-chon, a literal translation of the Greek.

This analysis of the modern word and. transliteration of its component parts was only one of the methods used. Another was to give new meanings to the old Biblical words, e.g., the modern Hebrew for the noun "strike" is the same as the Biblical Hebrew for the noun "rest." Words were also borrowed from cognate Semitic languages, especially Arabic, and scientific and sporting terms were adopted without change from modern language. ("Football" is a curious exception, being literally translated as "ball of the foot.")

Of course, many of these innovations which were not in harmony with the spirit of Hebrew were soon neglected, and those that remained were absorbed in the language; so much so that words which were looked upon as part and parcel of the Hebrew language were mere coinages and foreign bodies. To guard against too wide a divergence from classical Hebrew there was, in later years, established a body of scholarly Hebraists, called the Vaad Haloshon (Council of Language), which in its outlook may be compared to the Academie Francaise. The purpose of this Vaad Haloshon is to ensure the development, while retaining the purity of the language. From time to time it publishes brochures showing the results of its researches and the words accepted into the language.

From the modest beginnings of ben Yehuda and his supporters, some two generations ago, Hebrew has become an accomplished fact—a fact in the soul and in the blood. The old virtues that classical Hebrew retained in its literature have continued with it in Palestine, namely: remarkable conciseness, allusiveness, concomitant by-values of meaning possible only to a language heavy with ancient memories.

To this Palestine has added unexpected resiliency, mercurial adaptiveness, the innate simplicity of village talk, all of which gives the modern language an untranslated genuineness of thought and feeling. The virile youth of the new Palestinian generation, born and bred in Hebrew-, exhale the language from the air, from the street, from the whole environment.

To-day Hebrew is one of the three official languages, the other two being English and Arabic. With a population of about 400,000 Jews, Palestine has about 65 Hebrew periodical publications, of which four are daily papers--"Haaretz" (The Land), "Door Hayom" (Daily Post), "Dvar" (The World), "Haboker" (The Dawn)—each of superb literary merit;

30 weeklies and fortnightlies, 24 monthlies; and the rest bi-monthlies . and quarterlies. The two large publishing houses of Dvir and Mizpeh, together with the 'University Press, issue thousands of Hebrew books a year, with original works and translations, in all fields of literature.

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Living and Walking in the Spirit

“If we live in the spirit let us also walk in the spirit. Let us not be desirous of vain glory, provoking one another, envying one another” --Gal. 5:25,26

THE Apostle says, “If we live in the spirit, let us also walk in the spirit.” What did he mean? Was it possible to live in the spirit, and not walk in it? It would certainly be useless to be professing the spiritual life if not conforming oneself to walk in that direction. The Apostle Paul set such an example of walking in the spirit that he said, “For me to live is Christ.”

Until the personal indwelling presence of the spirit of Christ has become one of the deepest facts of our experience as Christians, we will not have begun to realise the real meaning of these words. This is evident from the testimony of Jesus respecting His own life on earth. He declared that His own life was what it was, solely because of the indwelling- spirit of the Father. He said, “The words that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He doeth the works.” John 14:10. Thus it is that, unless we are abiding in Him and He is abiding within our hearts, taking possession of us, we are incapable of doing or being anything acceptable to God.

The way we walk will manifest the measure of thy indwelling spirit of Christ, and according to the teachings of Jesus we must eventually reach the point where we can say, “I live, yet not I, but Christ liveth in me.” Then, too, we may say, “I am in Christ and Christ is in me, and He that dwelleth in me He doeth the work.”

In the many illuminating figures used by the Apostle Paul, we have the progressive stages of Christian experience set forth. The identification of the true believer with Christ is so complete that the Apostle declares him “crucified with Christ.” We are said to be dead with Him, buried with Him, and also raised with Him. He was raised for our justification, and in order to accomplish the work of sanctification in us He must live with us, for this work is wrought out from within, not miraculously from without.

More important, then, than questions touching the right direction of religious activities is the matter of ‘the hold which Christ -has got upon the interior life. More important than questions of method is that of spirit; more important than questions of form is that of life. If Christ be supreme within, if He has His own way within the domain of the soul, all questions as to the particular shape that service ought to take are of secondary concern. To one wholly given up to Him, it is all, one to lie in the Divine hand or to be led by it; to stand and wait, or to run and work. One thing is sure, the life that Christ possesses and directs cannot miss the mark.

Let Christ be formed within as a spirit and principle of righteousness and the mastery of inborn sin is broken. As His power increases, the power of sin will decrease; as He gains ascendancy, the world, the flesh and the devil will lose their hold; as the image of the heavenly comes out, the image of the earthly will fade away. The Christian will grow as Christ grows in him; the conscience will become tender, softened by His grace, and the will becomes subdued by His all-conquering love. As Christ expands within, Christian life expands without. Christian activity increases as the place which Christ fills in the inner life enlarges. When the indwelling spirit of Christ comes to its full strength the whole life becomes fashioned into the perfect type of a Christ-imaged character. Let us then strive to be of those in whom the spirit of God can dwell and bring about these great attainments.

The Apostle assures us that we stand surrounded by “a cloud of witnesses”—those of a former age who

accomplished much through their faith in God. The Lord was able to use them in wonderful ways because they were obedient to His will and because they were subjected to the power of the spirit exercised in their day. There have been many others in the present age whose lives stand out like lighted lanterns, pointing us to greater things, as well. These have been God's faithful witnesses to the power of the indwelling spirit, and we may catch from them an added inspiration enabling us to reflect the light received from the Sun of Righteousness. It is good to think of these resplendent characters and to admire in them the splendid characteristics they displayed, but it is far better to have our eyes fixed upon the source from which their triumphs sprang, beholding "the glory of the Lord," and by the power received when we "see Jesus only," be "changed into the same image from glory to glory." May we with willing selfabandonment, ardent devotion and fervent zeal follow Christ from day to day. If we do so, through praise or otherwise, through peaceful circumstances or seeming failure in dark valleys where faith is tried as in a fire, we shall one day see Him face to face and share with Him: the glory that excelleth. His abiding presence in our hearts in the days of our pilgrimage here below, will accomplish this for us if we will only give Him undisputed control of our lives.

Students of the Bible are no doubt well aware of the fact that the Scriptures clearly show two kinds of believers side by side in the Church, and many of the Apostle's sorrows were traceable to this fact. If this was true at the time of the early Church, it must certainly have been true ever since. Because of this fact, it is important to determine of whom the Apostle was speaking when he spoke of the "more than conquerors." It is the heritage of every believer to become of this class, but very few really attain this standing. Take, for illustration, the Israelites, who, having left Egypt, were free from Pharaoh and their former taskmasters, but they grieved God for forty years through their failure to at once go up and possess their inheritance, Canaan. Through unbelief they did not enter in. They saw such great impossibilities in their natural way—cities with great walls and giants, but saw themselves as grasshoppers. Herein was their sin of unbelief. We need to carefully note that it was not a question of doubting the report of the spies about the desirability of the goodly land, but a matter of supposed inability on their part to take possession of it. However, there were two of those who went to spy out the land who are typical of those in all ages who have been the pioneers in carrying the truth forward. All these records of Israel, their failures and doings, have been written for our instruction. It is God's way of showing us that to-day, the same as in previous times, the "sin of unbelief" shuts many out from the inheritance of blessing provided for those who have the strong desire to obtain and the faith to pursue, until they possess it.

Walking in the spirit means progress. Slipping back would not be walking. . We may, like Israel of old, admit that the land of our inheritance "floweth with milk and honey," but when we sing, "There is joy in the valley of blessing so sweet," do we actually possess it as a permanent reality? —the fulness of joy that Jesus promised to all His own. Then we sing, further, "There is peace in the valley of blessing so sweet," and it is so, but do we really possess that abiding peace? —"the peace that passeth all understanding," and that will abide through all misunderstanding as well. "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

So, in the epistle of John the Apostle proceeds to probe the life using tests to which each of us must submit, tests that distinguish the true from the false. "He that saith he abideth in Him ought himself also so to walk even as He walked." The Apostle also uses the expression, "If we say" testing our sincerity. Our professed fellowship with Him is put to a practical test. We may ask ourselves: Is that light and love manifested in our daily walk? His spirit flowing in us and actuating us should find a like expression in our life as it did in His. His walk then becomes the standard by which we should strive to walk; it is the inwardness of His life, its controlling principles evidenced in His walk that must control our walk and our lives.

In his Gospel the Apostle John comprehends that matchless walk as a manifestation of light and love. He walked in the light of the Father's presence by constant communion with Him and by a life in all things

pleasing in His sight which brought forth the commendation, “This is My beloved Son in whom I am well pleased.” Jesus was in such oneness and communion with the Father that He could say, “He that hath seen Me hath seen the Father.” Then tracing His words and works back to His Father as their source, He said, “The words that I speak unto you I speak not of Myself.” Our Lord so walked in the light of the Father’s face that on the cross, when this light must of necessity be withdrawn from Him, the experience was one of utter darkness and dismay. He so walked that He was “the light of the world,” and could invite others to follow Him with the assurance that they would “not walk in darkness.”

Then He also walked in love. Under test His love never failed—He continued loving. He not only loved His own to the end, but He loved His enemies as well. Being reviled, He reviled not again, but commended God’s love in pouring out His life for the world of mankind, some of whom hated Him with cruel arid malicious hatred. What a standard of love He set for His followers.

The Apostle John associates us with our Lord in that he says, “we ought also so to walk.” And again, “If we walk in the light as He is in the light, we have fellowship one with another.” We cannot walk in reliance upon our own resources, but if we have the spirit of God ruling in our hearts, we will have the power to demonstrate that we have been brought out of darkness into His marvellous light.

(To be continued.)

The Covenant and Confidence of Faith.

My whole though broken heart. O Lord.
From henceforth shall be Thine
And here I do my vow record:
This hand, these words are mine.

All that I have, without reserve, offer here to Thee;
Thy will and honour, all shall serve,
That Thou bestow’dst on me,
All that exceptions save, I lose;

All that I lose I save;
The treasure of Thy love I choose;
And thou art all I crave.
My God, Thou hast my heart and hand;

I all to Thee resign:
I’ll ever to this covenant stand,
Though flesh hereat repine.
Now it belongs not to my care,

Whether I die or live;
To love and serve Thee is my share,
And this Thy grace must give.
If life be long, I will be glad,

That I may long obey:
If short—yet why should I be sad,

That shall have the same pay?

Christ leads me through no darker rooms
Than He went through before;

He that into God’s Kingdom comes
Must enter by this door.

Come, Lord, when grace bath made me meet
Thy blessed Face to see;
For if Thy work on earth be sweet,
What will Thy glory be? —Baxter.

Self-Examination.

IN 2 Cor. 13:5 Paul says, "Try your own selves whether ye be in the faith; prove your own selves. Or know ye not, your own selves, that Jesus Christ is in you, except ye be reprobates?" The context apparently shows that the Corinthians had accused Paul of having no influence over them for good, and his ministry as being weak and insignificant. Paul replies by telling them to look at their present condition as compared with their past, see the change that has taken place in their lives, see the possession they now have, and in the light of these things let them say whether his influence over them has been for good or not, or if his ministry is weak and insignificant. Again, in 1 Cor. 11: '28, the same Apostle says, "Let a man examine himself." But, in this, Paul means only to interpose a caution to prepare the receiver to eat the Lord's supper worthily.

It is impossible to know ourselves by looking at the present. We only partly know ourselves as we see our life in the past. Every day our actions surprise us, and frequently we find that we have done the very thing we never thought we would do. I suppose Abraham did not really know the strength of his faith till called upon to sacrifice Isaac. In the light of that trial we could estimate the real strength of his faith. In the shortness of memory we fail to profit by past mistakes. In every action of ours there are so many details giving rise to so many causes of actions which may differ in each action, thus making it impossible for us to judge truly of our own condition. The Greeks had a favourite motto among their philosophers, "Know thyself"; but by this they did not mean to teach that by merely looking into their own - actions they came to understand their own character and became able to estimate their real worth, but rather that each-one should examine the basis and facts of his philosophy for himself, and not be content to receive them secondhand. Then, again, many people do not grow better from rigid self-introspection. The bad only see good and excuses for the evil in their lives. The good only see evil in theirs, and sadden their lives by deploring it. One of the saintliest women I ever knew, and whom all revered, began to direct her attention to her own life, to examine it, to search it, and to question whether she did truly believe or not, till in a few months she concluded she had no faith, that her life was full of evil deeds, that she was unsaved and had no hope, and that there was none for her; and in this state she lives to-day.

We make a distinction between heart-searching and life-searching, which many fail to make. Our hearts, that is our wills, should be perfect; but our lives cannot be perfect, because "we have this treasure (our new wills or new hearts) in earthen vessels.-(in imperfect bodies)."- He, therefore, who judges of -his acceptableness with God by judging of his perfection or imperfection in thought, word and deed, must condemn himself, if he be honest and if he have a proper estimate of perfection in these respects. But he that judges his heart, his motives, his will, his intentions, should always be able to find it true to the Lord,—however much his life may come short of his new will—the mind of Christ begotten in him by the exceeding great and precious promises of God's Word.

We are not merely to ask ourselves whether we love God, but also whether our love takes the practical form of willing and trying to serve God. This, His Word indicates, is the real test--not what we succeed in doing, but what we honestly and earnestly try to do.

The mother never questions whether she loves her children or not, but shows her love by her services; the industrious man never stops to wonder if he is industrious. Christ says, "He that heareth My words and doeth them, he it is that loveth Me."

We can know our hearts only as God, who sits as a refiner of gold, tries us: under the hand of His proving we learn to know ourselves. God does the searching to see if there is any evil way in us. He searches, tries and proves us, and not we our own hearts. The Christian only grows Godlike, strong in faith and hope, as

he learns to look away from himself to the Son of Man. It is said that one of the gifted painters of the world stood before the masterpiece of the greatest genius of the age. This he never hoped to rival, nor even to equal, yet the infinite superiority did not crush him, nor cause him to despair. He saw realised those conceptions that had long floated vaguely before him in unsubstantial form; in every line and touch he felt a spirit immeasurably superior. As he stood gazing at it his heart swelled with emotion, his feelings became elevated, and he turned away exclaiming "And I, too, am a painter." Let the hesitating believer look on Christ, the embodiment of the highest and holiest of all conceptions, till his heart can feel His spirit and touch, then he can turn to the world, believing and declaring, "I, too, am a Christian."

—Selected.

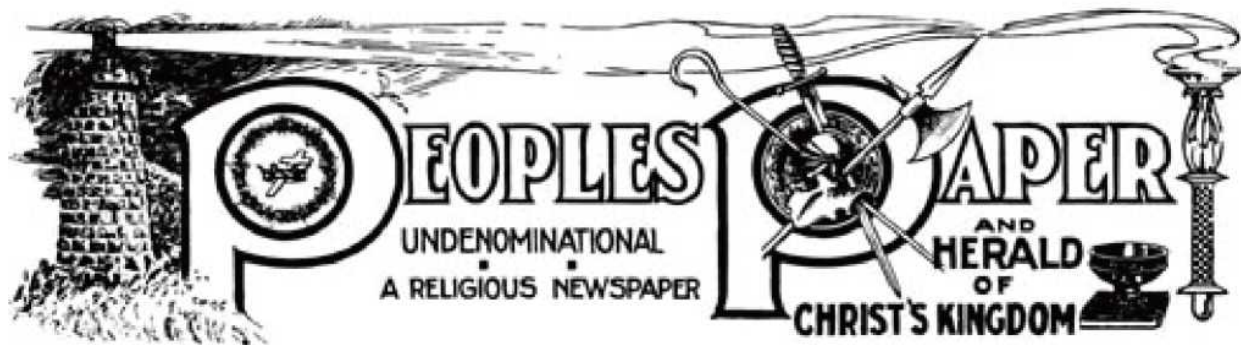
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The Books of the Bible.

(Convention Address.)

THE Bible is the most wonderful book in the world—it is the most important book. It is so important that all the forces of evil and darkness have sought to destroy it; no book has had such enemies. Other books have been similarly treated by the enemies of truth, but that has been generally because of their connection with the Bible. Its worst enemies have been those, who, while professing to be Christians, have used their positions as ministers and leaders of religious thought to undermine faith in the inspiration of prophets, evangelists and apostles.

The prince of darkness has done his utmost to hinder the glorious light of the gospel of Christ from shining into the hearts of the people. He has had great success, working through the great Antichrist—the Roman Catholic Church.

In the fifteenth century the Pope thought he had quietened every protesting voice that could proclaim the message of truth, liberty and salvation; the two witnesses, the Old and New Testaments appeared to be slain, but even then the Lord declared “Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with Me in White, for they are worthy.” (Rev. 3:4.)

Our thought at this time is to speak of the “Books” in which these names are recorded. We read in Mal. 3:16, 17. “Then they that feared the Lord spake often one to another, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name; and they shall be Mine saith the Lord, in that day when I make up my jewels.”

The thought of such Books of Life runs all through the Bible. In Rev. 17:8, mention is made of a book of life in which some names are written “from the foundation of the world.” Of course, it does not mean that God has literal books in which are written in some language or human writing, such names. It does indicate, however, that God has a record of the faithful in all ages and that His great purpose in respect of a selection of certain persons and classes is working out in an orderly way and the outcome is all foreknown to Him.

When man was created Adam’s name was in a Book of Life, and the whole human race was represented in him.

He had access to the trees of life, the fruits of which would sustain him in health and lasting human life on

earth.

His name was not written in the Lamb's book of life; not written among the names of the firstborn, whose names are written in heaven. He was, as Paul says, "Of the earth, earthy" (1 Cor. 15:47, 48), not spiritual but human, not immortal but mortal. (Psa. 8, Leeser.)

By sin Adam forfeited the privilege of partaking of the trees of life—he was compelled to leave the garden, otherwise the sentence of death might not have operated as it has upon himself and his progeny. In other words, his name was removed from the Book of Life; he was sentenced to- death. "So death passed upon all."

Satan had said they would not die, and by that same lie he has been deceiving mankind ever since. He has led men to think that when they seem to die they are simply entering a fuller life in the spirit world, an evolution. So the deceived poet has written, "Call it not death, 'tis but transition," as though the names of the human family were still written in the Book of Life. The majority of church people are still labouring under this great deception; it is embodied in the creeds under the caption of the "Immortality of the soul."

It is, however, very few of earth's millions who will. become spirit beings at all—"whose names are written in heaven." "The heaven of heavens is the Lord's, but the earth hath He given to the children of men." That is, man was made to live on the earth. The names of all the willing and obedient who prove worthy, during the Messianic reign of Christ will be written in "another book of life," which is to be opened before the Great White Throne at the end of the Millennial Age (Rev. 20:12), when all must be judged by Jehovah as to whether they are worthy of life everlasting. That will be a trial corresponding to that under which Adam failed and brought death upon all.

Life on any Plane is ordained only for the Righteous.

Man was created to live in harmony with the righteous laws of his Creator. Sin entered, death passed upon all men (Rom. 5:12), but God in His mercy has made provision by the sacrifice of Christ for paying the penalty and providing an opportunity for each to have an individual trial, and of having their names re-written in the Book of Life.

While mankind generally is "dead in trespass and sins," there have been some in all ages who have felt after God and who have been justified by faith and their names have been entered in a Book of Life. This is indicated in Rom.

7, where Paul, speaking of himself as representing the Israelites under the Law Covenant, says: "I was alive without the law once (being children of the covenant made with Abraham—Acts 3:25), but when the commandment came, sin revived, and I died"—the law which was ordained unto life slew me. (Rom. 7:9-1 L.)

We find that there were some prior to the flood, who, because of their faith, and in view of the Ransom, to be paid by Jesus, had their names recorded in a Book of Life—Abel, Seth, Enoch, Noah, and others. In the Patriarchal Age there were Abraham, Melchisedec, Isaac and Jacob, and on through the Law Dispensation there were those, who, unable to keep the Law perfectly, trusted in the great promise to Abraham which the Law did not disannul. (Gal. 3:15.) When the Law Covenant was inaugurated the nation promised to keep its instructions, and by their Atonement Day sacrifices pointing to Christ, Israel became alive towards God, their names were written, as it were, in the mediator's Book of Life. Had any been able to keep that Law perfectly they could have gained everlasting life on earth, and thus be able to appear before the Great White Throne of God, just as the world of mankind will, when led up the highway of holiness under the better Mediator than Moses, in the next age.

However, the Law having been accepted, the failure to keep it brought once -again upon them the sentence of death, as Paul puts it—"Sin revived, and I died." So, by the deeds of the Law no flesh was justified—"none righteous, no, not one." No names remained written in the Law Book of Life excepting that of the Son of Man, who was "born under the Law (that He could keep it, and give His life) to redeem them that were under the Law."

The world of mankind are still under the sentence of death; they are not on trial for life or death, being "condemned already." However, any endeavours towards righteousness will be rewarded by thus having a better character to begin with when raised from the dead and given an opportunity of having their names written in the Book of Life in that restitution age. Those who now act wickedly bring punishment upon themselves, both in the present time and in the time of the resurrection, for they deprave their characters and will have- so much the more to overcome, in order to gain life at that time.

It would seem that God has always had a Book of Life open, in which the names of the faithful could be recorded. Many of these are mentioned in the eleventh chapter of Hebrews. Moses's name was written in a Book of Life.

(Exod. 32:32.) It was when Israel had sinned by making the golden calf, God had said to Moses, "Let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." Moses pleaded, "If thou wilt not forgive their sin, blot me, I pray thee, out of thy book which thou hast written." The Lord replied, "Whosoever hath sinned against me, him will I blot out of my book."

When the Lord came to Israel nineteen hundred years ago, He offered to release them from the condemnation of the Law Covenant. "He made an end of the Law, nailing it to the cross." He opened up "a new and living way"—a new Book of Life was opened. He came to His own, and "to as many as received Him to them gave He power (privilege) to become sons of God." (John:12.) Israel as a nation rejected Christ—only a remnant believed. The Law Covenant ended, the Book of Life under that Covenant was closed, as God no longer recognised Israel as alive toward Him. That nation became like all other nations, "dead in trespasses and sins," and must wait until another Book of Life will be opened under the New Covenant and greater Mediator.

The indictment and curse of Israel are strongly expressed by the prophetic Psalm 69:17-28: "Let their table become a snare, and that which should have been for their welfare let it become a trap pour out thine indignation upon them.... Let their habitation be desolate, for they persecute him whom thou hast smitten. . . . Let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous." Thus it was that the Book of Life under the Law Covenant was closed; because of unbelief that nation was rejected. Only a remnant was saved and obtained the privilege of having their names recorded in the wonderful Book of Life, as, sons of God, on the spiritual plane, as the church of the firstborn whose names are written in heaven. (Heb. 12:23.) However, the Apostle (Rom. 11:25-27) assures us that when the Book containing the names of the heavenly company is full, "when the fullness from the gentiles be come in," then all Israel shall be saved and have opportunity of having their names written in the further Book of Life—receiving human life on earth.

The New and Living Way.

A new Book was opened at Pentecost for the church of the firstborn. Paul refers to this particular class as being divinely "blessed with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him, having predestinated us unto the adoption of children," etc. This Book is to contain the names of the

“New Creation,” of whom Jesus said, “I go to prepare a place for you, and if I go I will come again and receive you unto Myself, that where I am there ye may be also.”

Prior to Jesus there were no names in this Book. Jesus said, “Of all that have been born, there hath not arisen a greater than John (the Baptist), but he that is least in the Kingdom of Heaven is greater than he” (Luke 7:28.) When we think of the noble characters such as Abraham, Job, Jacob, Moses, Daniel, Isaiah, Jeremiah and others, it seems strange that we should have such a wonderful hope so much greater than theirs; yet, there it is. In Hebrews 11:38-40, Paul speaks of these: “Of whom the world was not worthy . . . these all having obtained a good report through faith received not the promise; God having provided some better thing for us.” Their names are in the Book of Life which will be opened in the Messianic Age, when Christ and the Church reign for the blessing of all the families of the earth, under the New Covenant. These ancient worthies will then be “princes in all the earth,” the earthly representatives of the new heavenly government. Satan and the evil spirits will be bound and Christ and His saints will rule instead.

It is important that we should realise more and more deeply our privilege in Christ of having our names in the same Book of Life, as “joint heirs with Him”—as His Bride, associate members of the Abrahamic Seed. (Gal. 3:16, 29.) We note that all do not have this opportunity; it is only such as “the Lord our God shall call”—only those who are invited by the Heavenly Father. This is seen in the parable of the Great Supper. The invitation was first confined to Israel.

Jesus said: “I am not sent but to the lost sheep of the House of Israel,” go not into the way of the Gentiles. When, however, Israel stumbled into blindness, through unbelief, the gospel invitation went out to the nations, not with the object of converting all nations, but to “take out a people” (Acts 15:14-17), to fill up the vacant places at the table. When the full number of this elect class is complete and the members are all recorded in the heavenly Book of Life, as the spiritual Seed of Abraham, then a wider invitation will go out. (Rev. 22:17.)

However, “many are called (invited) but few are chosen,” Many seem to come so far and have their names written in the heavenly Book, but fail to make their calling and election sure. Their names would seem to be removed from the place allotted to them and others take their places. “Take heed that no man take thy crown.” The failure comes about through allowing earthly, fleshly interests and, selfish desires to quench the spiritual life. They cling to the natural, human things, while still also wishing to serve God; this appears to be the case with most of those who start in the Christian way. The result is that they fail to gain “the prize of the high calling of God in Christ Jesus.” While their names may still be maintained in the Book of Life if they are corrected by the “great tribulation” permitted to come upon them, yet it is that instead of sitting with Christ in His throne, they are to serve before the throne—a great multitude. (Rev 7:13, 14.)

How wonderful is the inheritance of the hundred and forty-four thousand overcomers. If we could grasp the glorious thought of it, how earnest it would make us. How anxious we should be to learn and to do everything possible in order to qualify for such honour. It is well that we remember what it cost our Lord, so that we might be eligible to receive the Divine invitation, that our names might be written in heaven as members of the Church of the Firstborn. Seeing that our Lord first loved us and gave Himself for us, our hearts must respond in love to Him and desire to follow His steps and conform our characters to His.

The Lord had chosen seventy disciples and sent them forth to proclaim, the opening up of the new Book of Life-- “the kingdom of heaven is at hand.” These returned rejoicing in the great works that they had been able to perform. Jesus answered, “Rejoice not that the spirits are subject to you, but rejoice that your names are written in heaven,”

How may we know that our names are written in heaven? There are definite steps that must be taken and definite promises to such as take these steps. First, there must be a clear turning away from sin and earnest seeking the Lord and righteousness. "Repent and be converted," says Peter. The Heavenly Father is represented in the father of the prodigal son; He is ready to receive and clothe with righteousness, and more than that. If, after being justified by faith in the precious blood of Christ, we realise that we are not our own, that we are bought with a price and that it is only our reasonable service to present our bodies a living sacrifice to God—a full surrender of self, selfish aims and objects turning entirely to God—saying, "Thy holy will be done, howe'er it cross my own," then it is that the Lord grants the gift of the holy spirit, Which is the spirit of sonship, and we are "accepted in the beloved," as, "sons of God." God has sealed us as His, and, as it were, puts a ring on our finger; we are betrothed to His Son—our names are written in heaven, among the "Church of the Firstborn." Then there is a great feast provided; we feed upon the "Bread from heaven," and the good hopes and rich promises of the Word. In this way grace and strength are provided so that we may make our calling and election sure, and prove overcomers and receive the reward of Rev. 3:21, and Rev. 3:5.

"He that overcometh shall be clothed in white raiment, and I will not blot out his name from the Book of Life."

How separate from the world this class has been all down the age—"Ye are not of the world." The line of demarkation must be kept clear. The Christian who affiliates with the world cannot be an overcomer. The distinct separation is seen in Rev. 13. 8, where all the world are seen worshipping the great beast—the Roman Catholic Church, the anti-christ. "All that dwell upon the earth shall worship him whose names are not written in the Book of Life of the Lamb slain from the foundation of the world. Then in Rev. 17:8, it is interesting to note that this great beast which had been wounded arises again and is then cast into destruction and that the whole world will be astonished, excepting those whose names are written in the Book of Life.

When this Book of Life is completed—the full number of God's elect being recorded — then another Book of Life will be opened and all the Willing and obedient of mankind will have opportunity of having their names written therein. That will be during the thousand years' reign of Christ, the object of which is "the restitution of all things which God has spoken by the mouth of all the holy prophets since the world began." (Acts 3:20-22.) All will be assisted to go up the highway of holiness; with the way made easy. There will be no devil to deceive or entice and the stumbling stones will be taken out of the way. (Isa. 35.)

Then at the end of that age all must appear before the Great White Throne of Jehovah—a corresponding trial to that of our first parents in Eden. "And another Book was opened which is the Book of Life." All who by that time are not found worthy of being written in the Book of Life will be destroyed in the second death. The sentence of Eden was. to the first death, Adamic death—this is the second sentence of Jehovah and the second death from which there is no recovery. (Rev. 20:7-15; 21:23-27; 22: 1, 2; Dan. 7:9, to.) "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.)

Sydney Bible Class.

The friends in Sydney have sent the following information respecting change of address:—"The Class unanimously decided to move from our present room in Rawson Chambers, to the Child Study Rooms, 75 Liverpool Street. The rooms are on the left side of Liverpool Street, a few doors down from George Street. On entering the door, turn to the left. and walk up the stairway.

"Trusting the change will prove profitable to the Class spiritually, as the position will lend itself to quietude."

A Night of Weeping. Joy comes in the Morning

THE following, which has recently reached us, by circular, from the Campaign Director of The United Electors of Australia, reveals the viewpoint of many towards world events at the present time:

“It is generally accepted that the world is in a very critical state—there are grave fears that the time is fast arriving for the collapse or another civilisation. Portents are more than alarming—the situation is desperate. It has become palpably evident that the men conducting the destinies of the world are leading it to destruction. We can no longer place reliance in them to look after our National affairs. The peoples of every country express in no mean way their abhorrence of war, and yet in defiance of the wishes of the people the main activity in the world to-day is preparation for war.

“Definitely the time has arrived when the peoples of the earth have to arise and take action to stop the approaching cataclysm and shape a course in their National affairs that will lead to Peace and Prosperity.

“We, in Australia, are fortunate in having a form of Government which permits us, if we will, to decide our destiny. The principle of Democratic Government is sound. We, as a people, have to put that principle into practice, and do so at once before it is too late. The machine to do so is in operation, and to speed it up we need every assistance available. On that account we apply to you for your co-operation in that you will call your members together as early as is convenient and permit a trained speaker from our class to place the matter before them. We would like you to treat this matter as one of extreme urgency.”

There is no doubt that the minds of thinking people are now alert to the dread possibilities of the present world outlook. Truly we have reached the time of which our Lord spoke—“Upon the earth distress of nations. with perplexity. ... Men’s hearts failing them for fear. . . .” (Luke 21:25, 26.) In Isaiah 24:19, 20, we read: “The earth is utterly broken down. . . . The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again.” The Psalmist also speaks of this same time, but indicates as well the great remedy that the Lord will provide when mankind are ready to “cry unto Him.” We quote: “They reel to and fro and stagger like a drunken man, and are at their wit’s end. Then they cry unto the Lord in their trouble and He bringeth them out of their distress. He maketh the storm a calm, so that the waves thereof are still.” (Psa. 107:27-29.)

These Scriptures show that all man’s efforts to preserve the present order of things will fail, but’ what consolation there is in knowing that at the height of “the time of trouble such as never was,” the Lord will speak peace to the nations, and “turn to the people a pure language that they may call upon His name.” (Matt. 24:21; Zeph. 3:8, 9.) So, instead of endeavouring to prop up the existing earthly order, the Lord’s people, guided by His Word, will be found in harmony with His will, seeking first the Kingdom and assisting others in the same way, and ever rejoicing that the time is at hand for the new order “wherein dwelleth righteousness.” “Wherefore, beloved, seeing that we look for such things, be diligent that we may be found of Him in peace, without spot, and blameless.” (2 Pet. 3:10-4.)

“Only a few more years to learn our part,
Just a few more miles the race to run,
So gather courage fresh, ‘O fainting heart,’
O weary feet ‘thy journey soon is done.’

“Only a few more months, but full of toil,
For in the field are hungry souls to feed;
Then struggle on, O weary, burdened one,
For thou shalt find a strength in time of need.

“Only a few more days to fill with love,
Love for all God’s creatures, friend and foe;
Love which shall cover every human fault,
And bring a balm for every earthly woe.

“Only a few more hours we know for some
Who in this life have fought a goodly fight; .
Henceforth for them remains a glorious crown,
A rest within the radius of God’s light.

“Only a few more clays of willing sacrifice,
Of patient standing when our work is done;
Soon in his radiant presence we will rejoice,
And praise him in our everlasting home.”

—Selected.

Forever with the Lord

SOME of our readers will remember our elderly Sister Keisewetter who passed peacefully away on Sunday, 18th July, after a comparatively short illness.

For quite a number of years our late Sister had been attending the Adelaide Class; and was much loved and appreciated by the friends generally. Much sympathy is felt for the members of her household in their loss of such a true and devoted mother. At the same time we do not sorrow as those who have no hope; because we have learned from our heavenly Father's Word of the blessed resurrection hope which is ours through Christ.

As we see one and another of the Lord's people passing from us, we are led to look forward more expectantly to the glad day when the whole Body of Christ will be changed and united with the Head in resurrection glory and power.

In the meantime we each have our lessons to learn, lessons of patience, faith, meekness and submission to the will of God.

Our Sister had learned these lessons and was one who deeply appreciated the great love of God manifested in the giving of His only-begotten Son to be our Saviour. We like to think of our dear Sister's loyalty to what she believed to be the truth-of God's Word; also her loyalty to the Class with which she met. It is good to realize that "the Lord knoweth them that are His," and "Precious in the sight of the Lord is the death of His saints."

"A-little while! 'Tis ever drawing nearer
The brighter clowning of that glorious clay.
Blest Saviour, make our spirit's vision clearer,
And guide, O guide us in the shining way."

QUESTION BOX.

Question.:—Heb. 13: Jo: “We have an altar whereof they have no right to eat which serve the tabernacle.” What is the thought of this verse?

Answer.—There are those who have thought that Paul was here referring to the Levites as those that served the tabernacle but did not have the same privileges as the priests, but there would be difficulty in taking the passage that way. Neither priests nor Levites were allowed to eat of the sin-offerings which Paul had in mind, as shown by the following verses.

The altar of which the consecrated have the privilege to eat would seem to be Christ. “Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.” (John 6:53; 1 Cor.18.) These have the privilege of first being redeemed by the sacrifice of Jesus, “the great High Priest of our profession” (Heb. 9:24; 3:1), and become partakers of the altar as underpriests, and as represented in the body of the High Priest enter into the holiest, “by the blood of Jesus, by a new and living way which He hath consecrated for us that is to say, His flesh.” (Heb. 10:19, 20.)

Paul had to combat the Judaizing spirit of those days. He was writing to Hebrews and so expresses the thought here as elsewhere, that it was not possible to be under grace and under the Law at the same time. Those who were still wanting to serve the Tabernacle — the Law Covenant — could not eat of this Altar (Christ) and have life. Jesus fulfilled the Law, and made an end of the Law, “nailing it to the cross.” (Col. 2:9-14.)

Question.- -Acts 15:16. What is meant by the. “tabernacle of David” which is to be. again set up.. Some have suggested that it means the setting up of Ezekiel’s temple.

Answer.—Such a solution seems entirely out of the question. How could Ezekiel’s temple of which David never heard be called “the tabernacle of David”?

It would seem that this passage is one of those clear Scriptures showing the development of the Divine Plan of the Ages. Those who have creeds and theories that are not in accord with the Divine Plan and purposes have to try and explain the passage to correspond, but that will not do—there the Scripture stands. It is in harmony with all the other Scriptures which show that the crown was removed from Zedekiah and would not be restored “until he (David’s greater Son) comes, whose right it is,” and “I will give it him.” (Ezek. 21:25-27.)

The tabernacle of David is the House of David as the King of Israel, and when the Church is complete—the people for God’s name taken out of the Gentiles—then God’s favour returns to Israel at the second advent of Christ. See also Rom. , particularly verses 25-27.

Question.—Would it not be good that brethren visiting other Classes should have letters of introduction from those with whom they have been associated?

Answer.—This would seem to be quite a proper course, for which we have precedents of Apostolic times. To receive such introductory letters would at once give confidence and no doubt acquaint the Elders of any ability the brother might possess which could be used for the benefit of the Class.

It is the duty of Elders to protect the flock and to guard against erroneous teachings. We are admonished, “to lay hands suddenly on no man,” that is, not to be in a hurry to appoint to any responsibility or hand over the charge of a meeting to any not proved true and faithful and clear in doctrine. Yet sometimes strangers may come along who have no opportunity of bringing letters of commendation and we are also exhorted, “Be not forgetful to entertain strangers, for some have entertained angels unawares.”

We are not to be suspicious, but it is necessary to see some evidences of faith and consecration and of the holy spirit, and clearness of the understanding of the truth before offering any great opportunity of service. There need be no fear of offending any one who possesses true Christian spirit, by not requesting any service, or even to offer prayer.

Question.—Isaiah testifies that the sinner an hundred years old shall be accursed. If then men have already stood the test after one hundred years, why the trial at the end of the Millennium? Or, to put it another way: If those surviving to the end of the Millennium have successfully passed the purging processes (each, no doubt, a severe test to the individual) of the Millennium, why should they have to pass another trial at the end of the Millennium, or how could it be possible for them to fall then?

Answer.—In harmony with Psa. 72:1, we read in John 5:22-27, that the Father hath committed all judgment (krisis) unto the Son, . . . “and hath given Him authority to execute judgment also because He is the Son of Man.” Then see Acts. 3:22, 23—“Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you, like unto me and every soul that will not hear (obey) that prophet shall be cut off from’ among the people.”

The purpose of Moses under the Law Covenant was by a course of judgment and disciplines to lift that people up to perfection so that they could be judged by the Lord to be worthy of everlasting life. Because of the weakness of man the Law did not accomplish this. That which was ordained unto life, brought death. “By the deeds of the Law shall no flesh be justified.” So, in the Divine Plan a New Covenant has been arranged, under a greater Mediator, who will lift all the willing and obedient of mankind out of sin and death up to perfection and ability to stand the final judgment (krima) of God, before the Great White Throne at the end of the Millennium, when the great Mediator will “deliver up the Kingdom to God.” I. Cor. 15:23, 24.

There has been only one way of life during the Gospel Age—the Narrow Way. There will be only one way of life for the residue of mankind in the coming age—the Highway of Holiness.—Isa. 35^ Only such As will try to do right by complying as far as possible with the favourable requirements of that time would have any possibility of passing the judgment of God before the Great White Throne of absolute justice. Christ has authority to execute judgment, and according to Isaiah 65:20 (Leeser Translation) the incorrigible sinner after one hundred years’ trial will be cut off.

During the thousand years of the Mediatorial Kingdom all who comply with the rules of righteousness and peace will receive rewards of blessing—“Then shall the righteous flourish.” It will be easier; it will pay to do right, for any disobedience and failure to comply with righteousness will be punished. It is to be

a resurrection by judgment, a lifting up by a course of disciplines (John 5:21-30; R.V.) The way will be made easy, for there shall be “no lion in the way,” — the stones of stumbling will be all gathered out. Possibly some who may obey righteousness under these conditions may not have attained the true principle of loving righteousness and hating iniquity. The purpose at the end of the Millennium will be to prove whether the heart is truly loyal to God and faithful to the principles of justice and love under the more difficult circumstances of temptation and seeming loss or hardship or suffering.

The judgment of the Great White Throne will correspond to the judgment of Adam in Eden. As Satan was there to tempt our first parents, so while he is to be bound during the Mediatorial Age, he is to be let loose for a little season at the end of that time. As a result of the first judgment man lost the privilege of eating of the tree of life, by which he could have lived for ever. Those who pass the judgment of God at the end of the Millennial Age, having demonstrated their trueness to the principles of righteousness and love, will hear the glad sentence — “Come, inherit the Kingdom prepared for you from the foundation of the world” (in Eden). “Blessed are they that do. His commandments, that they may have right to the tree of life and enter in through the gates into the city.”—Rev. 22:14.

Living and Walking in Spirit.

(Continued from last issue.)

THE Apostle Paul says, “Ye were once darkness, but now are ye light in the Lord; walk as children of light.” In God is light in its fullness, and this light coming from Him makes known to us His being and nature. True light is incapable of adulteration or contamination; it has no admixture of anything foreign to it. We see our Lord Jesus manifested God’s purity in His walk among men. Passing through the haunts of sin in sympathetic contact with the sorrow of human life He emerged sinless and stainless. What an example of the purity that must characterise all those who hope to become partakers of the divine nature.

Light enters the smallest opening accessible to it. It searches out the recesses that would otherwise remain dismal and dark, thus penetrating the gloom. It is a fact disclosed by science that it lays hold of the lurking germs of disease whether in the home or in the human system. Of Him who came as the world’s light, such is His ministry. Instead of sin fastening upon Him it could not even stand in His presence. We read how that His searching insight penetrated into the hearts of men and in many cases brought about a change of thought and conduct. Sensitiveness to sin is one of the signs of His illuminating, self-revealing presence. Hence, it is according to record that some of the most godly saints, those walking in closest fellowship with Christ, are the most conscious of their own weakness. They are living in the light that makes evident the contrast between themselves and Him, and they realise that it is only by being in Christ that they are acceptable to the Father.

We must always remember that the ministry of light does not terminate in us. The blessing of light upon us is given that it may shine through us. Every sunbeam calls attention to the mighty source from whence it springs; every moment that it shines the sun is magnified. In every place that it penetrates it calls attention to the glories of the sun. So, our Lord called Himself “the light of the world,” and calls us to a life in Him that we in turn may minister light to others. His words define our responsibility—“Ye are the light of the world”; “Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.”

The human eye cannot look directly at the glaring sun, neither can any man look upon God and live, but His glory was manifested by Jesus while He was here on earth. When we beheld that glory He shined in our hearts to give the light of the knowledge of God in the face of Jesus Christ, and we are to reflect this light. “He that saith he is in the light and hateth his brother is in darkness even until now ... and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.”

If we live in the spirit we must have some of its power, and one of the principal methods of gaining this strength from above is through the exercise of the great privilege of prayer — the inestimable privilege of personal contact and communion with God. We can confidently affirm that patient, persevering prayer, secret communion of the soul in His presence, where alone we can arrive at a true estimate of ourselves and things around us has a tremendous influence upon our spiritual progress, and not only so but for our gaining spiritual power to act for God amongst our brethren or toward the world without.

We may all know the power of the spirit of prayer. Truly we may say, it is good to wait upon God; it not only leads to happy results as seen in God’s answer to it, but there is also much sweetness and comfort in the exercise itself. How blessed for one to allow his spirit to flow out and ascend to God who alone is able to lift him above the present things into the calmness and light of His presence. Let us all be found waiting more upon God, making the difficulties of our day an occasion for drawing near to the mercy seat, and then we shall not only exert a good influence in our respective spheres but our own hearts will be comforted by such a procedure. “They that wait upon the Lord shall renew their strength.”

We want to be more in the presence of God in the real sense. If we felt our need more we would have more of the spirit of prayer, and it is this spirit that exalts God in our minds as Giver, and keeps us in our proper place as receivers. It is necessary also to take care that our prayers are the natural outflow of the spirit within us.

It is the teaching of the Scriptures that “strengthening with might in the inner man” is accomplished gradually throughout the years, as the heart responds obediently to the Divine Word of instruction and to the providences of the Lord. One of the figures used in the Scriptures to illustrate the life of faith and the process of gradual development, is that of “new born babes.” Though many of the Lord’s people may be persons of mature years in the natural life, yet in the spiritual life they may be babes, little ones, though very precious in the Lord’s sight. It was of similar ones that the Lord spoke when He said to the Apostle, “Feed my lambs.” Again, under the figure of a tender shepherd caring for a weak and straying lamb, our Lord showed His earnest solicitude for these, saying, “It is not the will of your Father which is in heaven that one of these little ones should perish.” But while these newly formed ones in Christ have much special care bestowed upon them, it is not the will of God that they should always remain so. There should come a time in the experience of every healthy, growing child of God, when he would be able to leave the first principles, the foundation doctrines, having them firmly fixed; established and settled in his mind, and go on growing in spiritual strength, grace and knowledge of the truth unto perfection.

However, it is most essential that the Lord’s people shall be on guard against accepting as strong meat, as deep spiritual truths, that which is more or less contaminated, mixed with error, human theory and speculation. There are many professed teachers of spiritual things endeavouring to impart their beliefs and doctrines to others, and not all of these are sound. Various theories and much that is purely speculation, not sufficiently established on the Divine Word, is published and publicly announced by those, whom the Apostle affirms would seek to draw away disciples after them, whose ministry therefore does not have the wholesome effect of building up the saints in the spiritual qualities of the new creature in Christ Jesus. The Apostle therefore calls upon all the faithful to be of humble mind, to exercise great care and much spiritual discernment that they may distinguish between that which is good and that which is not so good. If some of those not yet strong in Christ are fed on adulterated food, a mixture of truth and error, the result will be that they may sicken and die, unless the unwholesome diet is speedily removed and the pure food sought after and used. The same would apply to those in advanced stages of the Christian life. It behoves all who are truly the Lord’s, to bear in mind the Apostolic advice, to desire and seek after only that which is pure and uncontaminated, whether it relates to the milk or the strong meat of the Word.

In the words of another it has been written, “If we are feeding upon God’s reality we shall unhesitatingly reject Satan’s counterfeit. This is the best possible way in which to escape the entanglements of error in every shape and character. His sheep hear His voice and follow Him, for they know His call, and a stranger will they not follow, but will flee from him, for they know not the voice of strangers.” (John 10:4, 5.) It is not by any means needful to be acquainted with the voice of a stranger in order to turn away from it; all we require is to know the voice of the Good Shepherd. This will secure us against the ensnaring influence of every strange sound. While therefore one would feel called upon to warn against strange sounds, it is not needful to discuss these in detail, but rather seek to arm any against them by unfolding the Scriptures on the particular subjects.

We need to continually keep in mind the thought of the Apostle in his prayer for the church at Ephesus, “That Christ may dwell in your hearts by faith (speaking in a figure, that He may sit as king or ruler and direct all thoughts, words and deeds) that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God.” When, therefore, we pray to be filled with the Lord’s spirit, we are to look about us and find the provision which He has made for the answer to these prayers which He has thus inspired and directed. We find this provision in the

Word of Truth, but it is not enough to find where it is; if we desire to be filled we must eat, we must partake of the feast, or we will not experience the satisfaction which the eating is designed to give. The asking of a blessing upon the food will not fill us; we must partake of it. So, the possession of the Word of God and the offering of our petition to be filled with the spirit will not suffice us; we must eat the Word of God if we would derive His spirit from it.

Our Master declared, "The words that I speak unto you, they are spirit and they are life." (John 6:63.) The prophet also says, "Thy words were found and I did eat them." (Jer. 15:16.) It is absolutely useless to pray for the spirit if we neglect to walk in the spirit, not using the proper means to obtain the spirit of truth. The Apostle Peter admonishes the brethren to receive pure, spiritual truths, and to grow thereby, and indicates what will be some of the manifestations of strength which they derive from being spiritually nourished and built up. The spirit of submission and resignation to His will and providences will be in evidence in these growing ones, hence it remains that to live in the spirit we must walk and keep walking in it, otherwise the light will become dim and may eventually flicker out. "If we live in the spirit, let us also walk in the spirit."

Bible Class Assemblies.

All interested friends will please note the addresses and times of meetings held in the various cities. These gatherings are unsectarian, and all able to attend will be very welcome.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7 —Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—Liverpool Buildings, Flinders Street—Sundays. 3 p.m. and 6.30 p.m.; Wednesdays, 7.45 p.m.

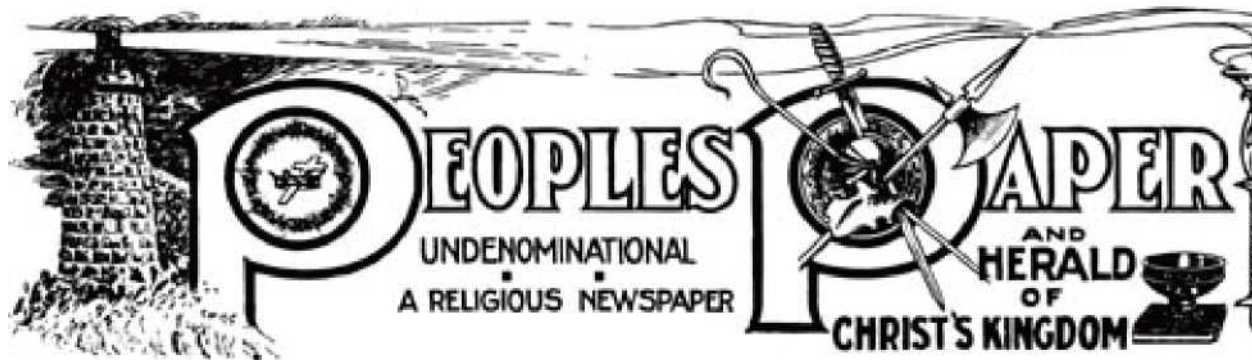
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Times of Refreshing and Christ's Return.

(A Booklet replacing August Issue)

Berean Series Bible Studies

"Times of refreshing shall come from the presence of the Lord;
and He shall send Jesus Christ." - Acts. 3 19,20.

BEREAN BIBLE INSTITUTE 19 Ermington Place,
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"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you."—Acts 3:19, 20.

IN taking up this 3rd chapter of Acts there are various points to be considered if we would gain a clear understanding of the important truths contained therein. The Lord has given us His Word for our instruction and guidance but has so arranged the lessons that there must be desire and 'effort on our part if we are to reach a correct understanding of His will and purpose.

Rightly Dividing the Word of Truth.

The first things to settle in our minds in connection with any Scripture are, to determine at what time it was spoken, and to whom were the words intended; were they spoken mainly for the benefit of the hearers then or have they special reference to future times—has. this .or that passage of the Lord's Word been fulfilled, has it been partially- fulfilled, or does it apply to a-still future. period of time.

The .settling of such questions in our minds Would be following the advice of: the Apostle Paul when. he said, "Study to show thyself approved unto:God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15) We note that he does not say it is quite right to allow others to study for us, and then we shall be thoroughly furnished by accepting their findings. No, this has been the trouble with a great number of Christians throughout the age. Many have thought, if the highly educated of our fellows are not able to understand God's Word correctly, it is little use our trying to do so. They make the mistake of thinking that the treasures of God's Word are to be found as a result of worldly knowledge. On this point let us note the words in Acts 4:13—"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled and took knowledge

of them that they had been with Jesus.” This is surely one of the finest testimonies to be found in the Scriptures.

Both the Apostles Paul and James give similar quotations for our instruction. The former in writing to the Corinthians says: “For ye see your calling, brethren, how that not many mighty, not many noble are called, but God hath chosen the foolish things of the world.” (1 Cor. 1:26, 27) and James adds: “Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him.” (James 2:5.).

Therefore, we find that the question is not, how much education have we,—what college have we been through to enable us to learn of the Lord and understand His Word—but rather, how much desire is there in our hearts to know Him, how much time are we prepared to give to search His Word as for hidden treasure? Our Lord’s words are: “Ask, and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.” (Matt. 7:7, 8). This is necessary not only at the beginning of the Christian way but right through to the end.

A Teacher Chosen of the Lord.

So, we have in this 3rd chapter of Acts a teacher, who, though “unlearned” had to be acknowledged as having been with Jesus and learned of Him, and we believe he has given in these verses some of the most beautiful and precious truths to be found in God’s Word.

In the first place, we believe that the Apostle’s preaching as recorded in this chapter was intended to convey truths that had special reference to both the Gospel and Millennial Ages and it is our purpose to survey these periods of time and also the prior ages so that the plan of God for the salvation of mankind may be seen to be a connected whole and all revealed in the sure Word of the Lord.

Ages and Dispensations.

The world’s history is divided into three great periods of time, and these are clearly shown to have extended; (1) from the creation of man to the Flood; (2) from the Flood to the second Coming of Christ, and (3) from the second Coming of Christ onward. The first period is called in the Scriptures, “the world that was”; the second, “this present evil world”; and the third “the world to come wherein dwelleth righteousness.” (2 Pet. 3:6; Gal. 1:4; Heb. 2:5, and 2 Pet. 3:13) .

From the account in Genesis we learn of the fall of man so soon after his creation and how sin so overtook the race that God found it necessary to send the great flood of waters to destroy those who had become corrupted, saving only righteous Noah and his family to start the second great period of the world’s history. So greatly had men fallen just prior to the flood that God took them away as He saw good. The result of disobedience on the part of our first parents was surely a sad picture even at that time. (Gem 6:5).

During the second great period of time—from the Flood to the second coming of Christ—we find three ages distinctly marked out in the Scriptures, each being a step onward in God’s plan that He had prearranged even before the foundation of the world.

The first age within this second dispensation is designated the Patriarchal Age, because during that time God dealt with certain individuals such as Noah, Abraham, Isaac and Jacob for a special purpose. It was to faithful Abraham that God gave His wonderful covenant, from which the promise comes down to us to-day and is really the Gospel in a nutshell. This promise was: “In thy seed shall all the families of the earth

be blessed.” (Gen. 22:18).

With the death of Jacob the Patriarchal Age ended, and the Jewish Age began because God no longer dealt with individual patriarchs, but with the twelve tribes of Israel as a whole. This is confirmed in 1 Chron. 16:15-17, which please note. Jacob’s name was changed to Israel, and his twelve sons were the heads of the families that were afterwards known as the twelve tribes of Israel. What of these children of Israel? Did God’s promise of blessing to all come through them? No, indeed, for after seventeen hundred years of experience they not only did not bless the world but they were not ready to be blessed themselves, for though Christ came to bless them “His own received Him not.” (John 1:11).

The True Seed.

However, God had all this in mind at the beginning. The Apostle says that these things were an allegory. Sarah was the representative of the Covenant made with Abraham and when Isaac was promised God was speaking of a greater seed than Isaac “which seed is Christ.” God meant Christ all the time; Isaac was a type of Christ.

When Christ came to Israel at His first advent, the Jewish Age was brought to a close and another opened up which is termed the Gospel Age. Of that time it is written: “The law and the prophets were until John (John the Baptist), since then the kingdom of heaven is preached.” John the Baptist introduced our Lord Jesus with the message: “Repent ye, for the kingdom of heaven is at hand”, and Jesus Himself used the same words in opening His ministry.

Did God mean that when Christ should come all the families of the earth should be blessed? We look about us and ask, Have all nations been blessed? We are obliged to answer, No. It is over 1900 years since Christ came and yet millions have not even heard of Him. Where, then, is the mistake? What did the promise mean?

The Church, the Body of Christ.

When God, through the Apostle, said “Christ”, He meant not only the Lord Jesus, but the Christ complete—the Lord Jesus as Head, and the Church as His Body. So the Apostle declares: “He is Head over all things to the Church which is His Body.” He says: “which seed is Christ,” (Gal. 3:16) and after reading on to verse 29, we find it plainly stated:

“If ye be Christ’s then are ye Abraham’s seed and heirs according to the promise”. So, then, we see that “Christ” means the entire spiritual Seed, Christ Jesus as the Head and the true Church as His Body.

So, we find that the whole of this Gospel Age, in the close of which we are now living, has been set apart in God’s plan for the selection and perfecting of this spiritual Seed of Abraham, the Christ, Head and Body. This is the reason that the blessing has not yet reached the world. However, before any member of the Lord’s Body could be accepted and approved as such by the Heavenly Father, our Lord’s own life had to be laid down. The ransom, or corresponding price had to be paid into the hands of justice on our account, as our Lord explained to the two disciples on the way to Emmaus: “Ought not Christ to have suffered these things and to enter into His glory.”

How clearly, then, the Scriptures portray that the great plan of redemption on behalf of the human race is based upon the ransom sacrifice of God’s clear Son. There could have been no hope held out for salvation, either to the Church or the world, except, as the Apostle says, “Christ died for our sins according to the Scriptures, and that He was buried and rose again the third day according to the Scriptures.” “Who was delivered for our offences and raised again for our justification.” (1 Cor. 15:3, 4;

Rom. 4:25)

What a wonderful provision God has made whereby through our exercising faith in the sacrificial death of His Son, our Lord Jesus, we may be justified in His sight. "For all have sinned and come short of the glory of God;

Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God: To declare, I say, at this time His righteousness; that He might be just and the justifier of him that believeth in Jesus." (Rom. 3. 23-26).

"Silver and Gold Have I None."

We now come to the words of our chapter, and note the particular time when the Apostle Peter gave out that wonderful message of truth shortly after the death and resurrection of His Master. The thought is not to dwell at length on the actual healing of the lame man, wonderful though it was, but rather to draw the lessons from Peter's discourse that was given after the healing of the man had opened the way.

There is, however, one point in these opening verses of the chapter worthy of special note, as we read concerning this lame man: "Who seeing Peter and John about to go into the temple asked an alms . . . Then Peter said: "Silver and gold have I none: but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." "Silver and gold have I none". No, indeed, the Apostle had cast in his lot with the Lord some 3 years previously; he had come to see things in their true value and so was content, yes, he rejoiced to count "all things but loss that he may win Christ and be found in Him."

Let us just briefly recall the time when our Lord commenced His ministry and appealed to Peter and John, also two other disciples to "follow Him", as recorded in Matt. 4. It is stated that when hearing the Lord, "they straightway left their nets and followed Him." The same is also recorded of the other two disciples, "they immediately left the ship and their father and followed Him."

That was undoubtedly a wonderful test of their obedience, but because they were sure that they had "found Him of whom Moses in the law and the prophets did write", they were content, yes, and rejoiced to throw in their lot with Him and follow whithersoever He would lead. So, then, by the words, "Silver and gold have I none", we find the Apostle Peter to be of the same mind after following His Lord for 31, years and undoubtedly his example of true discipleship could not have been better expressed.

True Discipleship.

We learn, then, from the Apostle Peter, as well as from all the other Apostles and the Lord Himself, the true requirements of Christian discipleship: "He that loveth father or mother more than Me is not worthy of Me, and he that loveth son or daughter more than me is not worthy of Me. And he that taketh not his cross and followeth after Me is not worthy of Me. He that findeth his life shall lose it: and he that loveth his life for My sake shall find it." (Matt. 10:37-39).

However, the Apostle's words, "Silver and gold have I none", are not to be taken as indicating that all followers of Christ should not have some silver or gold, but rather, that while all the Lord's people are expected to live justly in the sight of all men, to pay their debts, etc., they will not be accumulating the earthly treasures, but on the other hand will be faithfully using any of these they possess in the service of their Master, and so would have little of these to pass on to others. What they have got, however, and which is of greater value than all the treasures of earth, is the gospel message of truth, and this they are to dispense freely to all who have ears to hear. "Freely ye have received, freely give."

Christ and Him Crucified.

It was these precious things that the Apostle was able to tell out, as a result of the healing of the lame man in our lesson. Let us hear St. Peter again: “Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk: The God of Abraham, and of Isaac, and of Jacob, (note that the Apostle recognises the Patriarchs of that former time to which reference was made previously) the God of our fathers hath glorified His Son Jesus; whom ye delivered up and denied in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And His name through faith in His name hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given him this perfect soundness in the presence of you all”. Here, then, we have revealed the true import of Peter’s words. He was preaching Christ and Him crucified, and bravely declared that it was at the hands of his hearers that the Lord had suffered the cruel death of the cross. The healing of the lame man was a means to that end, special power having been given to the early Christians to perform such miracles, and even to the raising of the dead, for the purpose of establishing the Church in its infancy. These gifts of miracles, however, passed away, for none but the twelve Apostles were able to pass on such power to others. Others could receive the gifts but could not pass them on.

The Apostle, then, had a wonderful opportunity of presenting the truth on this occasion and he used it to the utmost. After declaring that it was by wicked hands that they had killed the Prince of Life, he says, “And now, brethren, I wot that through ignorance ye did it as did also your rulers.” In this we see some hope for those who were instrumental in bringing about the death of Christ; they had done this terrible thing under a measure of ignorance and so were not culpable to the fullest extent. The Apostle Paul also confirms this viewpoint when he says: “For had they known it they would not have crucified the Lord of glory.” (1 Cor. 2:8)

“But those things which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled.” (Verse 18). So, in that cruel act of crucifying the Lord of glory, we find the wrath of man being used to the praise of God, for behold, “God hath raised Him from the dead, whereof we are witnesses”, says the Apostle, and henceforth the risen Saviour is He who is “able to save to the uttermost them that come unto God by Him.” (Heb. 7:25). Our Lord also declared in the Revelation to John, after His resurrection: “I am He that liveth and was dead, and behold, I am alive for evermore, Amen; and have the keys of the grave and of death”. (Rev. 1:18). What a wonderful truth this is, that Jesus having paid the death penalty for the whole human race, has the authority and power to restore to life “all that are in their graves”, in due time, for, “all shall hear His voice and come forth,” but more on this point later.

Spiritual Refreshing.

Just here we are interested in those to whom Peter was speaking. He had quite rightly accused them of their terrible act, but had admitted that it was committed largely through ignorance, and now let us note his words of counsel and advice to these people. Verse 19 reads,—“Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord” (Revised Version). What did the Apostle mean by these words? Could it be that if his hearers could be brought to a condition of repentance, a desire to seek forgiveness of God for their terrible act of crucifying the Lord, and if this attitude was supported by a complete “turning again”—by exercising faith in the blood of Christ—they may expect their sins to be covered, and to receive such seasons of refreshing from the holy presence of God as would enable them to become His true people? Yes, we believe that is just what the Apostle meant; there and then those who had slain the Son of God could, upon the con-

ditions stated, be forgiven and receive of the Lord such blessings that they could be translated from the Kingdom of darkness (under Satan) into the Kingdom of God's dear Son. This was and is, indeed, a wonderful provision and how it truly manifests and magnifies all the gracious attributes of our God—His justice, wisdom, love and power—in the eyes of all right-thinking people, who seek to worship and glorify His holy name.

A thought from the writings of one on the phrase “from the presence of the Lord ;” will be of interest ;—”The word here rendered ‘presence’ is not ‘parousia’, but ‘prosopon’ and ‘apo prosopon,’ rendered ‘from the presence,’ does not signify ‘as a result of presence,’ but rather, ‘out from the face of’. The thought is common to us and was much more common in eastern countries long ago. To show the face was a mark of favor, while to turn the back was a mark of disfavor. Thus of our Lord at His first advent it was written. ‘We hid as it were our faces from Him’ that is, we were ashamed of and would not acknowledge Him. Thus it is that Jehovah would not look upon sin,’ and hid His face from sinners. Now, however, since the ransom has been given, Jehovah waits to be gracious.”

God no longer disregards men and treats them as sinners by turning His back upon them, when they come to Him in the appointed way, but sends them refreshment from His face, his favor, and will also send Jesus for the great future work as well, His Agent in the restitution of all things. We have the same thought in our hymns,—”Show Thy reconciled face,” and “Show Thy face and all is bright.”

The Blessing of the Lord maketh rich.

So, the Apostle Peter had a wonderful message at that time for all who could receive it, and act upon it in spirit and in truth, for, while there is to be a general refreshing for mankind of an earthly nature throughout the times of restitution over the whole world (to which we shall yet make reference) the refreshing of which Peter desired his hearers to partake is of the spiritual kind, the fulness of which cannot be approximated except by those who have tasted thereof. And can it be that we, now, may also receive of that spiritual refreshing from God's presence of which the Apostle spoke at the early period of the Gospel Age? Yes, indeed, until the full number of God's elect has been selected and developed to become joint-heirs with our risen Lord, the same spiritual refreshment is flowing out to those who hunger and thirst for it. Surely, “the blessing of the Lord it maketh rich.” (Prov. 10:22).

Refreshing not of the future, but present.

If in the past we have not experienced the Lord's refreshing that can relieve the burdened heart and give gladness and rest to the weary soul, which all so much desire, let us come to God's Word with open hearts, and by obedience thereto come into such harmony with Him through Christ that we shall never want any other way. We realise that there never has been a time of such world-wide trouble as to-day, which is in fulfilment of the words of Jesus,—”Upon the earth distress of nations with perplexity; Men's hearts failing them for fear, and for looking after those things which are coming on the earth.” (Luke 21 26). But the Lord is sufficient for these things and surely we shall not doubt 1-Es ability to cope with every circumstance and condition, and to give us the desire of peace and happiness, if we take Him at His word.

Further, if we have experienced a measure of refreshing but lack that fulness that will enable us to rejoice in the Lord always, we may be sure that we are living below our privileges. Could we ever think of the Lord's storehouse of blessing being exhausted or even reduced by our calls upon it? Surely not, but, then, the Lord does not pour out His refreshing indiscriminately—He waits to be gracious, to see how much we desire His choicest gifts. “Prove Me now, herewith, saith the Lord of Hosts, if I will not open you the windows of heaven. and pour you out a blessing that there shall not be room enough to receive it” (Mal. 3:10).

Let us ever keep in mind that this promise is to those “even as many as the Lord our God shall call.” When we hear the call, let us respond promptly, praising God for it, and like the Apostle Paul, say, “Lord, what wilt thou have me to do.” There is no time to be wasted; soon this Gospel Age will close and with it all opportunity of ever entering upon the “high-calling of God in Christ Jesus.” It is written respecting this “so great salvation, which at the first began to be spoken by the Lord,” “Behold now is the accepted time; behold now is the day of salvation.” (Heb. 2:3; 2 Cor. 6:2).

What about the masses of mankind?

While many are so glad that the Lord has purposed the exaltation of the elect Class, the Body of Christ, at the close of this Gospel Age, what is to be the provision for the remainder of mankind? Of the saintly class our Lord said,—“Fear not, little flock, it is your Father’s good pleasure to give you the kingdom.” These are the overcomers who shall sit with Christ in His throne, having obtained “so great salvation.” But what about those who are not of this “little flock?” Are they forever lost when death takes hold upon them, and they go down into the cold grave? Can it be that God, who so loved the world as to give His only begotten Son to taste death for every man, should fail to give all the opportunity to hear of the saving power through faith in Jesus’ death? No doubt we will all admit that millions of mankind have lived and died without even hearing of the name of Jesus, and since none can be saved by ignorance,

“as there is none other name (than Jesus’) under heaven given among men whereby we must be saved,” and as the Apostle Paul tells us, “God will have all men to be saved and to come unto the knowledge of the truth,” (Acts 4:12; 1 Tim. 2:4) should we not look further into God’s Word with respect to the future destiny of so many of the human family.

Before doing so, just let us briefly review the ages that are past, and see if we can approximate the number of godly persons in comparison with those who were not. During the First Dispensation, how many righteous people were there? At the time of the Flood there were only eight,—Noah and his family. Then, in the Patriarchal Age, there were only a few righteous persons with whom God held communion, such as Noah, Abraham, Isaac and Jacob. Further, during the Jewish Age, there were not many for when Christ came only a “remnant” received Him. All the rest were still a stiffnecked and perverse generation. And how has it been during this Gospel Age? There have not been many saints—only a “little flock,” as noted previously. The vast majority have not known God, nor desired to know Him.

The question then is, What is to become of the others? What is to be the future for all who have not come into harmony with God by faith in His promises and obedience thereto? What plan has God for the blessing of the others, for we must remember that the promise away back in Abraham’s day, was not that a few should be blessed, but that “all the families of the earth should be blessed?” But how? How can the blessing be accomplished ?

Times of Restitution.

Let us note again in our chapter, verses 20 and 21, which please read. “He shall send Jesus Christ.” The Apostle was not here speaking about the first coming of Christ. As seen previously, he spoke the words of this chapter following on the day of Pentecost, after the holy spirit had been poured out upon the waiting disciples and ten days previous he with others had seen Christ ascend to heaven. He was speaking of Jesus’ second advent. “God will send Jesus Christ.”

Our Lord Himself had promised that He would come a second time saying, “If I go away, I will come again.”

The doctrine of our Lord's return is made very prominent in the Scriptures, and also in all the creeds of the various denominations. Along with others Catholics believe in the second coming of Christ. They do not, indeed confess that He is coming to bless the world, but rather, that He is coming to condemn the world. The wonder is that with such a conception of things any are willing to pray, "Even so come, Lord Jesus." The beloved disciple who uttered these words had no such anticipation; he knew of the time of blessing and it was for this that he longed.

The coming of Christ has been the hope of the world (though unknown to themselves). It has been the end of the prayers of all the saints. We have been "looking for the blessed hope and the glorious appearing of our Saviour Jesus Christ" (Tit. 2:13), "whom the heavens must retain until the times of restitution of all things." And what does the word "restitution" mean? It means restoring, restoration. If men's hearts were right and we had perfect men and women, "times of restitution," would not be needed; but we have not. "By one man's disobedience sin entered into the world and death by sin" (Rom. 5:12). What mankind need is to be restored to Edenic perfection, and this it is promised, will be done.

The Resurrection of the Dead.

But now the question is, how is the blessing to come "to all the families of the earth," including the great majority who have passed away in death? It is to come by the resurrection. When Paul spoke to some in his day about the resurrection, many of them mocked; and others said, "We will hear you again on this matter." The idea of a resurrection seems absurd to many, and it is so as viewed by the majority. But nevertheless, "there shall be a resurrection of the dead, both of the just and the unjust" (Acts 24:15). Our Lord, Himself, also said in John 5:28, "All that are in the graves shall hear His voice (the voice of the Son of God) and come forth;" and on one occasion when He went into the synagogue, and a copy of the book of Isaiah was handed to Him from which to read, He turned to chapter 61, and read;—"The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord." (Luke 4:17-19).

It will be noticed that He does not say He is going to bind up all hearts, but only the "broken" hearts. And what is meant by the prison doors? Did He mean the doors of the jails of Palestine? Did He mean that He would come and set all the convicts free? He certainly could not have meant that. He could not have referred to anything else than the great prison-house of death, and the "prisoners of hope" which the great enemy, Satan, has bound therein. They are "prisoners of hope" because Christ has died for them. Under Satan, the world has been going down into death, but Christ was manifest in order that He might destroy death and "him that hath the power of death, that is the Devil." These prisoners in the tomb, prisoners of hope, will all come forth to the privileges and opportunities of the Millennial Age—of coming to human perfection and securing eternal life afforded under the Millennial reign of Christ and His saints—because, "Jesus Christ by the grace of God tasted death for every man." (Heb. 2:9).

As stated previously, the thing most needed is the promised "Times of Restitution," and be it noted that this restoration of all the obedient of mankind to their former estate,—to that from which our first parents fell—"God hath spoken by the mouth of all His holy prophets since the world began." Who, then, will deny or even doubt the truth of the Apostle's statement concerning the restitution of all things inasmuch as God has testified its truth not only through our Lord and the Apostles, but "by the mouth of all His holy prophets"? Here is a means whereby we may discern God's true prophets, for if any omit to proclaim the Lord's purpose to restore mankind and the earth to perfection on account of the sacrifice of His dear Son, then they are not God's holy prophets.

However, as we search through the prophets in God's Word we shall find they have been true witnesses in all that God required of them. Should anyone desire a complete list of Scriptures from all the prophets

confirming this truth it will be gladly forwarded, but for the sake of space we shall note just one or two here, at the same time not overlooking the necessary disciplinary experiences to which the whole world will be subjected in order to prepare their hearts for the blessings to follow. There must be, first of all the great time of trouble upon the earth, of which it is written,—”Seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord’s anger.” (Zeph. 2:3) And again, “For His anger endureth but for a moment; in His favor is life: weeping may endure for a night, but joy cometh in the morning.” (Psa. 30:5).

The New Age, wherein dwelleth righteousness.

It is, then to the glad morning that we look, the Millennial Age when “the earth shall be full of the knowledge of the Lord, as the waters cover the sea,” for “when Thy judgements are in the earth, the inhabitants of the world will learn righteousness.” (Isa. 11:9; 26:9). That is, the majority of mankind will heartily fall into line with the laws of Christ’s Kingdom, but those who wilfully reject the loving and gracious provision whereby they may gain eternal life, shall be cut off from amongst the people. “All the wicked will God destroy ;” “It shall come to pass that every soul which will not hear that prophet (The Christ, Head and Body) shall be destroyed from among the people.” (Psa. 135:20; Acts 3:23).

On this wonderful truth of restitution please read Isa. 35. “The ransomed of the Lord shall return,” compares so beautifully with 1 Tim. 2:5, 6 ;—”There is one God and one Mediator between God and men the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time.” How harmonious are these two statements, and inasmuch as the majority of mankind have not had the truth of “the ransom for all” testified to them during the present life, the “due time” must be future. Yes, it will be during the Millennial reign of Christ, “for God hath appointed a day (a day with the Lord is as 1000 years) in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.” (Acts. 17:31) That will be the time also of which the Prophet Jeremiah speaks in chapter 31:34. “And they shall teach no more every man his neighbour and every man his brother, saying, Know the Lord: for they shall all know Me from the least of them unto the greatest of them saith the Lord: for I will forgive their iniquity and I will remember their sin no more.”

Heavenly and earthly inheritance separate and distinct.

Let it not be understood that restitution, though grand it will be, is the hope of the Church, —for Christians of the present time. It is not the hope of the Church, for all of this class have special promises of an inheritance far above that of the world. If we walk in the footsteps of Jesus, faithfully to the end of our course, we shall become “partakers of the Divine nature.” Not only is our Lord Jesus to bless the world, but the world is to be blessed by the Church who will reign with Him as His joint heir.

Our Lord Jesus said,—”In My Father’s House are many mansions; I go to prepare a place for you.” The Church is to have the new place prepared by her Lord,—to inhabit that mansion—after having gladly sacrificed everything of an earthly kind, -even life itself, in the Master’s service. The world, under other conditions, is to inhabit another of these mansions—the earth. “The Lord created the earth not in vain; He made it to be inhabited.” Millions are to have the blessings of restitution—to that which was lost, to that which Adam originally possessed in the beginning—hut we (the Church) “shall be like Him” (Christ) “if we make our calling and election sure.”

And now, what does God’s great plan of salvation mean to us? Are we content to say, “the times of restitution” will be grand, we shall wait for that time? Do we think that would please, our God who has done so much for us? Does not the love of, Christ constrain us now _to want to be. His, to have our feet placed upon the rock, and lifted out of the condemnation right now? Yes, indeed, that should be the desire

of our hearts, and if this step be taken, though it be a narrow way of sacrifice, it will lead to that-life abundant of which the Apostle says,—”For our light affliction which is but for a moment worketh for us a far more .exceeding and eternal weight of glory,” and in the daily laying down of our little all we shall have such refreshing from the presence of the Lord, that we shall be able to say from our hearts with the Psalmist ;—”The Lord- is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear: though war should rise against me in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in His temple.” “I had fainted unless I had believed to see the goodness of the Lord in the land, of the living. Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord.” (Psa. 27:1, 3, 4, 13, 14.)

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Beheaded for the Witness of Jesus.

“And I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God And they lived and reigned with Christ a thousand years.”—Rev.20:4

REVELATION is a beautiful, symbolic Book picturing truth. The chapter from which this text is taken contains in itself several pictures in few words covering the entire Messianic Age. Satan’s binding at the beginning of the Age is first shown; then the judgment of those who are sitting upon the thrones of the earth; then the exaltation of the true Church to reign with Christ. The governments, of the world, while capable perhaps of giving some blessing, are not satisfactory, and must soon give place to the new Government under God’s dear Son, which will bring blessing to all the families of the earth.

A brief mention is made respecting what shall occur at the close of the thousand years of Christ’s Reign. After men have been made perfect, they must be tested, while Satan shall be “loosed for a little season,” prior to his destruction. Then the Revelator depicts the Great White Throne, before which all the world, the living and the dead, are to be brought for judgment, for trial, having received the wonderful opportunities of the glorious Kingdom of Christ.

How These Souls Are “Beheaded.”

But our subject relates to a part of verse 4. The word soul signifies person. Through erroneous doctrines this word has come to have attached to it a wrong meaning, as being something that people possess rather than something that they are. St. John the Revelator was given a vision of the persons who would be beheaded for the witness of Jesus, and for the Word of God. He was given a foreview of what would be their portion—first of suffering, then of glory and reward. Their reward would be to live and reign with Christ. These were a special class, who had been beheaded for a certain reason. The word “beheaded” here is symbolic. . All the true Church were to be beheaded. We know that Christ and the majority of the Apostles were not literally beheaded. And but few of Jesus’s followers have been beheaded literally.

The Bible shows that God has appointed that those who come into Christ shall renounce their own headship, their own will, and receive instead the Will of Him whom God has chosen to be their Head--Jesus. Christ. They are to be members of Christ’s Body. “God hath given Him (Jesus) to be the Head over the Church, which is His Body.” (Col. 1:18; Eph. 1:22, 23; 1 Cor. 12:27.) Jesus is the great Mediator for

the world. During this Gospel Age, God has been preparing a Church class, who are to be the members of His Body, and to be associated with Him in His great future work for mankind. The first members of this Body were the Apostles. These freely gave up their lives in the cause of Christ. They gave up their wills, submitting themselves to the will of God — they were beheaded.

Down through this present Age, members have been added to Christ, first from the Jews, then from the Gentiles— from every nation, kindred, and tongue. The only way that anyone can become a member of this anointed Body of Christ is to present himself a sacrifice to God, first trusting in the sacrificial merit of Jesus. He is our great Substitute, who has redeemed us from the death penalty resting upon Adam's race. Accepting Him thus, and presenting ourselves to God through Christ, His merit is imputed to us, and we are accepted as joint sacrificers with Jesus, who then becomes our Head. We are thus beheaded. Our own will is dead. So during this Age there has been, a little company of people who have taken a course different from that of the remainder of the world, different from that of the apostate systems. These become sons of God. They are dead with Jesus as human beings, and are begotten to a new, a spiritual nature.—Col. 3:3.

What This Beheading Signifies.

It is important that all those who make a consecration of themselves to God, understand clearly that they are thus renouncing all the hopes and ambitions of the world for the far grander and heavenly hopes now held out to those who become disciples of Christ, who deny themselves to take up their cross and follow Him. The question for each one who has made this choice is: Am I faithfully following in the footsteps of Jesus? Jesus gave up His will wholly to the Father. He said, "I came not to do Mine own will, but the will of Him that sent Me." We are to follow His example, to walk in His steps. We are to lay down our lives for the brethren, as He laid down His life.

The losing of our heads, our wills, does not mean that, we actually have no will; but that our wills are fully submitted to God's will. Whatever we see to be contrary to His will for us is to be wholly relinquished. We may be sure that our Saviour, when on earth, being a perfect man, had a will, a strong will; but that will was entirely submitted to the will of His Heavenly Father. "Not My will, but Thine, be done," was His expression. "The cup which My Father hath poured for Me, shall I not drink it?" He said.

Because our Lord Jesus fully gave up His will to God, and was obedient even unto the ignominious death of the cross, the Father highly exalted Him, giving Him a name "far above angels, principalities and powers, and every name that is named." (Eph. 1:20-23.) And we, His Church, if faithful to our heavenly calling, are to be exalted with Him and under Him as our Head. The Bible presents a beautiful picture: God, the Father of all; our Lord Jesus Christ next to the Father; the Church, the Body, or Bride of Christ next; then the lower spiritual orders of being; lastly, will be the restored world, when God's great Plan is complete. How wonderful it seems! How much more wonderful than anything we could possibly have conceived of ourselves! What a great and good God we have!

God's Character, Long Traduced, Now Understood.

How great has been the misconceptions of God's character which have for so many centuries beclouded men's minds. These nations calling themselves Christian have made God out as worse even than heathen nations represent their gods. While we declared, "God is Love," we pictured Him in our creeds as the veriest Demon—taking pleasure in carrying out a programme which would mean an eternity of torture to thousands of millions of our race. "But while we were long blinded by the Adversary to thus think of our gracious God, we have great cause for thankfulness that our eyes are now opening more and more widely, and we can something of the lengths, and breadths, and heights, and depths of God's love.

When we see how the Father has exalted our Saviour for His faithfulness, we who are following in Jesus' footsteps have sure grounds for faith that will also exalt us with Him. Otherwise we might be inclined to say, "Oh, it is too wonderful! The thought- that we have been invited to be sons of God and to share the Divine Nature with Jesus seems too marvellous for belief." But when we see how the Father fulfilled His promises to our Lord and Head, and realise that we have been called to share His glory and throne as His bride, surely we can believe. Jesus verifies the Father's promise to us, saying, "To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame and am, set down with My Father in His Throne."—Rev. 3: '21.

Door To High Calling Still Open.

There is still opportunity for some to gain this "High Calling." The "door" to this great favour is not yet closed, There is, a little time remaining. If any could gain the whole world and yet lose this great prize, they would be losing much—oh, so much! Nothing that earth can offer can compare with it. All the wealth of a multi-millionaire would be as nothing.

When we give up our wills to the Lord this is not all. We are then to take up our cross and follow Jesus. We are to carry out our consecration vows. Our time, our influence, our money, our property, our all, now belong to God. The Lord does not mislead us into thinking, that fulfilling our consecration is something easy. It does not mean merely going to church. It means living as Christ lived. It means walking the way of the cross even unto death. The world will consider such a course very foolish. They will say, "Don't do it! Have some pleasure in life. Don't give up you', will to anybody !" This would be sound advice if our will were to be given up to any other than God Himself. The Adversary would like to make us think that giving our will to God is a most foolish thing, and then he will endeavour to entrap us so that we are completely in bondage to his will, which is a wholly evil will.

Satan also seeks to ensnare and destroy the individual will through hypnotism, mesmerism, etc. These are dangerous things. Were it not that God has implanted a strong will in mankind, we cannot doubt that Satan and his evil angels would long ago have led the entire world into complete captivity to sin. He puts light for darkness and darkness for light. We are to be on guard against the machinations of these evil spirits through spiritism. All these are methods by which he Adversary seeks to seize and capture the will. When our will is given to the Lord, however, it means the turning of it in, a direction that bring our own highest blessing and welfare. Our will is not captured, but guided and strengthened in the right way. We have found by experience how unsatisfactory has been the result of trying to guide ourselves, of following our own will, without the leading of the Lord. Our very best endeavours, unaided by Divine Grace, are very defective, and the results disappointing. How glad we are, then, to have the Lord, take charge of us, and guide our wills and our efforts. We know that thus we are safe.

If anyone is afraid to trust the Lord for fear that He will require something that would be harmful, he must wait until he comes to see how fully we can trust the Almighty. If He were the God we once supposed Him to be we might well be afraid to place ourselves in His hands. But since we have learned of His love for us; of His wonderful provision for us notwithstanding our fallen condition; of His provision of Restitution for the world, and of the High Calling for the Church, we can well acclaim: "Oh this is the very personification of Justice and Love!" We rejoice in this great loving God, and are so glad to give ourselves to Him and call Him our Father.

That is a very beautiful hymn of consecration by Frances Ridley Havergal: "Take my life and let it be, Lord, acceptable to Thee." Yes, we are acceptable to God through Christ. Thus only can we come. We give Him our whole life. "Take. my hands and let them move at the impulse of Thy love." Yes, but our hands are imperfect, and it is only through Jesus that our work is acceptable to God, that our hands may glorify Him. "Take my feet, and let them be swift on errands, Lord, for Thee." Yes, we wish Him to use

our feet in His dear service. Gladly will we hasten on errands of love for Him. "Take My voice, and let it bring honour always to my King." Yes, we wish Him to take our voice. But our words are very imperfect. Our brain and our tongue are faulty. But the Father says, "I will cover you with the merit of Jesus. He was perfect, and I will credit His perfection to you. Your voice may have sometimes been used to slander another; the tongue has great power for evil as well as good. But now you have submitted that voice, that tongue, to Me, I will make it a power for good."

"Take my lips, and let them be moved with messages from Thee." Yes, that is the thought. Let the blessed message of salvation and grace overflow our lips to God's praise, and to the blessing of others. "Take my silver and my gold; nothing, Lord, would I withhold." The Lord answers, "Yes dear child, I will take this which you give to Me. I do not need your gold and silver; for 'all the silver and gold are Mine, and the cattle upon a thousand hills.' But I will receive it as a mark of your love, as an indication of your devotion to Me."

"Take my moments and my days, let them flow in ceaseless praise." We often fear that our moments may not always praise the Lord as they ought, and our days are not always just what we would like them to be. But our Lord lovingly answers our troubled hearts and says, "I know even better than you do how imperfect you are in word and deed. But through Christ I receive you, and accept your imperfect works and endeavours. He will make up for your unavoidable deficiencies." So we take courage and strive that our days and hours and moments May indeed bring glory to our King who so loves us and whom we so love. His arrangement for us in Christ is so wonderful.

"Take my will and make it Thine." Ah, yes! That is the very first thing to be done. "It shall be no longer mine."

We wish our will to be the Lord's and His alone. If we have any self-will God cannot use us. "Take my heart, it is Thine own." Yes, we have consecrated our heart with all its impulses and affections to the Lord. "Thus in me Thyself enthrone." Our heart shall be His royal throne for evermore.

"Take my love, my God, I pour At Thy feet its treasure-store.

Take myself—I wish to be Ever only, all for Thee!"

This is indeed our sentiment. The doing of all this is a life-work. While our consecration was the work of a moment, yet the fulfilling of it is the work of our entire lives. "Be thou faithful unto' death, and I will give thee a crowd of life." So while in one sense Our beheading, mitt' decapitation, is an instantaneous matter, yet we must continue to keep ourselves beheaded even unto death. Then we shall live and reign with Christ a thousand years; and be His associates in all His glory and honour for evermore. Glory, honour, immortality! Wonderful, wonderful! If such a prize cities not appeal to our hearts, what would? When' we see the loyalty and courage manifested by the soldiers of the nations, how they are willing to go down to death for their nations, often not knowing even for what they are fighting, how loyal should we be to our heavenly King—we who have hopes so glorious held out to us, who have a King so infinitely worthy of our zeal and loyalty? Our King does not say, "Go," He says, "Come." Gladly will we be beheaded for the witness of Jesus, and for the Word of God.

Divine Guidance.

“In the mysteries of my life
Where the threads all twist and twine,
‘Mid the shadow and the strife,
Sadly missing His design,
With its gracious, loving pleading,
Breaks the tender Voice divine—

’Let Me take the threads in My hands,
Child, before they pass through Thine.’
“Lo, a beauteous pattern growing
On a deep’ning ground of love,
Tints all blending, shining glowing

Mirror fairer things above;
And the quiet hands rest sweetly
In that strong, sure clasp of Thine,
All the threads now pass through
Thy hands, Dear Lord, e’er they come to mine.”

—Selected.

PEOPLES PAPER.

Published by the Denim Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

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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 need, either in the correspondence or in the sermons reported.

A Cross (a) on the wrapper indicates that the Subscription to “Peoples Paper” is overdue.

The World and the Gospel.

UNDER the above heading and bearing a picture of the world, with the words, “The whole world for Jesus Now,” also the quotation from Matt. 28:19, the following appears in a church paper, sent in by one of our brethren recently

Less than 150 years ago it was estimated that 481 Millions did not have an intelligent knowledge of Jesus Christ. Four years ago, it was estimated that the population of the world was 1958 millions, and that of these no less than 1370 millions were unreached by the Gospel. Thus in under 150 years the heathen world had increased almost threefold.

“Church of Christ, arise! Our Master’s command still holds; the need of the world is immense; we have the means of meeting the need.”

When it is realised that the increasing number of heathen quoted above has come about during practically the same time as that recorded in Daniel —”The time of the end; (when) many shall run to and fro, and knowledge shall be increased” (Dan. 12:4)—a time of enlightenment which from the natural standpoint should have been the most favourable for extending the Gospel message to every human being, does not the truth of this matter indicate that the time for winning “the whole world for Jesus” is not yet? Surely it does, and there is abundant Scriptural testimony to this effect for all ‘who in spirit and truth seek to “rightly divide the word of truth.”’ (2 Tim. 2:15.)

In John 18:36 we have the words of Jesus, “My kingdom is not of this world.” How strange, then, it would be if His words in Matt. 28:19 were intended to convey a contrary meaning, as though His disciples should, during this Gospel Age, teach all people of all nations and so bring about the conversion of the world. The margin reading of this verse states, “Make disciples, or Christians of all nations,” and this is in accord with Matt. 24:15, “... This gospel of the kingdom shall be preached in all the world for witness unto all nations.” There is a great difference between the gospel being preached as a witness, to make disciples of, or from all nations, and striving to gain “the whole world for Jesus now.”

How important it is that all who have come to know of the salvation in Christ Jesus should also seek to understand how the Lord is pleased to work out the various features of His great plan for the redemption of mankind, that they may thus work in harmony with His designs and not be following ideas of their own.

As the Scriptures indicate, the Lord is “taking out a people for His name,” during this Gospel Age, prior to the work of the Millennial Age—of “building again the tabernacle of David . . . that the residue of men might seek after the Lord.” (Acts 15:14-18.) So, the great increase in the number of the heathen is only to be expected, inasmuch as the conversion of these multitudes is not yet intended of the Lord. Further, the Apostle indicates that the so-called Christian nations in these very days would be manifest as ungodly, largely, being “lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof,” (2 Tim. 3:1-5,) and this, after the gospel has been preached in their midst for hundreds of years. Even if every individual of the heathen could be reached with the Gospel at present, if the effect was no better than what has taken place in those countries claiming to be Christian, they would still need to be converted and brought to a knowledge of the truth, when “the times of restitution” are operating for the blessing of all, at our Lord’s second advent. (1 Tim. 2:4-6; Acts 3:20, 21.)

While, then, the need of the world may seem immense, and surely is, yet the Church, the Body of Christ must first be completed before any effective work takes place for the deliverance of the masses of mankind from sin and death.

In the new age, when the “new heavens” (Christ and His saints) are reigning over the world, all shall know the Lord from the least unto the greatest, and the blessings then flowing out will bring peace and everlasting life to all the willing and obedient, ‘upon the restored earth. (Eph. 4:11., 12; Rev. 21:1-5.)

The Bible Teachings on the Covenants, Mediator Ransom, Sin-Offering, Atonement.

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For a clear understanding of the truth on the above important doctrines we know of no better study than this one, and are pleased to report for the benefit of the brethren in U.S.A. that there will be no hindrance to sending copies there, as required.

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BEREAN BIBLE INSTITUTE 19 Ermington Place, Kew, E.4., Melbourne, Aust.,

QUESTION BOX.

Question.--"Tabemacle Shadows," page 97, last sentence. Is it right to refer to the broken body of the Christ as a ransom?

Answer.—Although all the ransom price for the sins of the world was provided by the Head, "The Lamb of God that taketh away the sins of the world," yet it has pleased God that those who "follow the Lamb whithersoever he goeth" (Rev. 14:4) should be very closely associated with Christ. Paul uses language in Rom. 8:36 (quoted from Psa. 44:22) similar to that referring to Christ in Isaiah 53, "For thy sake we are killed all the (Gospel) day long, we are accounted as sheep for the slaughter."

The picture in the "Tabernacle Shadows" is a very beautiful one. The Head was first to suffer and to be laid on the altar, then member by member throughout this Gospel Age has "suffered with Him," been "baptised into His death," being partakers of the sufferings of Christ, "planted in the likeness of His death"--a sacrificial death--thus "filling up that which is behind (left over) of the afflictions of Christ for His Body's sake." "Till we all come . . . unto the measure of the stature of the fullness of Christ"--a perfect man. Thus the afflictions of Christ will be complete when all the members have been laid on the altar with the Head.

Possibly this sentence referred to could be better stated, that when the world of mankind in the next age come to an understanding of the working out of the Divine Plan of the ages, they will recognise God's love and wisdom as manifested in the broken body of the Christ, by which means the ransom or redemption of all was accomplished, although "Jesus paid it all." "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing-." (Rev. 5:12.)

A Little at a Time

"As thy days, so shall thy strength be."—Dent. 33:25.

A mother once said to her little girl who was sewing: "If you look the whole length of your seam you will get disheartened, for it seems so long: look only on the little bit between your thumb and finger."

Our life is mercifully cut up into "littles." God knows that if its "whole" were presented at once, it would crush us down. Let us live to-day and ask for grace to set about doing cheerfully the "littles" of to-morrow.

The Divine Plan of the Ages.

THIS article is a reprint of the closing chapter of the book, "Divine Plan of the Ages," and is presented as a most profitable summary of this helpful work. Those who have studied this book can testify to its great value in assisting to a clear understanding of God's Word and it is highly recommended to all truth seekers. Various editions available will be noted at the close of this chapter.

Our Duty toward the Truth—Its Cost, Its Value, Its Profit.

IN the preceding chapters we have seen that both the light of nature and that of revelation clearly demonstrate the fact that an intelligent, wise, almighty and righteous God is the Creator of all things and that He is the supreme and rightful Lord of all; that all things animate and inanimate are subject to His control; and that the Bible is the revelation of His character and plans so far as He is pleased to disclose them to men. From it we have learned that though evil now predominates among some of His creatures, it exists for only a limited time and to a limited extent, and, by His permission, for wise ends which He has in view. We have also learned that though darkness now covers the earth, and gross darkness the people, yet God's light will in due time dispel all the darkness, and the whole earth will be filled with His glory.

We have seen that His great plan is one that has required ages for its accomplishment thus far, and that yet another age will be required to complete it; and that during all the dark ages of the past, when God seemed to have almost forgotten His creatures, His plan for their future blessing has been silently but grandly working out, though during all those ages the mysteries of His plan have been wisely hidden from men. We have also seen that the day or age which is now about to dawn upon the world is to be the day of the world's judgment or trial, and that all previous preparation has been for the purpose of giving mankind in general as favourable an opportunity as possible, when, as individuals, they will be placed on trial for eternal life. The long period of six thousand years has greatly multiplied the race, and their buffetings and sufferings under the dominion of evil have given them an experience which will be greatly to their advantage when they are brought to judgment. And though the race as a whole has been permitted thus to suffer for six thousand years, yet as individuals they have run their course in a few brief years.

We have seen that, while the race was undergoing this necessary discipline, in due time God sent His Son to redeem them; and that while the mass of mankind did not recognise the Redeemer in His humiliation, and would not believe that the Lord's Anointed would thus come to their rescue, yet from among those whose hearts were toward God, and who believed His promises, God has been, during these ages past, selecting two companies to receive the honours of His kingdom—the honours of sharing in the execution of the divine plan. These two select companies, we have seen, are to constitute the two phases of the Kingdom of God. And from the prophets we learn that this kingdom is soon to be established in the earth; that under its wise and just administration all the families of the earth will be blessed with a most favourable opportunity to prove themselves worthy of everlasting life; that, as the result of their redemption by the precious blood of Christ, a grand highway of holiness will be cast up; that the ransomed of the Lord (all mankind —Heb. 2:9) may walk in it; that it will be a public thoroughfare made comparatively easy for all who earnestly desire to become pure, holy; and that all the stumbling-stones will be gathered out, and all the snares, allurements and pitfalls removed, and blessed will all those be who go up thereon to perfection and everlasting life.

It is manifest that this judgment, or rulership, cannot begin until Christ, whom Jehovah hath appointed to be the Judge or Ruler of the world, has come again—not again in humiliation, but in power and great glory; not again to redeem the world, but to judge (rule) the world in righteousness. A trial can in no case proceed until the judge is on the bench and the court in session at the appointed time, though before that

time there may be a great preparatory work. Then shall the King sit upon the throne of His glory, and before Him shall be gathered all nations, and He shall judge them during that age by their works, opening to them the books of the Scriptures and filling the earth with the knowledge of the Lord. And by their conduct under all that favour and assistance, He shall decide who of them are worthy of life everlasting in the ages of glory and joy to follow.--Matt. 25:31; Rev. 20:11-13.

Thus we have seen that the second advent of Messiah, to set up His kingdom in the earth, is an event in which all classes of men may have hope, an event which, when fully understood, will bring joy and gladness to all hearts. It is the day when the Lord's "little flock" of consecrated saints has the greatest cause for rejoicing. It is the glad day when the espoused virgin Church with joy becomes the Bride, the Lamb's wife; when she comes up out of the wilderness leaning upon the arm of her Beloved, and enters into His glorious inheritance. It is the day when the true Church glorified with its Head, will be endued with divine authority and power, and will begin the great work for the world, the result of which will be the complete restitution of all things. And it will be a glad day for the world when the great Adversary is bound, when the fetters that have held the race for six thousand years are broken, and when the knowledge of the Lord fills the whole earth as the waters cover the sea.

A knowledge of these things, and the evidences that they are nigh, even at the door, should have a powerful influence upon all, but especially upon the consecrated children of God, who are seeking the prize of the divine nature. We urge such, while they lift up their heads and rejoice, knowing that their redemption draweth nigh, to lay aside every weight and hindrance, and to run patiently the -race in which they have started. Look away from self and its unavoidable weaknesses and imperfections, knowing that all such weaknesses are covered fully by the merits of the ransom given by Christ Jesus our Lord, and that your sacrifices and self-denials are acceptable to God through our Redeemer and Lord—and thus only. Let us remember that the strength sufficient which God has promised us, and by use of which we can be "overcomers," is provided in His Word. It is a strength derived from a knowledge of His character and plans, and of the conditions upon which we may share in them. Thus Peter expresses it, saying, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him who hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature."—2 Pet. 1:2-4.

But to obtain this knowledge and this strength, which God thus proposes to supply to each runner for the heavenly prize, will surely test the sincerity of your consecration vows. You have consecrated all your time, all your talents, to the Lord; now the question is, How much of it are you giving? Are you still willing, according to your covenant of consecration, to give up all—to give up your own plans and methods, and the theories of yourselves and others, to accept of God's plan and way and time of doing His great work? Are you willing to do this at the cost of earthly friendships and social ties? And are you willing to give up time from other things for the investigation of these glorious themes so heart-cheering to the truly consecrated; with the certain knowledge that it will cost you this self-denial? If all is not consecrated, or if you only half meant it when you gave all to the Lord, then you will begrudge the time and effort needful to search His Word as for hid treasure, to obtain thus the strength needful for all the trials of faith incident to the present, above other times.

But think not that the giving will end with the giving of the needful time and energy to this study: it will not. The sincerity of your sacrifice of self will be tested in full, and will prove you either worthy or unworthy of membership in that "little flock," the overcoming Church, which will receive the honours of the kingdom— If you give diligence to the Word of God, and receive its truths into a good, honest, consecrated heart, it will beget in you such a love for God and His plan, and such a desire to tell the good tidings, to preach the gospel, that it will become the all-absorbing theme of life thereafter; and this will not only separate you from the world and from many nominal Christians, in spirit, but it will lead to

separation from such entirely. They will think you peculiar and separate you from their company, and you will be despised and counted a fool for Christ's sake; because they know us not, even as they knew not the Lord.—2 Cor. 4:8-10; Luke 6:22; John 3:1; 1 Cor. 3:18.

Are you willing to follow on to know the Lord through evil and through good report? Are you willing to forsake all, to follow as He may lead you by His Word?—to ignore the wishes of friends, as well as your own desires? It is hoped that many of the consecrated who read this volume may by it be so quickened to fresh zeal and fervency of spirit, through a clearer apprehension of the divine plan, that they will be able to say, “By the grace of God, I will follow on to know and to serve the Lord, whatever may be the sacrifice involved.” Like the noble Bereans (Acts 17:11), let such studiously set themselves to prove what has been presented in the foregoing pages. Prove it, not by the conflicting traditions and creeds of men, but by the only correct and divinely authorised standard—God's own Word. It is to facilitate such investigation that we have cited so many scriptures.

It will be useless to attempt to harmonise the divine plan herein set forth with many of the ideas previously held and supposed to be Scriptural, yet not proved so. It will be observed that the divine plan is complete and harmonious with itself in every part, and that it is in perfect harmony with the character which the Scriptures ascribe to its great Author. It is a marvellous display of wisdom, justice, love and power. It carries with it its own evidence of superhuman design, being beyond the power of human invention, and almost beyond the power of human comprehension,

Doubtless questions will arise on various points inquiring for solution according to the plan herein presented. Careful, thoughtful Bible study will settle many of these at once; and to all we can confidently say, “No question which you raise need go without a sufficient answer, fully in harmony with the views herein presented.” Succeeding volumes elaborate the various branches of this one plan, disclosing at every step that matchless harmony of which the truth alone can boast. And be it known that no other system of theology even claims, or has ever attempted, to harmonise in itself every statement of the Bible; yet—nothing short of this can we claim for these views. This harmony not only with the Bible, but with the divine character and with sanctified common sense, must have arrested the attention of the conscientious reader already, and filled him with awe, as well as with hope and confidence. It is marvellous indeed, yet just what we should expect of the TRUTH, and of God's infinitely wise and beneficent plan.

And while the Bible is thus opening up from this standpoint, and disclosing wondrous things (Psa. 119:1.8), the light of the present day upon the various creeds and traditions of men is affecting them in an opposite manner. They are being recognised even by their worshippers as imperfect and deformed, and hence they are being measurably ignored; and though still subscribed to, they are seldom elaborated, for very shame. And the shame attaching to these human creeds and traditions is spreading to the Bible, which is supposed to uphold these deformities of thought as of divine origin. Hence the freedom with which the various advanced thinkers, so-called, are beginning to deny various parts of the Bible not congenial to their views. How striking, then, the providence of God, which at this very time opens before His children this truly glorious and harmonious plan—a plan that reject: not one, but harmonises every part and item of His Word. Truth, when due, becomes meat for the household of faith, that they may grow thereby. Matt. 24:45.) Whoever comes in contact with truth, realising its character, has thereby a responsibility with reference to it. It must be either received and acted upon, or rejected and despised. To ignore it does not release from responsibility. If we accept it ourselves, we have a responsibility toward it also, because it is for all the household of faith; and each one receiving it becomes its debtor, and, if a faithful steward, must dispense it to the other members of the family of God. Let your light shine! if it again become darkness, how great will be the darkness. Lift up the light! Lift up a standard for the people!

“The Divine Plan of the Ages”

This Bible Study, revealing God’s wonderful Plan of the Ages, will be deeply appreciated by all who love the Lord and His righteousness. Containing 350 pages, it is highly interesting and instructive, and most suitable for general use amongst old and young, learned and unlearned.

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Partaking of the Fruits and Laboring.

“The Husbandman that laboreth must first partaker of the fruits.” 2 Tim. 2:6.

It is a very significant fact to all who search the Scriptures that very rarely does the truth lie on the surface.

Because this is so, many give up Bible reading altogether. No beauty is found between the covers of the Sacred Book very often, just because the reader expects the unfolding as simply as reading a novel. We must read carefully and thoughtfully, and above everything else with prayer to God that He, through the Spirit, may shed light upon our searching.

If we were looking at the above text on the surface only we might say “Oh, well, it simply means that the man who does the work is entitled to the first share in the dividends, or to his wages; or that the farmer who ploughs, sows and reaps is entitled to the first portion of the crop.” There is a sense in which this may be so, but it does not appear to have been the Apostle’s thought here, as evidenced by the following verse:—
”Consider what I say, and the Lord give thee understanding in all things.”

There is a deeper meaning if we can but grasp it. While many have taken the words to infer that before we can expect to receive the fruits or to be partaker of the fruits we must be prepared to labor, the Apostle’s thought seems to have been somewhat contrary — that before we can labor effectively, we must be first partaker of the fruits.

We all know that in the varied experiences of our earthly course, if we find someone in trouble or distress of any kind, that we can help far more effectively, and are always more readily sympathetic, if we have passed through some similar experience ourselves. So it seems that the Apostle Paul is trying to show us that before we can become effective laborers in God’s vineyard we must be first partakers of the fruits.

What is the fruit of which we must be partakers? We have the answer surely in Gal. 5:22,23. “The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” We are told that against all such there is no law. There can be no doubt that this is the fruit to which be our Lord Himself referred in John 15:8, “Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.”

We shall not make a detailed study of the ninefold fruit of the spirit, for at this time we are concerned only as to how we can be partakers of it. There is but one way of receiving this fruit of the spirit and that is by Him who said, “I am the way, the truth, and the life, no man cometh unto the Father but by me.” Some even dare to think they can partake of the fruits otherwise. They realize that to be patient, humble, unselfish, kind, pure, etc., are good and right but they trust in their own strength to obtain or partake of them.. As one writer has put it—”Some are ready to doff the cap to Christ but unwilling to bow the knee.” We find that the Apostle is warning against such in this same passage—in the preceding verse—”If a man strive for masteries, yet is he not crowned except he strive lawfully.”

In the realm of sport, etc., we see men striving for masteries, striving it is true for a corruptible crown, but even such a crown is not won unless the competitors strive lawfully. There are rules and regulations always to be observed. If these are not adhered to, the race or game ends not in a crown but disqualification. It behoves us each one to see then, that striving for the crown, “incorruptible and that fadeth not away,” we do not presume to stand before our God without the wedding garment of our Lord’s imputed righteousness, and without taking His yoke upon us and learning of His meekness and lowliness of heart. It is in this way that we become partakers of the fruits of the spirit, the fruits which we must partake of first. before we can hope to be used of the Lord in imparting them to others. The laboring husband-men need the testimony of the Samaritans (John 4:39.-42). We believe, not because of another’s saying, but we have heard Him ourselves. We are partakers of the fruit of His Gospel, and we know that this is indeed the Christ, the Saviour of the World.

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All interested friends will please note the addresses and times of meetings held in the various cities. These gatherings are unsectarian, and all able to attend will be very welcome.

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Adelaide.—Liverpool Buildings, Flinders Street—Sundays, 3 p.m. and 6.30 p.m.; Wednesdays, 7.45 p.m.

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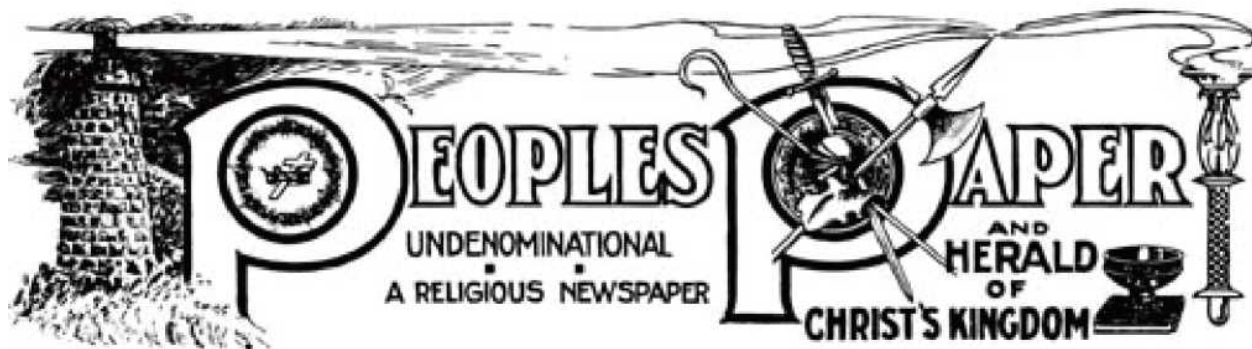
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The Tabernacle.

THAT the, Tabernacle of Israel, its construction and its ceremonies were Divinely intended to fore-shadow better sacrifices and heavenly or spiritual things is clearly stated in the New Testament. Many passages could be quoted in this respect but two or three will suffice. First, in Rev. 12:1, we see a woman used to symbolise the Church of Christ, being selected during this Gospel Age, from Pentecost until the end of this dispensation, when the marriage of the Lamb takes place. She is clothed with the Sun, and has the Moon under her feet. The Sun represents "the light of the glorious Gospel of Christ," and the promise to the members in Christ is, that they shall shine forth as the Sun in the Kingdom. As Isaiah sings, "He hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness." (Isa. 61:10.) See also Psa. 132:9, 10. The Moon represents the Law which was but a reflection of the Sun--the good things to come. The Law was just and none could gain its righteousness, but Christ kept the Law and gained its reward which He passed on to the Church, so "The righteousness of the Law is fulfilled in us." (Rom. 8:4.). Thus the Church is seen with the Moon under her feet.

This is in harmony with Heb. 10:1,— "The Law having a shadow of good things to come . . . not the very image." Also Col. 2:16,17,— "Let no man judge you in meat or in drink or in respect of an holyday . . . or of the sabbath: which are a shadow of things to come, but the body (the substance, the reality) is of Christ."

Seeing then that those matters were really prophecies in figures and types fore-telling what was to take place, we can understand how necessary it was that the Divine instructions be accurately carried out respecting the building of the Tabernacle. See Heb. 8:5.— "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shown to thee in the mount."

There are many different pictures in God's dealing with Israel, which must be kept separate from each other and not confused together. Sometimes the whole nation refers to God's people. For instance, when the deliverance from Egypt occurred during the night of the Passover, the first-borns were saved from death, showing how, during this Gospel Age, prior to the deliverance of the whole world from bondage to Satan, sin and death, the Church of the Firstborn would be saved—selected—a "first-fruits unto God." Then will follow the deliverance of "the whole groaning creation." Rom. 8:19-22.

In the view we purpose taking at this time the Camp of Israel would represent the world of mankind under the curse of sin and needing atonement. The tribe of Levi represents those who are justified by faith and at peace with God. The high priest (Aaron) represents Christ, “the High Priest of our profession,” and the under-priests pictured the consecrated in Christ. 1 Pet. 2:9.

The Structure of the Tabernacle.

Let us imagine ourselves about 3500 years ago—in Moses’ day—crossing the wilderness and approaching the nation of Israel encamped there. We wind our way through numerous tents and come in view of the white linen wall

7 feet or more high, so one cannot see over it. It is just a blank wall. There is, however, a particular order of tribes encamped around the Tabernacle. On the eastern end or opposite the gate of the Court, the tents of Moses and of Aaron and his sons were pitched. On the northern side was the Levitical house of Merari. On the western end, the Gershonites also of the tribe of Levi and on the southern side we find the Kohathites, also Levites. Outside of this inner circle were the twelve tribes, three on each side, so that the Tabernacle was completely encircled by the Camp of Israel.

The white linen wall enclosed the Court, which is 100 cubits long by 50 cubits wide. There is only one entrance which is on the eastern end; it is called the Gate, while all around the walls are just white linen held up by wooden posts on the inside.

The Gate is decorated being white linen interwoven with blue, purple and scarlet. Inside the Gate stands the Brazen Altar and a little farther on there is the Brazen Laver, at which the priests washed before entering the Tabernacle. Then we come to the Tabernacle. It is 30 cubits long by 10 cubits wide. It is divided into two compartments.—20 cubits by 10 cubits, and 10 cubits by 10 cubits. The first or larger compartment is called “The Holy” and the second, the inner one, is called “The Most Holy.”

The sides and western end, of the building are composed of golden boards, i.e., wooden boards overlaid with gold. Each board was 10 cubits high and 14- cubits broad; that would be at least 15 feet by 2 feet 3 inches. These large, beautiful, golden boards stood on end, 20 boards on each side, (north and south) and for the west end there were six boards and two corner boards. Five bars overlaid with gold held these boards together, the middle bar passing right through the boards from end to end, so that the boards must have been a good thickness and quite heavy.

The two compartments were divided by a Veil of blue, purple and scarlet of fine twined linen and cherubim with cunning work, supported by four golden posts set in sockets of silver. The entrance or “door” of the Tabernacle was also by passing under a veil of blue, purple and scarlet of fine twined linen, but no cherubim. This veil was supported by five golden posts which were set in sockets of copper.

There were four coverings to the Tabernacle.

(1) Ten curtains of fine twined linen, worked in blue, purple and scarlet and cherubim. Five were coupled together and the other five coupled together sideways; then, when placed over the Tabernacle these two immense curtains were also coupled by loops of blue and taches of gold. Each separate curtain was 28 cubits by 4 cubits, so that the ten joined together, had a covering of 28 cubits by 40 cubits, thus allowing 10 cubits to hang over the front as a veil or “door” of the Tabernacle,

(2) Eleven curtains of goat’s hair each 30 cubits by 4 cubits. Six were coupled and then five were coupled and the two portions then joined together, forming a complete covering.

(3) There was a covering over this of rams skins dyed red.

(4) A covering of seal skins.

All outside the white wall would represent the world needing redemption. That white wall prevented any view of the things of God. It was like a wall of unbelief. The world lies in sin and condemnation; please note Rom. 5:12; Eph. 2:1-3; and Rom. 3:19-23.

To Approach God.

There was but one entrance into the Court and when once entry is made the white linen wall becomes a protection—a wall of faith. John 14:6,—“I am the way, the truth and the life; no man cometh unto the Father but by me.” John 11:25,—“I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live.” See also John 10:7,9; 5:24,25; Rom. 3:24,25; and John 6:40,51,—“My flesh, which I will give for the life of the world.”

This is clearly shown at the Gate, for there stands the Brazen Altar that speaks of the great sacrifice for our sins. “Christ died for our sins according to the scriptures.” I Tim. 2:6,—“Who gave himself a ransom for all.” Mark 10:45,—“The Son of Man came . . . to give His life a ransom for many.” See also 1 Cor. 15:21,22. But we must go on, for we are invited to follow Christ into the antitypical Holy. Isa. 53:6,7,—“The Lord has laid on him the iniquity of us all .

He was led as a lamb to the slaughter.” 1 Pet. 2:21, —“Hereunto were ye called because Christ also suffered for us, and gave us an example that we should follow His steps.” Rev. 14:4, speaks of those who follow the Lamb whithersoever He goeth—redeemed from among men, a first-fruits unto God and unto the Lamb. In Heb. 13:14, Paul reminds us that in this Court condition—justification—we have “no abiding city.” We must go forward; “follow the Lamb.”

Jesus was always perfect; He was never outside this Court condition, being holy, harmless, spotless, undefiled, separate from sinners, as “a lamb without out blemish.” He needed not to take the step of repentance or to be justified by faith, but when by grace we have been brought so far, it is then that we are invited to “follow His steps.” “Being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have access into this grace and rejoice in the hope of the glory of God.” (Rom. 5:1,2.)

The white linen wall which surrounded the Court represented righteousness ;—“white linen which is the righteousness of the saints.” (Rev. 7:9:8.) We are justified, made right by the merit of the cross of Christ, which is represented by the Brazen Altar at the Gate of the Court. Those who have come thus far are invited to draw nearer and pass under the veil and enter the “Holy” of the Tabernacle.

However, we first come to the Laver of water, at which all must wash before entering the Holy. So it is that having a desire to please God—to love righteousness—we study His Word and realise its cleansing power. “Wherewithal shall a young man cleanse his ways, by taking heed thereto according to thy Word.” (Psa. 119:9.) And this process of sanctification continues throughout our “Tabernacle,” or earthly sojourn. “Sanctify them through Thy truth, Thy Word is truth.”

It is here that God recognises us as His children, and invites us to draw nearer in consecration—to become “priests and kings,” as “joint-heirs with Christ,” as members in Him, the great High Priest in glory. “My son give me thine heart.” “That ye should walk worthy of God who hath called (invited) you unto His kingdom and glory.” “God who hath saved us and called us with a holy calling . . .” “No man

take this honor unto himself, but he that is called of God as was Aaron.” “Blessed is the man whom thou chooseth and causest to approach unto thee, that he may dwell in thy courts.” (1 Thes. 2:12; 2 Tim. 1:9; Heb. 5:4; Psa. 65:4.).

What Does It Mean to Pass Under the Veil.

This veil under which all must pass to enter the Tabernacle represents death to the human will—human hopes, desires and aims. The Court is the condition of perfect humanity, and human mindedness is to be left behind as we pass into the Holy or spiritual condition and receive the spiritual mind. As we stand at this entrance veil, we come to take our first step in the footsteps of Jesus. It was there He stood when He was baptised in Jordan, when He said, “Lo, I come to do thy will, O my God.” “If any man will come after me let him deny himself and take up his cross and follow me.”

When we came into the Court, (justification) “at peace with God,” we became alive towards God, so that we could learn something of the heavenly hope and understand something of the Divine will for us and the invitation to consecrate ourselves to Him. It is here that we are told by our Lord to count the cost, take full account of what is to be given up and also of the wonderful hope, the prize of the high-calling of God in Christ Jesus.

If we appreciate this wonderful grace of God and gladly yield ourselves, our purchased lives to Him, unreservedly, He will accept us as living sacrifices, and grant us His holy spirit, which is the begetting to the new nature, the spiritual life. We become “new creatures in Christ Jesus.” Our hopes are no longer earthly but heavenly, and we find our desires, aims, joys and ambitions no longer of the earth, earthly, but spiritual and heavenly. The changed aspect is indicated in this Holy of the Tabernacle, where all of earth is shut out.

If having come to be at peace with God as indicated in the Court, we count the cost of going further too great, we cannot just stay there. Justification is granted only during this age to provide the opportunity of consecration, and if this further step is not taken, we would be of those who “receive the grace of God in vain”; we would lose that standing —Luke 9:23,24, “If any man will come after me, let him deny himself and take up his cross and follow me, for whosoever will save his life shall lose it, and whosoever will lose his life for my sake, the same shall save it.” (Also Rom. 12:1,2.)

Thus we come into the Tabernacle. There is only one entrance. We hear again “I am, the way and the life, no man cometh unto the Father but by me.” Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say his flesh . . .” (Heb.

10:19-23.) Having taken this step and entered the Holy (state of consecration) what a different aspect everything takes. Such privileges are ours—There is the golden Table of Shew-Bread on our right hand, the north side; and on our left is the golden Candlestick made out of a talent of gold, which would be about a hundredweight, all beaten out in one piece. Then right in front we see the golden Altar of Incense, which is just in front of the Mercy Seat and Ark of the Covenant which stands in the Most Holy, beyond the second veil.

There is no natural light in the Holy, there being no windows: the only light is from the Candlestick which represents Christ the Head, the real Candlestick and the Church is represented by the branches. The oil represents the holy spirit of which each member receives a measure, “but God gave not the spirit by measure unto him (Christ).” How beautifully the light shines on all the golden walls and golden furnishings. So our Lord let His light shine, reflecting the glory of the Father—“manifesting the Father.” we are also exhorted to let our light shine, that others may glorify our Father which is in heaven. Jesus

said, "I am the light of the world," and also speaking to the Church said, "Ye are the light of the world." "Let your light so shine." It must have been beautiful in the Holy with the light shining on all the gold around and showing the fine white twined linen and blue and purple and scarlet, and cherubim of cunning work. It is indeed beautiful to dwell with the truly consecrated Christians who have the holy spirit in such measure and whose works glorify their Father in heaven.

It is the light of the holy spirit that reveals the exceeding great and precious promises (the shewbread on the golden Table) illuminating the Word of God and so gives grace and strength to run the narrow way. It is by this light from the Candlestick that we have the privilege of the golden Altar, there to present our prayers, thanksgiving and praises to our Father who bath called us to glory and virtue.

This compartment represents our condition as Christians, running for "the prize of the high calling of God." The prize is not gained until the race is finished. The prize is immortality. Some people think that they have this already—that they are born with immortal souls. If that were true, there would be no need to "so run as to obtain" it. If we run the race successfully, the promise is "an abundant entrance into the Kingdom," represented by the Most Holy, within the second veil.

In the first "Holy" are represented the condition and privileges of those "begotten to a lively hope through the Gospel; to an inheritance incorruptible and undefiled and that fadeth not away reserved in heaven for you who are kept by the power of God, through faith unto salvation." 1 Pet. 1:4,5. The birth on to the spirit plane will be when we pass beyond the second veil (death,—the consecration to death, of all that is human, being finished) and awake in the first resurrection in the likeness of our Lord. 1 John 3:1-3. This may be signified in the fact that figures of cherubim are worked on this second veil, while at the door of the Tabernacle and at the Gate of the Court there were blue and purple and scarlet, but no cherubim.

We, then, are at present in the school of Christ. Like the Captain of our salvation we must learn obedience (even unto death) by the things which we suffer—be perfected through sufferings. The priest (the new creature) must put the animal—the natural mind, the human nature—to death and "while the outward man perish, the inner (new) man is renewed day by day."

The Steps of Approach.

The steps of approach as Christians are indicated by the posts and their sockets, in the Court, in the Holy and in the Most Holy. The posts holding up the white linen around the Court were wooden, set in copper sockets. The wooden posts indicate imperfect humanity, but set in copper (which represents perfect humanity) shows that they have a standing of perfection, being "justified by faith."

In the Holy the five posts holding up the veil are wooden but overlaid with gold, showing that a change of nature has taken place—"begotten to the Divine nature." As copper represents perfect human nature, gold represents the Divine nature. Though now begotten as new creatures, we have this treasure in earthen vessels, so these posts are also standing in copper sockets.

In the Most Holy there are four posts of wood overlaid with gold and they stand in sockets of silver. Silver represents verity—reality—so this indicates the actual birth as spiritual beings in the Divine presence, heaven itself. (To be continued.)

Power Us-ward.

“That ye may know . . . what is the exceeding greatness of His power to us-ward who believe according to the working of His mighty power.” (Eph. 1:18, 19.)

There is no condition, or circumstance, or opposition, or experience in your life which cannot be rectified and brought into conformity with the will of God, and which may not be strengthened by His might. No habit, nor custom, nor besetting sin, can successfully challenge the mastery of the spirit.

We may despair of victory; we may have a past which is a record of failure following upon failure. Yet it is gloriously possible to learn the secret which will enable us to go forth in the power of God. The realisation of Divine power is the privilege of all the children of God, no matter what present or past history theirs may have been.

W. W. MARTIN, M.A.

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

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Christ's Spirit of Comfort and Second Presence.

THERE appears to be a difficulty with some to discern the difference between the Lord's being with His Church throughout the Gospel Age, and His presence as Lord of the Harvest at the end of the Age—His parousia—unseen by man and discerned only by the eye of faith, as signs of His presence are observable.

The Lord Jesus has certainly been with His suffering saints ever since Pentecost. He has so closely identified Himself with the members of His Body that He said to the man who went “breathing out threatenings and slaughter against the disciples,” “Saul, Saul, why persecutest thou Me? I am Jesus whom, thou persecutest.” “For by one spirit we are all baptised into one Body. All made to drink into one spirit” (1 Cor. 12) so that Christ is represented in His Body-members on earth, in whom the holy spirit operates. “He who receiveth you receiveth Me, and he who receiveth Me receiveth Him that sent Me.” These have the privilege of suffering with Christ, of filling up the afflictions of Christ which are left over, so that we might be dead with Him and so might live with Him.

Our Lord is represented in Rev. 1:13, and 2:1, as “He that walketh amidst the candlesticks” and as being thoroughly acquainted with the varied conditions and circumstances of His Church—“I know thy works.” He is ever with His people in their trials, and renders ‘aid by His spirit, through the Word of God, and through His people, sending comfort and strength in time of need.

This was His promise when taking leave of the disciples—“I will not leave you comfortless. I will pray the Father and He shall give you another comforter that may abide with you for ever.” “He dwelleth with you, and shall be in you.” “But the comforter—the holy spirit which the Father will send in My name—he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you.” “But when the comforter is come, whom I will send unto you from the Father, he shall testify of Me.”—John 14:16-18, 26; 15:26.

It is in this way that the Lord has been with His people, sustaining them in trial, adversity, persecution and distress, by bringing to their remembrance His love, His care, His interest in their progress, and the many exceeding great and precious promises of grace to help.

As the ‘young nobleman in the parable, our Lord went to a far country, to the heavenly courts, to receive the Kingdom, and then to return, to come again ‘and receive His Church unto Himself, that where He is there they may be also. Then He will take His great power and order righteousness and peace in the earth.

Before dealing with mankind generally, the Scriptures clearly show that the first work of Christ on His return is in connection with His Church, and for this purpose He must be present for a season, “as a thief in the night,” unknown to the world. Gradually His presence would be made known to the watching saints—those who, when they hear the “knock” indicating His presence, open their hearts to welcome their Lord and He enters and sups with them, and they with Him (Rev. 3:20). Those who do not hear the knock and. those who hear, but fail to open, are left in ignorance of the second presence of the Lord.

The discourse in Matt. 24 shows that there is the work of harvest to be first attended to-, a gathering of the elect.

The Lord of the Harvest will say to the reapers, “Tie the tares in bundles, but gather the wheat into the garner.” True Christians are to be separated from the false and gathered home into the antitypical ark, into Christ, beyond the veil, before the burning up of the bundles of tares takes place in the “time of trouble such as never has been since there was a nation, nor ever shall be.”

The world will be in ignorance of the fact that Christ has returned until this preparatory work in connection with the Church and the closing of the Gospel Age has been accomplished. "As the days of Noah were, so shall also the days of the Son of Man be. For as in the days that were before the flood, they were eating, drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the presence of the Son of Man be" (Matt. 24:37-39). It would seem to be difficult to make it plainer that there would be "days of the Son of Man"—a time during which the Lord would be present, dealing with His people and preparing for their deliverance, but unrecognised by the world. He would come "as a thief," unawares.

The parables in Matt. 25 illustrate the matters dealt with in, the 24th chapter. The parable of the virgins shows that only the watchers would know of the Lord's coming, and that even among them some should fail to be properly prepared. It shows a separating work, which is still in process. The varied experiences of the harvest period continue to separate the foolish virgins from the wise. When all the wise virgins are gathered the door Will be shut.

The second parable shows:the Lord dealing with His people respecting the use of opportunities and talents, and rewarding them'-accordingly. Not only are the living saints to be thus dealt with and rewarded on completing their course, but "the dead in Christ are to rise first." This all indicates that there will be quite a period similar to the "days that were before the Hood," in the "clays of the Son of Man," His parousia, prior to His commencing His work with the world, indicated in the next parable.

All this preparatory work could not be accomplished if the old thought that Christ's coming and going would be like a flash of lightning, if all living and dead saints were to be caught together at the moment of that coming. There is something more beautiful and reasonable, more harmonious and God-like, in the manner of our Lord's return as viewed in the light of 'God's Word.

We see then that there is quite a difference between Christ being with the Church during the Age by the holy spirit in His people to comfort and sustain, and His being present again in the earth in this day of His preparation. All the evidences of His "parousia" are with us to-day. He has surely conic, and has prepared the promised feast of Luke 12:37. It is the blessedness promised to come at the end of the 1335 days (about 1874) of Daniel 12. Those who have experienced the joys of this feast, since the unfoldment of truth at that time, know that He has come. They have heard the "knock" and have opened their hearts, and are feasting with their Lord (Rev. 3:20). The fact of seeing these things has refreshed the hearts of God's people. They are strengthened against the scepticism and human philosophies, theories, delusions and deceptions of this sad day, by the clearer knowledge of the Divine plan of the Ages. They are thus enabled to stand the severe tests of faith in these "days of the Son of Man," while those who fail to recognise the "knock" seem to prefer. the dim light of the dark ages, or when the Church was just emerging from the gloom of Papal errors, to the bright shining of truth radiating from the rising Sun of righteousness. Let us "hold fast that which we have received." "Continue in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."-2 Tim. 3:14.

Bible Class Assemblies.

All interested friends will please note the addresses and times of meetings held in the various cities. These gatherings are unsectarian, and all able to attend will be very welcome.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7 — Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—Liverpool Buildings, Flinders Street—Sundays, 3 p.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

Perth.—The Basement, Druids' Chambers 459 Hay Street East—Sundays, 3.45 p.m and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays, 3.30 p.m. and 6 p.m.

The Power to Overcome.

“I have set the Lord always before me; because He is at my right hand I shall not be moved.” Psa. 16:8.

IN these words of the Psalmist spoken prophetically of our Lord, we have at once a clear indication of the secret of His success in overcoming the world—His faithfulness in yielding up His perfect humanity a willing- sacrifice against all the opposing forces of the Adversary. And further in the fulfilment of these words in the life of our Lord is revealed the intimate relationship, the oneness of mind, that existed between Himself and the Heavenly Father.

At our Lord’s consecration and baptism at Jordan it is clearly shown that He was begotten of God’s holy spirit. He had the new mind—the disposition of God—implanted in His perfect human body to such an extent, that He could say, “I and my Father are one.” “For Jesus, when He was baptised, went up straightway out of the water, and the heavens were opened unto Him and the spirit of God, descending like a dove, lighted upon Him, and a voice from heaven said, “This is My beloved Son in whom I am well pleased.” (Matt. 3:16, 17).

Can we not realise the influence that had taken hold upon our Lord as He saw as never before the heavenly treasures of the Father’s plan concerning Himself, the redemption of the Church, the Body, and also of all the obedient of fallen humanity in due time—to be accomplished through Himself, and now revealed to His newly received spiritual mind?

Following His baptism and begetting of the spirit, He hastened into the wilderness, away from friends and acquaintances, and every distracting thing, that he might make use of the power of the holy spirit that had come upon Him—that He might use the new sight. The eyes of His understanding had been opened to comprehend the lengths and breadths and heights and depths of the Divine love and plan which He was to fulfil. He must not confer with flesh and blood respecting His future course, even if there had been anyone perfect like Himself with whom He might have conferred. He must confer with the Father. He must take the Father’s words through the prophecies, ‘and the lessons through the types and must hear and see in these the great work mapped out for Him. He must look at everything from the new standpoint of the spirit. No wonder He wished to be alone with God, and with the Word of God, which he had treasured up in His heart from infancy, and which, having a perfect mind, He no doubt had before Him as plainly as though He had the printed book.

The season was a precious one and undoubtedly the close of the forty day period saw the Lord well equipped in an understanding of the Divine arrangement respecting the necessity for His death. He understood that the payment of the ransom price for the world was pre-requisite to His coming reign of glory.

But just at that juncture came the Adversary’s chief besetments. Satan no doubt realised that the most favorable time for an attack upon Jesus would be when He was weak from. His long fast and vigilance, and hence it was at the close of the forty days that the temptations mentioned in Matt. 4:1-11, were set before the Lord. His replies to the three great trials can be summed up in the words of our text; “I have set the Lord always before me, because He is at my right hand I shall not be moved.” “Get thee hence, Satan.”

Jesus had covenanted to serve the Father only, “.Lo I come, to do Thy will, O my God,” and here His first great victory against the opposer had been accomplished through the power of God’s holy spirit, which had enabled Him to discern and keep in mind the Father’s will for Him. And Satan left Him, and angels came and ministered unto Him—a comforting assurance of the Father’s pleasure and He could therefore

say in response, “My heart is glad and my glory rejoiceth: Thou hast shown me the path of life; in Thy presence is fulness of joy.” Throughout our Lord’s ministry He had this evidence of the Father’s pleasure as shown by His prayer.—”Father thank thee that thou hast heard me, and I know that thou hearest me always.” “For Thou wilt not leave my soul in the grave at Thy right hand there are pleasures for evermore.”

Also in the closing hours of our Lord’s earthly life, in His Gethsemane experiences, during the most trying hours, when of His disciples there were none with Him—none to be a comfort and assistance when it would have meant so much—He had set the Father before Him. When offering up prayers and supplications, with strong crying and tears unto Him who was able to save Him from death He was heard in that He feared. He feared not the hardness of His experiences—”The cup which the Father hath poured for Me shall I not drink it,” were His words. Yes, indeed; His delight was to do all the will of His heavenly Father, but He feared in that He may in some way have come short.

But no, “He was heard in that He feared,” and the assurance of the Father’s pleasure in Him was again manifested by a ministering angel — “Thou maintainest my lot,” — after which He set His face like a flint, His disciples being scattered every man to his own and our Lord was alone, yet not alone, because the Father was with Him. “Thou wilt show me the path of life.” “Thou preparest a table before me, in the presence of mine enemies.”

Herein we see the unity of spirit, the oneness of mind that existed between the Father and our Lord after His begetting at Jordan. He received the spirit from above in full measure continually, because He “had set the Lord always before Him.” We see the faithfulness of our great High Priest, who endured the cross, despising the shame, and is set down at the right hand of the throne of God; He who was the first and last of the creation of God, who was (dead and is alive, having set us an example that we should follow His steps. And the assurance is, that if the spirit of God that kept our Lord Jesus throughout His ministry and raised Him up from the dead, dwell in us, He that raised up Christ from the dead shall also quicken our mortal bodies by His spirit that dwelleth in us.

The Apostle Peter declares that Christ was put to death in the flesh’ but made alive by the spirit, and is gone into heaven, to the right hand of God. “Therefore,” he says, seeing this is so, “Arm yourselves likewise with the same mind,” (1 Peter 3:18, 22; 4:1.)—the mind that Jesus possessed, the power that the Father bestowed upon Him and which enabled Him to faithfully endure the cross. Can this be the Apostle’s thought? If so, how may we accomplish this?

In the Father’s gracious plan, in which He has purposed to “take out a people for His name,” to become the Bride of Christ, He has arranged a means whereby these, though imperfect, may also receive of His spirit, through exercising faith in the ransom sacrifice of Christ, their faith justifying them before God under the robe of Christ’s righteousness. “That he might be just and the justifier of him which believeth in Jesus.” By the further step of consecration to God, a solemn covenant to be dead with Christ, baptised into His death, (Rom. 12:1), we come under the same anointing of the spirit as our Lord and Head. For it became Him (God) of whom are all things and by whom are all things, to bring many sons unto glory, through the Captain of our salvation; “For both He that sanctifieth and they who are sanctified are all of one.”

Herein is revealed the grace and love of God toward us,— that he that sanctifieth (Jesus) and they that are sanctified (the Bride, the “little flock”) may be one; one in mind, one in spirit; “for which cause He is not ashamed to call them brethren.” (Heb. 2:10,11.) Here is a unity between Christ and His followers, through the spirit, that the Father has provided which only the Lord’s true people can realise. “Of Him are ye in Christ Jesus.”

Continuing, the Apostle in 1 Cor. 1:30, seems to elaborate the means whereby we may become armed with the mind of Christ,—“Who of God is made unto us wisdom, and righteousness (justification) and sanctification and deliverance.” Christ is our wisdom. Wisdom is here given the first and in that sense the most important place amongst the steps of salvation. The wise man’s testimony agrees with this, saying, “Wisdom is the principal thing ... with all thy getting get understanding.” However well disposed we may be, however weak or strong, wisdom is the prime essential to our taking the proper course. Our Heavenly Father, in calling us to the membership in the New Creation, foresaw all our needs: that our own wisdom would not be sufficient for us^ and that the wisdom of the Adversary and his deluded followers would be exercised to our injury; hence the provision that Christ should be our wisdom.

Before ever we come to God, before ever we receive the merit of the atonement or through it reach the relationship of sons, we need help, guidance, wisdom, the opening of the eyes of our understanding, that we may discern the supply which God has provided in Christ.

In order to have a hearing ear for the wisdom that cometh from above, an earnest condition of heart is necessary. We must possess a measure of humility, else we will think of ourselves more highly than we ought to think, and will fail to discern our weaknesses, blemishes, unworthiness, from the Divine standpoint. We need also to have a certain amount of honesty or candour—to be willing to admit, to acknowledge, the defects seen by the humble, mind. Looking from this standpoint, those who long for righteousness and harmony with God are pointed by the Lord’s providences to Jesus as the Saviour. However imperfectly at first any may understand -the philosophy of the atonement accomplished for us, they must at least grasp the fact that they “were by nature children of wrath even as others,” that Christ’s sacrifice was a righteous one, and that God provided and accepted it on our behalf; that through His stripes we may be healed; through His obedience we may be accepted of the Father, our sins being reckoned as laid upon Him and borne by Him, and His’ righteousness and merit as applicable to us for a robe of righteousness.

We must see this—Christ must thus be made unto us wisdom—before we can act upon the knowledge, and by hearty acceptance of His merit, be justified before the Father, and accepted in consecration become sanctified, more and more armed with the mind of Christ and by and by delivered and glorified. But Christ does not cease to be our wisdom when the next step is taken and He becomes our justification. No! we still need Him as our Wisdom, our wise Counsellor. Under His guidance we need to see the wisdom of making a full consecration and the wisdom of following up that consecration in a life of sanctification, to the doing of the Father’s will. In every step that we take, wisdom is the principal thing; and all through this new life, at every step of the journey to the heavenly city we need the wisdom that cometh from above, which the Apostle describes in James 3:17.

As the wisdom or knowledge of God came to us as a result of our Lord Jesus’ sacrifice on our behalf and as justification then came through His merit when we accepted atonement and turned from sin to righteousness so also is our sanctification through Him. No man can sanctify himself in the sense of causing himself to be accepted and adopted into God’s family of the _New Creation, begotten by His spirit. As the merit of Christ was necessary to our justification, so His acceptance of us as members of His body, the Royal Priesthood, and His continued aid are indispensable to the making of our calling and election sure.

The Apostle condemns some for “not holding the Head,” and we perceive that such a recognition of Christ, as not only the Redeemer from sin, but as the Head, Representative, Guide, Instructor and Preserver of the Body (the Church). is essential to each member of it. Our Lord points out this necessity of our, continuance under His care, saying repeatedly, “Abide in me ... as the branch cannot bear fruit of itself, except it abide in the vine; ‘no- more can ye, except ye abide-in-me.”

And this is the thought of the Apostle in the words, “Arm yourselves with the mind’ of Christ,” -- receiving His spirit into good and honest hearts, setting the Lord always before us, in the mind, in the heart, in the affections. It is because we see it is a reasonable service, and one so small in comparison with what the Lord has done for us that we desire to give ourselves entirely to Him.— “When thou saidst, ‘Seek ye my face,’ my heart said unto thee, ‘Thy face, Lord, will I seek.’ “ The love of Christ constrains us, calls forth in response our heart’s affections. “If a man love me,” said Jesus, “he will keep my words, and my Father will love him and we will come unto him and make our abode with Him.”

(To be continued.)

The Carpenter’s Shop.

In carpenter’s shop the tools are overheard to discuss in a critical spirit the greater or less importance of the tasks for which they are respectively fitted. Dr. Gimlet a philosopher of a penetrative mind, had been speaking in terms of depreciation of the work of Brother Plane. He continued: I know he is very active, even fussy, and to look at the shavings flying about you really would think that he was doing great things, but I notice his work is all on the surface, whereupon the Rev. Heavy Hammer reminded Dr. Gimlet that although his powers of penetration were indisputably great his influence was confined to a very narrow circle. ‘This remark provoked- a quick retort from a sharp pointed nail, who said that Mr. Hammer’s preaching was far too controversial; he is never happy unless he is having a knock at somebody. Brother Chisel was roused by this criticism of his friend, and declared that only those who Were closely associated with Brother Hammer could duly appreciate his strength and perseverance. He and I have been colleagues more than once, and to his powerful influence I ascribe whatever good I have been able to do. Then a horseshoe that happened to be lying on the workshop floor said, I should have derived little benefit from all Mr. Hammer’s vigorous preaching had it not been for the zealous labours of another of his colleagues, I refer to Brother Bellows. It was, as I listened to hint. that the fire began to glow in my heart; it seems to Me that warmth is the great essential.

As the discussion proceeded, Professor Whetstone, who was busily engaged in sharpening young axes, had been observed to pause in his work. His voice was now heard, “Do not’ be offended when, in spite of all the confident statements first made, I maintain that neither energy nor fire, nor both together, are sufficient, the tool must have a fine polish and a keen edge if it is to do efficient service.” This was too much for Brother Screw who spoke with a strong provincial accent, which betrayed his want of culture. I know that I have precious little polish and I also know that I should object to any of old Whetstone’s grinding; my motto is: Lay hold whenever you have a chance, and when once you lay hold never let go. Two close friends are heard conversing in an undertone. Their names are Rule and Square. The latter now ventured to remark that in their estimation all who had previously spoken had the capacity for doing excellent service, if only they would submit to Method and Span. Brother Rule and I have observed with regret that harm is continually being done by those people who will not work within regular lines. Why, replied Brother Hammer, the only rule that I ever had is “Hit hard,” and I’ve driven many a nail home. But he forgot that even he was guided by a Higher hand.

At this moment the carpenter’s son entered the workshop. In his presence all sounds of strife are hushed. He is making the model of a Temple; skillfully he takes hold of now, Hammer, then Plane or Gimlet or Screw, the one giving place to the other as the progress of the work required and each finding his special reward as the building grew in beauty and in strength.

Parable adapted from the German by Professor Tasker.

Alone with Christ.

Alone with Christ! Alone with Him
In sweet communion blest,
O happiness beyond compare,
In which the soul finds rest.

Alone with Christ! How sweet the thought
To listen at His feet
And hear His tender, gracious words,
His loving smite to greet.

Alone with Christ! How blest to know
In all our griefs and fears
He hears the harsh reproachful words
That cause such bitter tears.

Alone with Christ, Who knows so well
The depth of human pain
In hearts that yearn for sympathy,
Alas, so oft in vain.

Alone with Christ! Alone with Him,
In dark Gethsemane's hour
When hearts lie crushed beneath their load
He lifts them by His power.

Alone with Christ! O portion sweet,
When earthly friends forsake
To share with Him the fellowship
Of which His saints partake.

Alone with Christ! Oh joy divine!
Alone with Him each day
To breathe out from our inmost heart
What tongue can never say.

Alone with Christ! O joy complete!
O richest, fullest store,
To be with Jesus here 'tis bliss,
And life for evermore.

MW



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The Power to Overcome.

(Continued from last issue.)

LET us consider some of the good results that may be expected after receiving the Lord's spirit, so that we may mark any good progress in our lives and in the lives of others, and thus be encouraged to seek more and more to be armed with the mind of Christ.

In proportion, as the Lord's people are filled with His holy spirit or influence, and are expanded and enlarged by it, they have less of the spirit of fear which is at the present time filling the hearts of men. 'The spirit of fear in a Christian is a spirit of doubt, and marks a lack of faith, a lack of the holy spirit. The spirit of fear is a fruitful source of evil in spiritual matters, in every feature of the Christian growth, individually, and as a Church. The child of God who is filled with the holy spirit, is a giant in comparison with his own natural self; because his fears are quelled, his heart is established, his faith is rooted and grounded, and his soul is anchored sure and steadfast within the veil. Thus he is held from being driven on to the rocks of disaster, when the 'stormy winds of trouble prevail. The holy spirit is thus a power to those who possess it which has often caused amazement to their enemies.

This spirit of God in the Christian is not only a spirit of power, but a spirit of love, says the Apostle. The love' here mentioned is not that natural love possessed to some extent by all mankind and even by the brute creation — in large measure a spirit of selfishness. In those who receive the holy spirit of love, this natural love should become intensified, broadened, deepened, and should more and more' lose its selfish characteristics, and become a generous love, a self-sacrificing love, based not upon selfishness, but upon principles of righteousness, truth, goodness, and the possession in general of the spirit, disposition of God. And this spirit of love should continue, increasing and abounding until that which is perfect is come, that which is in part having passed away.-1 Cor. 13:10.

There is no more wonderful manifestation of the holy spirit in the Lord's people than that which the Apostle denominates, "The spirit of a sound mind." The Lord's people, by nature, are not more sound of mind than are the world's people; quite the contrary. The tendency of the Gospel is to attract the more imperfect who realise their own weakness, and their need of grace and strength from on high, rather than to influence those who are of stronger and sounder minds, who, comparing themselves with others, have a self-satisfied, self-righteous spirit or mind. But wherever the Truth is received into good and honest hearts and brings forth its legitimate fruitage, the Lord's people become partakers of His holy spirit; whether naturally strong or weak they thereby obtain "the spirit of a sound mind,"—their judgments are clearer, truer, more trustworthy than before. This is because they have before their minds, first of all, the explicit

directions of the Lord's Word in respect of what they should do, and what they should not do—directions which cover almost every feature and aim of life. Those who have accepted the Lord as their Instructor and Teacher, who have His spirit in their hearts are thus preserved from the snares and' difficulties which befall those who have not the guidance and direction of superhuman wisdom.

The question arises, how or wherein does the impartation of the holy spirit to the Christian serve to repair his judgment and become to him the spirit of a sound mind? The Divine mind is perfect, "sound," and consequently to whatever extent Christians are able to set aside their own minds or judgments on any or all matters, and to accept instead the Divine mind, will, judgment, for the control of their lives, to that extent they will have the spirit or disposition of a sound mind—God's mind. It is not implied by this that the brains of Christians undergo a change or a reversal of the order of nature in their operation, but that under the guidance of the holy spirit such learn gradually to rectify the errors of their own judgments in respect of all the various questions and affairs of life.

When we measure our judgments with the perfect standard, we find that we are either too fast or too slow, too weak or too strong in our mental and physical emotions. And while we are quite unable to alter our methods of thought and action so as to have them perfect and in full accord with those of our Lord Jesus—being armed perfectly with His mind—nevertheless, we are enabled to regulate our thoughts, our judgment, according to the standard which is before our minds, in a way and to a degree which those who have not this perfect standard, or who are not seeking to be regulated by it, will neither appreciate nor be able to copy. To those who thus seek to place themselves completely under the control of the Lord, and have Him come in and sup with them, receiving richly of His power there is the feeling of being well armed to withstand the tests and difficulties of the narrow way.

There is no doubt much of satisfaction in, the joy and peace received under such conditions, under the smile of the Lord's countenance, when we have realised His blessing; but probably we have felt that our joys and rejoicings in the spirit of to-day, have often faded into a measure of disappointment on the morrow, and seeking to know the reason, we have no doubt found that something has come into our minds and hearts, and, these being not as fully submitted to the Lord as previously, He has not been able to fill us with the same measure of His spirit.

Why is it that this condition comes about, so that we lose some of the spiritual blessings we might have had and which we desire to have? The natural, earthly disposition is for the mind to be drawn to material things, for which the fleshy body appeals; and although the human will is reckoned dead when we gave ourselves to the Lord, it will not be actually dead until our earthly course is finished, when that which is in part shall merge into that which will be perfect. So, to keep the mind from wandering on those things beyond what is necessary, we need to feed it with good spiritual food and have it set in the right direction.

We want to get so fenced off from the world that we will no longer desire those things, but as the Apostle says, "Set your affections on things above, not on things of the earth." This word "set" is one that indicates continual setting.

We want to keep setting; set the mind to-day and to-morrow set it early, and if it slips off early set it back again, and if it slips off set it back again. By 'and by we will find that there, is less inclination for the mind to think on the unprofitable things and we will thus be gaining the victory over the Old nature. If we could always keep in mind that we 'are following Christ all our days and all our hours, desiring to have His mind dwell in us continually, what a help it would be in the moments of temptation.

Regarding our days and hours, our consecrated time, the following is quoted from the writings of one on this subject—"In things spiritual, the greater does not always include the less, but the less more often includes the greater. So, in this case, time is entrusted to us to be traded with, for our Lord. But we cannot

grasp it as a whole. We instinctively break it up ere we can deal with it for any purpose. So, when a New Year comes round we commit it with special earnestness to the Lord. But as we do so, are we not conscious of a feeling that a year is too much for us to deal with?

“And does not this feeling that we are dealing with a larger thing than we can grasp take away from the sense of reality? Thus we are brought to a more manageable measure, and as the Sunday mornings or the Monday mornings come around, we thankfully commit the opening week to Him, and the sense of help and rest is renewed and strengthened. But not even the six or seven days are close enough to our hand; even to-morrow exceeds our tiny grasp, and even to-morrow’s grace is therefore not given to us. So we find the need of considering our lives as a matter of day by day, and that any more general committal and consecration of our time does not meet the case so truly. Here we have found much comfort and help, and if results have not been entirely satisfactory, they have been more so than before we reached this point of subdivision.

“But if we have found help and blessing by going a certain distance in one direction, is it not probable we shall find more if we go further in the same? And so, if we may commit the days to our Lord, why not the hours, and why not the moments? And may we not expect a fresh and special blessing in so doing?

“Maybe we do not always realise the importance of moments. Only let us consider those two sayings about them, “In a moment shall they (lie,” and “We shall all be changed in a moment,” and we shall think less lightly of them. Eternal issues may hang upon any one of them,, but it has come and gone before we can even think about it. Nothing seems less within the possibility of our own keeping, yet nothing is more inclusive of all other keeping. Therefore let us ask Him to keep them for us.

“Are they not the tiny joints in the harness through which the darts of temptation pierce us? Only give us time, we think, and we shall not be overcome. Only give us time, and we could pray and resist, and the devil would flee from us! But he comes all in a moment, and if it is an unguarded, unkept one, we utter the hasty or exaggerated word, or think the un-Christ-like thought, or feel the unChrist-like impatience or resentment.”

How clearly, then, in moments like these we have demonstrated to us our own weakness, and that without the keeping, guarding and guiding of the Lord in the heart and mind there can be no overcoming at all. And since the Lord has called us by His divine power, adopted us as sons into His household and given us all things that pertain unto life and godliness, it then rests with us as to whether we are making full use of the privileges and opportunities thus provided for us through Christ.

How encouraging is the exhortation of the Apostle, “Let this mind be in you which was also in Christ Jesus,” As though he would say, “the Lord is just waiting to fill us with His spirit, if we are only in the fit condition to receive. it:”—the mind or disposition displayed as He willingly made Himself of no reputation, taking the form of a servant, being found in fashion as a man, humbling Himself and becoming obedient unto death, even the death of the cross. Here we see in Christ, humility in perfection; one of the most beautiful and admirable characteristics that adorned His life and death. How truly were His own words exemplified throughout His ministry—”Take my yoke upon you and learn of Me, for I am meek and lowly in heart.”

How appealing were His actions and words, when His disciples were found disputing who would be the greatest in the Kingdom, by calling a little child and thus indicating the necessity of such humility, innocence and purity in the hearts of all who would hope to enter into His Kingdom. And could there be a more suggestive lesson than that which He gave as He and His disciples gathered to partake of the last Passover supper and the institution of the Memorial of His death — the washing of their feet, the meanest duty that had been overlooked. “Let this mind be in you which was also in Christ Jesus.”

The servant is not greater than his Lord, and as we seek to do the humblest service for our Lord, in our own upbuilding or assisting each other in the Christian way, we must realise that it is “not by might nor by power,” from which any good results may be obtained, but “by My spirit, saith the Lord.”

Realising, then, the rich provision that the Lord has made available to all His faithful people, who, like their Master, have set their faces Zionwards, going forth to Him without the camp, hearing His reproach, having no continuing city here, let us with the Psalmist of old declare—“One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in His temple. For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall set me up upon a rock. Though his host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. When thou snidest, ‘Seek ye my face,’ my heart said unto Thee, ‘Thy face, Lord, will I seek.’ I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage and He shall strengthen thine heart: wait, I say on the Lord.” (Psa. 27:4, 5, 3, 8, 13, 14.)

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

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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 (a) on the wrapper indicates that the Subscription to “Peoples Paper” is overdue.

Gathered as Christian citizens

SPEAKING at the Intercessory Services for World Peace, recently held in Melbourne Town Hall, the Archbishop is reported to have said:—

“Those present had gathered as Christian citizens realising that God had attempted to redeem the world,” and that “they realised that God was love and that He advocated peace on earth and with one another.”

The inference seemed to be that God was unable to deliver mankind from all the oppression of wicked men, unable to accomplish His purpose of peace and good will on earth.

How the words of the Lord through the prophet Isaiah contrast with such a conception of Divine power. Isa. 55:

8-11,—” . . . So shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please; it shall prosper in the thing whereunto I sent it.” Isa. 43:13,—”I will work and who shall hinder it,” and again Isa. 14:24,27,—”The Lord of Hosts hath sworn saying, Surely as I have thought so shall it come to pass and as I have purposed so shall it stand ... for the Lord of Hosts has purposed and who shall disannul it and His hand is stretched out and who shall turn back.”

It is very true that God has purposed that in due time righteousness, peace and good will shall abound on earth, but it would be quite untrue to say that He has attempted to establish such conditions among men. God does not “attempt” and fail as man so generally does; what God desires He simply does and none can hinder. The difficulty which presents itself in the present permission of evil arises from the lack of understanding of the Bible and the great Divine Plan of the Ages. (Eph. 3:9-11, Diaglott.)

The usual thought, that God has been trying to convert the world all down the ages, is quite unscriptural. Each age in the past has had its purpose which has been accomplished and step by step the Divine Plan progresses. In the meantime mankind generally is having experience of the consequences of disobedience to Divine arrangements, of learning how utterly hopeless is the prospect of even the best efforts of men ever being able to bring in the Golden Age and that there can be no happy lasting condition of peace and good will, health and life on earth until God shall establish His Kingdom and put judgment to the line and righteousness to the plummet. That is why we are taught to pray, “Thy Kingdom come, thy will be done on earth as it is in heaven.” “Give the King (Christ) Thy judgment O God, and Thy righteousness unto the King’s son. He shall judge Thy people with righteousness and Thy poor with judgment. The mountains shall bring peace to the people and the little hills by righteousness. He shall judge the poor of the people and shall save the children of the needy, and shall break in pieces the oppressor . . . In His days shall the righteous flourish; and abundance of peace so long as the moon endureth etc.” (Psalm 72.)

The present distressing conditions so evident throughout the world, causing men to fear as to “what is coming on the earth” (Luke 21:26), are such as have been so abundantly prophesied concerning our day and will result in a general breaking down of the unrighteous elements of society and nations, thus preparing for Messiah’s reign—the new age so soon to dawn. “The morning promised long when truth and right and holy might shall overthrow the wrong.”

My Jewels

“Shall I hold them back—my jewels
Time has travelled many a day
Since I laid them by forever,
Safely locking them away;
And I thought them yielded wholly,
When I dared no longer wear
Gems contrasting, oh, so sadly!
With the adorning I would bear.

“Shall I keep them still—my jewels?
Shall I, can I, yet withhold
From that living, loving Saviour,
Aught of silver or of gold?
Gold so needed that His gospel
May resound from sea to sea;
Can I know Christ’s service lacketh
Yet forget His ‘Unto Me.’!

“No; I lay them down—my jewels,
Truly on the altar now.
Stay I see a vision passing
Of a gem-encircled brow
Heavenly treasure won by Jesus,
Souls won through
Thy gift outpoured;
Freely, gladly, I will offer
Jewels thus to crown my Lord!”—Selected.

Christmas Convention.

The brethren of the Melbourne Class extend a hearty invitation to all friends able to attend with them at the forthcoming Annual Convention, to be held over the Christmas season in Melbourne. It is expected to be a very profitable time with Bible Studies, Addresses and Fellowship before the Lord.

The gatherings will be held (D. V.) in the usual meeting room in Clyde House, 182 Collins Street, Melbourne, and it would assist with the program if all visitors expecting to attend would kindly so advise as soon as possible.

Further particulars will appear in next issue. A Baptism Service will be held should any friends desire to symbolise their consecration to the Lord.

Correspondence

Canada. Berean Bible Institute.

Dear Brethren,

It is quite a long time since we had any correspondence, but we think of you continually, and remember all our brethren even though we do not know all by name. Enclosed please find Money Order for —, for which please send ten V.P. leather “Mannar,” (I presume the price is the same as the last shipment). We would be very pleased to receive them as soon as possible, and may the Lord bless your efforts to Him and His.

Yours in His service,

B.C.H.

Dear Brother, U.S.A. Your letter just arrived; thanks for credit.

Glad you sent the sample pages of the hook you are getting out on the Covenants, etc. I have been advertising now for several months for these books, and no replies. Have about given up ever securing any, so I am placing an order with you for two of your books as soon as you are ready to send them.

With Christian love and best wishes for your work in His name,

Sincerely yours,

Queensland.

Dear Friends,

Enclosed is 2/6 for another year’s “People’s Paper,” also 1/9 for “Daily Heavenly Manna,” and “Zionism in Prophecy” 1/-. I am enclosing also for postage.

I am greatly interested in the events in Palestine, and if it will not inconvenience you, I would be so pleased to know what you think of things there.

With all good wishes for the Institute,

Yours faithfully, C.R.A.

Tasmania. Dear Brother,

Thank you for letters, also tracts. I was delighted to get so many; they will keep us busy for some time. Thank you also for help on the booklet, "The Gentile Times Now Ending"; I feel sure you are right, and I do not want any thing I cannot pass on to others, so please do not send for them. Please send me instead "Zionism in Prophecy" (one copy), "Foregleams of the Golden Age," and "A Review of the Doctrines."

I would like to take "Watchers of the Morning." The "People's Papers" are a great help to me; I love to have them to give to others.. Just at present there are a few others enjoying reading them; I pray they may be helped, too.

With Christian love to Sister and yourself,

Your Sister by His grace,

FK.M.

Tasmania. Dear Bro. in Christ,

Please find enclosed P.N. for my subscription to "People's Paper."

I must say how helpful I find the messages in them from time to time; one truly gets food for thought, and many helpful thoughts along the truth of Christian doctrine.

I would be pleased, dear Brother, if you could let me have a copy of the book you are now printing "What P.R. Taught." I intended ordering one before this, but neglected to do so.

Christian love from your Brother in Christ, M.C.E.

B.L.R.

The Tabernacle.

(Continued from last Issue.)

The Consecration of the Priesthood.

IN the previous article we considered the construction of the Tabernacle and some of the matters connected with Christian experiences, conditions and hopes so beautifully foreshadowed in symbol and type. How strengthening to faith in the inspiration of God's Word it is, to see these things foretold so definitely some fifteen centuries prior to the beginning of their fulfilment. There can be no reasonable solution of this fact other than that a supernatural mind was directing the writers, as Peter expresses it,—”Holy men of old spake as they were moved by the holy spirit.” We can understand too the Divine injunction to Moses referred to by Paul (Heb. 8:5,) “See thou make all things according to the pattern shown to thee in the mount.”

When all the structure and furnishings of the Tabernacle were complete as recorded in the last chapters of Exodus, the priest and underpriests had to be consecrated before the service for the people could be inaugurated.

In the first seven chapters of Leviticus we find general instructions respecting the ceremonies, the offerings etc., and in the eighth chapter comes the consecration of Aaron and his sons. As this foreshadowed the consecration of Jesus, “the High Priest of our profession,” and those whom, “He is not ashamed to call His brethren,” as underpriests —”Ye are a chosen generation, a royal priesthood” (1 Pet. 2:9,)—the verses 14-36 of this chapter of Leviticus are of very special interest to us.

We will remember how the firstborns of Israel were saved on that dark night in Egypt when the Passover was kept prior to the deliverance of all Israel on the following day. These firstborns—the first fruits of the deliverance—were taken to be particularly the Lord's but later the Tribe of Levi was accepted by the Lord as instead of the firstborns in all the land. The Levites then were not given any portion in the land but were the Lord's people to serve in regard to the Tabernacle. They could serve in the Court and so represented those justified by faith in the cross of Christ. Aaron's house was chosen for the priesthood, out of the house of Levi, and just so the “Royal Priesthood,” members in the Body of Christ, are chosen from believers during this Gospel Age.

In this consecration ceremony of Aaron and his sons, typifying Jesus the High Priest and the members in Christ as the underpriests, we have a beautiful picture of how intimately the Lord has associated the Church with Christ. The bullock for the sin-offering was first brought and Aaron and his sons put their hands on it, thus indicating that the bullock represented themselves—their humanity—the perfect humanity of Jesus and the reckoned perfect humanity (justified) of the members in Christ, the Church. It was then slain, showing that if we are to be of the Royal Priesthood, made like our great High Priest, the human nature must be yielded up as a sin-offering. The Apostle exhorts, “I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God.”

The blood (the life) of the bullock was put about the horns of the altar by the finger of Moses, and then poured at the foot of the altar in the Court, “to make reconciliation upon it.” The vitals and the fat were burned upon the altar as a sweet savour unto the Lord and the carcass. etc., was taken outside the Camp and burned. This all so clearly indicates how in the Divine purpose and working out of the great plan of redemption, the Lord has been pleased to associate the Church with Christ in the sin-offering. “If we suffer with Him we shall reign with Him” “If we be dead with Him, we shall also live with Him.” “Know ye not that as many as are baptised into Christ are baptised into His death.”

As the animal represents the humanity of the priests, so the priests entering under the first veil represent the new creatures in Christ. The animal must be slain. It is when this sacrifice of earthly good things, earthly hopes, prospects, desires and aims are surrendered in entire consecration to the will of God—"To tread and bruise beneath the feet • the world entire; its prides, ambitions, hopes desires, and having thus behind him thrown. what seemed so good and fair, must lowly kneeling this prayer pray, Thy will be done howe'er it cross my own"—that the holy spirit is given and the new creatures have their beginning and we are, as it were, in the Holy of the Tabernacle.

The fact that the vital parts of the bullock along with the fat were burned upon the altar "a sweet savour unto the Lord" indicates how as new creatures with much "fat" (love for the Lord), our best abilities, energies, will be used in joyful service. "He that raised up Christ from the dead shall quicken your mortal bodies by His spirit that dwelleth in you." Rom. 8:11.. The more "fat," the more flame, the more joyfulness in the sacrificial service while seeking to learn the necessary lessons in the school of Christ, in the study and application of the truth and by experiences and afflictions.

The Ram of Burnt Offering was then brought and again Aaron and his sons put their hands upon it, indicating that it represented Christ the Head and the Church, His Body. The ram was then cut into pieces, the head being placed first on the altar and then piece by piece (member by member of the Body) was laid to it and burned on the altar, showing the Divine acceptance of their sacrifice. So, in the fulfilment, Jesus, the Head was first laid on the altar, and the Church, member by member, has been following His steps. (1 Pet. 2:21.) "Planted in the likeness of His death,"—"suffering with Him." "Filling up that which is left over of the afflictions of Christ for His Body's sake," (to complete the Body). (Col. 1:24.) "As it is written, for thy sake we are killed all the day long (the Gospel Age), we are accounted as sheep for the slaughter." (Rom. 8:36.)

Then the Ram of Consecration was. brought and again Aaron and his sons laid their hands upon it, representing also both Christ, the Head, and the Church, His Body. It was -slain, thus indicating that the consecration of the Church is unto death, the human body and its abilities to be spent unto the Lord. The blood was put upon the right ear, the right thumb and the right toe of priest and underpriests. This seemed like vowing unto the lord, and signing the contract with one's own blood; that as new creatures in Christ we would be quick and diligent to hearken to and obey the Lord's Word, to learn of His Will, by the hearing of faith. "O speak and I will hear, command and I obey." Doing all things as unto the Lord,—to the glory of God. To do as nearly as we can like our Master who could say, "I do always those things that please Him." "Walking in the light as children of the light ;" "walking in newness of life, not as other Gentiles walk." "Walk by faith"; "walk in Him" (Christ).

If we are walking in the Tabernacle as priests in the Holy, in the light of the golden candlestick, feeding upon the shewbread, and sending up joyful praises and prayers upon the golden altar of incense, until the narrow way is run, we may pass under the second veil and join the great "High priest" of our profession."

For every joy of faith,
And every high design
For all of good my soul can know
The glory, Lord, be Thine.
O! speak, and I will hear;
Command and I obey;
My willing feet with joy shall haste
To run Thy righteous way."

The Wave Offering.

The wave offering placed on the hands of Aaron and his sons seems to mean that our consecration is unto the Lord for ever. We present ourselves a living sacrifice to spend all our lives now and always unto the Lord. This is also shown in that Aaron and his sons had to remain in the Tabernacle for seven days. The same thing is indicated in the Passover Feast after the lamb was slain. No leaven, which always typifies sin, corruption, confusion, adulteration, or impurity, was to be eaten nor found in their houses for seven days. It was the feast of unleavened bread and means that when we have been redeemed by the Lamb of God that taketh away the sin of the world, our endeavour must be to live lives of holiness unto the Lord all our days—for ever.

The fat, rump and vitals of the Ram of Consecration were placed on the hands of Aaron and his sons together with three cakes:— (1) An unleavened cake which would seem to represent the actual purity of Jesus and the imputed purity of the members in Christ as men, as attested by the Law of Moses—justification. “The righteousness of the Law is fulfilled in us who walk not after the flesh but after the spirit.” (Rom. 8:4.) (2) An unleavened cake mingled with oil, which refers to the sanctification of the spirit. “If the spirit of Him that raiseth up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you.” (Rom. 8:11.) (3) The wafer (usually made with honey) would indicate our hope and faith in the exceeding great and precious promises.

The whole wave offering was then waved before the Lord; it was not laid down by Aaron nor his sons, but Moses took it and placing it for the Lord’s acceptance upon the altar it was burned by fire. “They were consecrations for a sweet savour; an offering- made by fire unto the Lord.” (Lev. 8:28.) Then Aaron and his sons were sprinkled with the blood and oil showing the contract complete; consecrations accepted, they were now constituted priests of God.

Thus is shown that our consecration to the Lord means the using of all our strength and best powers in His service, even unto death. It is only during this Gospel Age that the antitypical priesthood is being chosen. Jesus the great High Priest was anointed at Jordan and the underpriests have been in course of selection since Pentecost. No one prior to this, had the wonderful opportunity of so running as to gain this prize of the “high calling of God” and once the full number is complete, the Gospel Age will close—this door will be shut and no others can enter.

It is good to know, however, that this priesthood is being chosen so as to bring a blessing on all the remainder of mankind in the ‘Kingdom Age, which will soon open up. During this Age it has been a “narrow way” of salvation; few have found it, for it has meant trials and difficulties, going against the stream and a sacrificing of natural privileges and blessings. But in the coming Age another door will open, an easier way—a highway—on which the wayfaring man though simple need not err. The truth of God’s great plan revealed’ in His Word will be made so plain—there will be no stumbling through ignorance. Righteousness and goodness will be rewarded by health, joy and life, and wickedness will receive corrective punishments, but the incorrigible, wilful sinner will go into second death. “All the wicked will God destroy.” The willing and obedient shall eat the good of the land; and “Nothing shall hurt nor destroy in all My holy mountain (Kingdom).” (Isa. 11:9; 65:25.) “When thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness.” (Isa. 26:9.)

The Harvest Time.

(Matt. 13:39.)

WHEN the Lord tells us that the “harvest” is the end of the world, He does not mean the destruction of the earth. Many Scriptures clearly show that the physical earth will never come to an end, and that, when rightly understood, our Lord was referring to the close of this age, resulting in a change of dispensation.—Eccl. 1:4; Matt. 24:3.

Nor is the thought of a “harvest” associated only with the Gospel Age: the end of the Jewish Age is also described by our Lord as a harvest time, while He Himself, with His disciples, were the active reapers in that harvest.—John 4:35-38. We have reason to believe too that the close of the next age --the Millennium--will be marked by an experience which will correspond in many respects with that of a “harvest.”—Rev. 20:7-10.

The fact, then, that our Lord has chosen the familiar figure of the natural harvest to illustrate the experiences and activities of His people in the close of this age and that none of God’s people can escape these experiences are ample reasons why we should give earnest heed to the consideration of this important subject.

Time of Harvest.

In considering this feature we must not only seek to harmonise all scriptural references bearing on the point, but also to have in mind the various aspects of the figure itself. The Lord undoubtedly intended us to look for their correspondencies in the harvest of this age. It has been suggested that the entire Gospel Age has been a harvest time, and that all the saints of God who lived and died since our Lord’s day have been active reapers in the Lord’s harvest. Now, while it is true that there have been faithful saints all down the age, doing the master’s will to the extent of their knowledge and ability yet nothing could be farther from His thought than that this was a harvest work. Besides, such a suggestion is quite out of harmony with the thought which our Lord intended us to gather from the figure of the natural harvest. Our Lord did not say that the harvest occupied the entire age, nor that the harvest was the beginning of the age, but He did most clearly state that the harvest was the end of the age. (Matt. 13:29.) Everyone knows, too, that in the natural order of things the harvest always comes at the end of the season.

As further emphasising the above thought our Lord points out that the beginning of this age was a sowing time, when He Himself and His followers scattered the good seed of the kingdom. (Matt. 13:37.) Again, He said: “Let both (wheat and tares) grow together till the harvest time”; clearly indicating that the work and activities of the harvest would be quite distinct from any previous part of the age. (Matt. 13:30.)

The time of harvest, then, we suggest, is a definite period at the end of this age during which all the saints (living and dead) will be gathered and receive their rewards in the kingdom. (Psa. 50:5.)

Work of Harvest.

The chief thought in harvesting is that of gathering in or bringing home to safety the fruitage of the age. From this it will be noted that the work of harvesting is altogether different from that of sowing. This thought is indicated in the parable of the wheat and tares. There was a time of sowing and developing during which both wheat and tares must be left to grow together, but when the harvest time arrives, a complete separation and clearing of the field would be accomplished. (Matt. 13:30-42.)

The parable of the “net” also illustrates the same thought. The net representing the message contained in

the Gospel was cast into the sea (amongst humanity), gathering fish of every kind. When at the end of the age—harvest—the net is full, it is drawn to shore and the work of separating the good fish from the bad begins. Our Lord explains that this illustrates the harvest work in its relation to the previous work of the age. (Matt. 13:47-49.)

Harvesting in the natural order of things is a result of the direct intervention of the Husbandman. Were it not that he actively intervenes at the appropriate moment in order to secure the result of his season's efforts, all his labours would be lost; the winter's storms quickly follow, and very soon all the unreaped and exposed wheat would be lost.

Similarly, the harvest of this age is a result of the direct intervention of Jehovah at the appropriate time in the Divine plan. Our Lord as the Father's representative during His Parousia is the one who directs the work and sends forth His messengers to reap and gather the elect. (Matt. 13:30, Matt. 24:31; Rev. 14:14; Psa. 50:5.)

Reaping is only one aspect of harvesting. After reaping, the wheat requires much attention in order to be properly winnowed and made ready for the barn. It is so also in respect of the harvest of this age; not only is it necessary for the harvesters to cast in the sickle of truth in order to liberate the wheat class from bondage and error, etc., but after being thus liberated, further severe testings are necessary in order to prove their loyalty to the Lord and the principles of righteousness. The harvest work will thus continue so long as there are, any of the wheat class still this side the veil.

The Sickle.

Harvesting is impossible without a sickle. The sickle in this harvest is the truth—truth along certain lines. The sickle is not the general truths of salvation as proclaimed all down the age, but a dispensational truth.

This truth concerns the Lord's presence, the end of the age, and the immediate deliverance of the saints." (Rev. 11:15.) It is this message which separates the wheat from the tares—the mere professors from those who are earnestly looking for the kingdom of God.

Our Lord illustrates the effect of this sickle in Luke 17:34-37. "Two shall be in the field; the one shall be taken near (literal Greek), and the other left." And they answered, where Lord? "Where the body (food) is, thither will the eagles be gathered together."

"Though coming out of Babylon is one step and a, long one in the direction of complete overcoming, it is by no means the last one; and we should be careful to guard against a disposition to rest after every advance step of the way." (Vol. 3., 188, S.S.) "The true teacher's place and the true Bible student's place is outside of all human bondage, free to examine and feed upon all portions of the good word of God, and untrammelled to follow the Lamb whithersoever he leads." (Vol. 3., 145, S.S.)

Many view-points of the harvest message or "present truth" are given us in the Scriptures, as, for instance, Rev. 14:14; Rev. 10:1-10; Rev. 7:23; Rev. 11:1.5. -

Sowing or Harvesting.

It will be seen from the foregoing that the will of God for His people in this day is to co-operate with the Chief Reaper in gathering His saints—"I will say to the reapers . . . gather the wheat into My barn." (Matt. 13:30; Psa. 50:5.) The "barn" of safety into which our Lord is gathering them is not any sect or party or under any human leader; but first of all into full liberty and fellowship with the Lord through the truth, and, having thus the opportunity of putting on the "whole Armour of God," they will be fitted

eventually to be gathered unto the Lord Himself beyond. the veil. 2 Thess. 2:1.

In view of this, then, a very important question suggests itself to every professing child of God; are we using the sickle of “present truth,” or are we ignoring the voice of the Chief Reaper when he says to us through His word “the net is drawn to shore”; the time for separation has begun. Matt. 13:48. If our consecration is wholly to the Lord, then we will delight to do the will of God and find inestimable joy in so doing, and we will let no other consideration hinder us from following the Lamb whithersoever He goeth. Rev. 14:4.

The harvest work is clearly on behalf of the wheat class—the Christian Church; but when the sickle of present truth is applied it makes manifest that the bulk of the professing Church of Christ are tares. The true wheat class rejoice in the knowledge of the Bridegroom’s presence, and prepare themselves for the marriage, now’ so -near at hand; but the same message has a .different effect upon the tare element; their indifference or opposition to it binds them closer in their sectarian bundles preparatory to being consumed by the great fire of trouble just at hand. Matt. 13:42

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The Time of the End. Christ's Kingdom. The Days of the Son of Man.

THE following thoughts were called forth in response to a paper received from London "While agreeing that it is absurd to claim, as some do, that Christ's Kingdom was set up and the millennial reign begun over 60 years ago, we must dissent from some of the conclusions which the writer of the paper expresses.

"Because of the expectations based upon some supposed time features, which were not supported by Scriptures, not eventuating, we must not go to an extreme and throw aside Scriptural Time prophecies, which have undoubtedly had fulfilment in this Time of the end,' nor the very evident facts of our Lord's 'parousia,' of the Harvest period and of the end of the Age.

"Regarding what Bro. Russell said about if 1915 passed and the world's affairs continued serenely to go on that it would prove the Chronology wrong and work irreparable wreck to the Parallel Dispensations, Israel's Double and the Jubilee calculations and "the Gentile Times" ' ; this has been unreasonably made an excuse for throwing aside all his works and teachings and starting other publications and going into various theories. The fact is that, aside from the Parallelisms, Jubilee Calculations and Chronology, his writings are just as beautiful and helpful as ever to Bible study and the development of Christian character. It is still true, we believe, that no other works in the world have thrown so much light upon the Bible and led to an intelligent understanding of the Divine purpose respecting our poor sin-cursed race.

"There were always man worshippers and those who looked upon Bro. Russell as infallible and inspired like the prophets of old, and so when some of our expectations did not come about, they either jumped to other extremes or settled their faith on some other leader, and some seem to fall back to views of writers 150-200 years ago when the light was dim, and some lost faith entirely and fell back into the world, fulfilling the parable of the drag net in respect of the fish not desired being thrown back into the sea.

"The facts are that the world's affairs did not go serenely on after 1915. Bro. Russell lived to see some expectations fulfilled, but not all. His expectations as to all that should happen at the completion of the Gentile Times (to happen immediately) were based on human reasoning rather than any clear Scriptures. They appeared reasonable in anticipation in conjunction with the supposed parallelisms, etc.

"The 'Gentile Times' is a period not of any divine favour or covenant with the nations; it was simply the period of time during which God punished Israel, by not protecting them from the 'beastly' powers of

Daniel's prophecy. There is nothing to say that immediately that time was fulfilled Christ's Kingdom would be in control of the world's concerns. There is no statement in the Bible to say that all the Church would be glorified by that time, nor that the image of Gentile powers would be smitten by the stone and scattered to the four winds right away. All this seemed possible as we looked forward (nearly fifty years ago), but it was not a correct view. We are learning more and more that our thoughts are not always God's thoughts, His ways are so much higher and greater than ours, and Peter (2 Pet. 3) seems to warn us against having too limited views, particularly in connection with dispensational truths and the ending of this Age. Our Lord said: 'Jerusalem shall be trodden down of the Gentiles until the "Time of the Gentiles be fulfilled."' Jerusalem is now no longer trodden, but is being built up and protected by the nations and the land of Palestine is again flourishing under Israel. The fig tree is blossoming again. So the world did not go on serenely and all the expectations did not fail. In fact, all the time features of prophecy concerning the 'time of the end' of this Age have been fulfilled. The 1260 days ending in 1798-9, when the persecuting power of Rome was broken. The 1290 days ending 1828-9, when the Millerite movement announced the coming of Christ. The 2300 days ending 1846 with the cleansing of the sanctuary class, and the 1335 days brought us the promised blessing of the feast prepared by our present Lord, 1874. (Luke 12:36, 37; Rev. 3:20.) These time features are not dependent upon any system of Bible Chronology. The 'Gentile Times' would seem to be the only time feature requiring secular ancient history and its fulfilment confirms Ptolemy's Canon.

"As far as Chronology is concerned, we do not believe that we have yet reached the 6000 years since the creation of man. We think the period of the Kings is uncertain and accept 1 Kings 6:1 as correct along with Tischendorf's note from Sinaitic MSS. re Acts 13:20.

"We believe that Christ's reign will begin when the Seventh thousand year period begins and that the Church must be all glorified and begin the reign with Him and that Satan will be bound during the same time. We do not know when the 6000 years will be reached, but are assured that it will be in the lifetime of this generation, for all the signs of the presence of the Son of Man and of the end of the Age, which Christ gave to His disciples, are before us to-day, and He said, "This generation shall not pass till all these things be fulfilled." Matt. 24, etc.

"There can be no doubt but that Daniel's prophecy about the 'Time of the end' refers to quite a lengthy period of time and that the 'running to and fro' and the increase of knowledge had its beginning at the commencement of last century. Our Lord also clearly indicates a certain time of Harvest—'The Harvest is at the end of the Age.' He also spoke of the work of Harvest of the Jewish Age; in His own day. Then it was wheat being separated from chaff, the Harvest was followed by the burning up of the chaff; now it is separating the wheat from the bundles of tares and the tares are to be burned. He surely spoke of being present again to conduct this Harvest work, for He said that the Lord of the Harvest will first say to the reapers, 'Bind the tares in bundles,' etc. This work has been proceeding all our lives. Indeed, it had its commencement with the Millerite movement, since when there has always been a separated class. Bro. Russell, in Volume III, recognises that a separation work began in Miller's day. The trouble has been that we expected everything to culminate too quickly. it would seem to have been his thoughts about the Parallelisms and Jubilee calculations that misled Bro. Russell to conclude that the Harvest would be a period of forty years, and that the times of restitution and the setting up of the Kingdom would date from 1878. The Parallelisms are not intimated in the Bible nor the Jubilee cycle, and there is no mention of any seventy jubilees at all. It seems strange how we took the land Sabbath of 2 Chron. 34:21 to mean jubilees. These seventy Sabbaths are the same period as Daniel's seventy weeks, and had fulfilment in our Lord's day and three and a half years later.

"Instead of comparing, the ending of the present evil world with that of the Jewish Age, both our Lord and Peter refer to the ending of 'the world that was before the flood' and to Noah's day as being comparable to the second presence of the Son of Man. When we consider the matter, does it not seem to

be reasonable that there should be as long a period of probation or warning or preparation or of separating of the godly from the wicked at the end of this present evil world, before its final destruction, as there was in the days of Noah prior to the flood? When the Lord announced the end of that Age to Noah, he said that it would not be for 120 years—'yet man's days shall be 120 years.' That Age was of comparative short duration and of meagre population compared with the present. It would seem that 'the days of the Son of Man,' the presence of Christ prior to the great time of trouble, searching out and dealing with His people and preparing for the establishment of His Kingdom, may correspond as in other respects to the time of probation. Also that the saints will be gathered home to be with Christ to commence the reign of blessing, just as Noah and his family entered the ark some days before the deluge came down.

"The question arises as to when 'the days of the Son of Man' began and there is the following suggestion:-

"In Daniel 12 we read of a period of 1290 days, but as the verses stand there is no mention as to what was to happen at the end of that time. When, however, the verses are placed in their proper sequence, it is seen that 'at that time Michael shall stand up.' Our Lord is represented as seated at the right hand of God, until the time comes to put down His enemies. This standing up seems to indicate a return and commencing a work of preparation for His Kingdom.

That may then be the time when the parousia' had its beginning. One hundred and twenty years is not a long time in God's sight with whom 'one thousand years are but as yesterday.' Nor is it long even from a human viewpoint as the 'Day of Preparation,' including the resurrection of the Church, first those who have fallen asleep in Christ and then those who remain alive are to be 'changed in a moment at death'—'caught away' to be together with the Lord at the same time, 'the time of the end,' the Harvest time. After the Lord's discourse in Matt. 24, respecting 'the signs of His presence and the end of the Age,' He gave three parables as illustrating the procedure at that time. The Ten Virgins indicated the condition of the Church at His coming and the separation work to follow. Some who had sufficient light to be awakened in expectation, failed through lack of oil in their vessels (hearts). It also emphasised what He had said in His discourse—the necessity of watching, for some say, 'The Lord delayeth His coming.' 2 Pet. 3:4 also indicates a class who would say, 'Where is the promise of His presence.' This parable has been in course of fulfilment since the Millerite movement, as also the next parable of the Talents. The sleeping saints were to be raised and receive rewards; according to the use of their talents they would be given responsibilities in the coming Kingdom. No doubt they are being instructed respecting their relative positions, etc., while at the same time those alive and remaining are being dealt with in the same way as they are 'caught away to be with the Lord in the air.' There is also another parable that speaks of the inspection of the guests by the King, and some may be found who have taken off the 'Wedding Garment.' These go out of the light of truth and it seems evident that this parable is also in operation. Then when the 'Harvest is ended and the summer is past,' when the Church is complete and with her Lord, the winter time of trouble will prepare poor humanity for the Age of blessing and the Parable of the Sheep and Goats will proceed and take 1000 years to accomplish.

"Though we have seen matters in this way for many years, it all seems to grow clearer as the days go by. They seem to be working out that way. There has been no attempt to force these views nor any thought that all must see alike on such outworkings of prophecy; at the same time one could not feel the free happy fellowship with those who once rejoiced in the 'parousia' truths and now deny them—the fellowship was broken between the wise and the foolish virgins, and it appears just like that.

"The blessedness at the end of the 1335 days (1874-5) was the feast of present truth then provided by our Lord who had then been present quite a time, engaged regarding the cleansing of the 'sanctuary, etc., but by this time He had girded Himself and prepared the promised blessing of truth, that gladdened all our hearts.

“It is clearly evident that a Harvest work has been proceeding—the sound of the trumpet called us from the four winds of Heaven (Matt. 24:31) from all sects and the bundles of tares have become more and more bound up in errors. Harvest ‘siftings have been frequent, many have fallen out, lost the light of present Truth. Some, like the Fish, returned to the Sea, some like the one talented man gone into outer darkness, some like the foolish virgins who failed to enter the Marriage Chamber, and some like the man that took off the wedding garment .denying the necessity and efficacy of the Cross, the Ransom for all, by adopting theories such as Universal Reconciliation, etc. The false prophets are many (Matt. 24:23,25). The testings such as might, if it were possible, deceive the elect, must be along the lines of teachings, and what we see about us confirms our faith that we are living ‘in the days of the Son of Man,’ (His parousia) and that ere long all the saints will have been glorified and the Kingdom will be inaugurated for which we have so long prayed and still do, ‘Thy Kingdom Come, Thy will’ be done on earth as in heaven.’

“It may just be added that the correct order of the verses in Daniel’s 12th chapter is to begin with what in our Bibles is verse 5 read on to verse 11, then read verse 1, then verse 12, then 4, 3, and 2, then verse 13. There are many instances of verses, also of chapters not being in proper sequence in the Scriptures. For instance Matt. 24:28 ought to come after verse 41, as can be seen by comparing Luke 17:34 to 37. Daniel’s prophecy had to be sealed unto the time of the end and may be this mixture of the verses was for that purpose.

“The message to the church of Philadelphia was Hold fast that which thou hast that no man take thy crown.’ The intimation appears to be that a time was approaching when the particular danger would be to let slip the things that had been received, which had stirred so much joy and zeal in the service of Christ. The prevailing spirit and temptation of the day would be lukewarmness—a compromising of truth and principle—doctrine as well as practice. This spirit is quite evident to-day among those who did rejoice in present truth and must be overcome by those who are to be granted the wonderful reward. Rev. 3:14-21.”

Melbourne Convention.

Arrangements are now well in hand for the forthcoming gatherings to be held (D.V.) over the four days 25th to the 28th December, inclusive.

The Melbourne friends are looking forward to this Convention, together with brethren from other parts, whose presence will add greatly to the helpfulness of this season of refreshing by the Lord’s overruling providence. A warm welcome will await all able to participate in these meetings.

The address for the Convention gatherings is Clyde House (First Floor, Rooms 5 and 7), 182 Collins Street, Melbourne, and the sessions will be continuous from 2,30 p.m. each day.

Programmes will be available shortly, and accommodation can be secured as desired for visiting brethren.

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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.

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At the Feet of Christ.

One of the most helpful records given in the Scripture in connection with the birth of our Lord is that concerning the wise men of the East, who came seeking the new-born Jesus, the King of the Jews, with presents of myrrh, frankincense and gold, and we should be able to gather from this incident some valuable suggestions respecting our obligations to the great Messiah, and the propriety of renewing these and increasing them now as we approach the opening of another year.

The wise men—according to tradition, three in number—arrived in Jerusalem and began making inquiries respecting the newly-born Jewish King. The news soon spread, and the holy city was in commotion because, according to the prophets, Messiah, promised for centuries, was due to appear about that time;; and we read again,

“All men were in expectation of Him.” This expectancy naturally would be heightened by the coming of the wise men or magi from a far country—supposedly Persia—to show homage to Messiah. Furthermore, there were Jews scattered abroad throughout that country who still more or less kept alive the thought of Israel’s hope for the great Messiah so long promised of God, prophesied of as the bringer of blessings not only to Israel but through them to all the families of the earth.

God chose as messengers of His good tidings not only wise men but reverential men, men of faith; and His choice of these messengers from the east to arouse the people of Judea and Jerusalem and to be heralds of the great King was not an exception to the rule. Although heathen men, in the sense of not being of the nation with which God had thus far dealt and to whom He had thus far confined His gracious promises, they were, nevertheless, good men, reverential men, who delighted to know of the coming blessing of peace on earth and good will amongst men through whatever channel or nationality the Lord should be pleased to find His representative and messenger.

In one respect many of Christendom could learn numerous important lessons from these wise Gentiles. No false patriotism stood in their way to hinder their appreciation of any manifestation of divine favour to the children of men. And when they found the Saviour they were nothing daunted by the fact that His home surroundings were of the humbler sort. They worshipped Him in three senses of the word:—(1) They fell before Him, prostrated themselves, thus physically expressing their reverence. (2) They worshipped Him in their hearts and with the tongue gave expression to their rejoicing and confidence. (3) They opened their treasure-box and presented to Him three gifts appropriate to royalty: the myrrh representing submission, frankincense representing praise, gold representing obedience.

The reverent spirit of these noble heathen men who had so little light, so little knowledge respecting the great Messiah and His work, will bring to our cheeks the blush of shame as we reflect that, favoured with still brighter light to guide us to the Lamb of God, having seen His star in a still better and truer sense, having been guided to Him by the prophecies, having found Him not only a babe, but one that in prospect would bear our sorrows and carry our griefs and make His soul an offering for sin, that we by His stripes might be healed, what manner of oblation should we pour at the feet of Him who loved us and bought us with His precious blood? With what deep reverence have we bowed the knee, prostrated ourselves, given outward evidence through our bodies of full submission to our great King, of whom we not only know but of whose gracious provisions for us and for the world of mankind we have heard, not uncertainly, but with the voice of Him who speaketh from heaven? Have we offered our myrrh? Have we shown a willingness for service even to the extent of bitterness, a joy to honour the King to the extent of suffering with Him? Have we worshipped Him in heart, not with an outward form of godliness without the power—in other words, have we offered Him the frankincense of heart, adoration, appreciation and

gratitude?

Have we laid at His feet our earthly substance —our gold ? Have we realised that all that we have and all that we are are offerings far too small to be worthy of acceptance by the great King Emmanuel? Is this our present attitude? And will it be our attitude through coming days even until the end of the present pilgrimage ?

The Apostle's words, "Present your bodies living sacrifices, holy and acceptable unto God, your reasonable service," apply not only to the primary consecration of our hearts to the Lord, but are, as the Scriptures express it, a covenant of sacrifice, an agreement to die daily to self and to be alive daily more and more in the Lord's service to glorify Him in our bodies and spirits which are His. If this has not been our attitude in the past, shall it not be our future course? Shall we not in any event continue to grow in knowledge, to grow in love, in service, in worship and in the privilege of having our little all at the feet of Him who is our gracious heavenly King, whose kingdom is so soon to be established, and who has invited us to sit with Him in His throne, to share His glory, to be participants as spiritual Israel in the great work of pouring out blessings upon the world of mankind, every kindred, people, nation and tongue?

When we give our hearts it includes all that we have and are in the highest and noblest and fullest sense—that which was illustrated by the three gifts of the wise men is all represented in the brief statement, "My son, give me thine heart." Whoever gives his heart to the Lord fully and unreservedly, gives his body, gives his worship and reverence and praise, and gives his earthly treasure, time, talents, influence, money—all—to be used in joyful service for the glory of the King.

To those who have never taken this step a prompt acceptance is urged upon them, irrespective of the gracious hope we have of a transcendent reward of glory, honour and immortality. As the Apostle declares, it is our reasonable service. Reasonable people ought to be glad of the knowledge that God is willing to accept our service, and of the opportunity to present themselves under the covering of the merit of the dear Redeemer's robe of righteousness.

To those who have already accepted the Lord's favour, who have already presented their bodies living sacrifices, who have already given the Lord their hearts, we urge a remembrance of the fact that the sacrifice once put upon the altar must remain there, and that the longer it remains the more joyful should be the service, the more appreciated every opportunity for sacrifice, the more thankful should be the heart and the more rich should be the experience in the peace of God which passeth all understanding, ruling in our hearts and preparing us more and more through the graces of the Spirit for the glorious things which God hath in reservation for them that so love Him and so reverence His Son. "What shall I render unto Thee What praise sufficient could there be For all Thy benefits toward me,

O Thou Most Holy?

“I’ll drink Salvation’s cup to-day
Which Thou hast poured.
Be Thou my stay!
Assist me as Thy saint to pay
My vows to Thee.

“Remembering Thy Heavenly call,
I’ll strive to be sincere to all.
O pray for grace lest I, should fall
From Thine own way.

“In thought, in word, in all my ways
Thy holy standard I would raise,
Nor please nor honor self, but praise
My Worthy King.

“Today in matters small or great,
I’ll serve with faithfulness and wait
For further joys. Oh, blessed state,
Thus serving Thee!

“I’ll strive to ‘choose things that excel ‘
All anxious cares I’ll seek to quell,
And all discouragements repel,
And be content.

“I’ll neither murmur nor repine!
I’ll trust my heart to care Divine
To make of it a sacred shrine
Where Thou canst dwell.”

VNS

The Miracle Book.

The following article on The Bible has been received from one of our brethren. The writer is unknown to us, but many of the thoughts will no doubt be appreciated by our readers.

I WANT to speak to you to-night on the Bible—a miracle of diversity in unity. The Bible is its own greatest evidence to its Divine origin and authority and we cannot consider these two great facts without being tremendously impressed with the fact of the diversity of Holy Scripture and the fact of its unity.

Thinking of the diversity of the Bible I would remind you that there is diversity of language. The Old Testament was written in Hebrew, and portion of it in Chaldean. The New Testament was written in Greek. There is a diversity of authorship. These Scriptures were not written by any one man, neither by a company of men collaborating with one another. Men with greatly diversified mental calibre and training and occupation were employed in writing the Bible. Moses was a shepherd, Joshua was a soldier, Samuel was a seer, David was a King, Solomon was a philosopher, Amos a herdsman, Daniel a statesman, Ezra a scribe, Matthew was a tax gatherer, Luke a doctor, John a fisherman, Paul was a scholar. Men of such diverse temperaments and training were employed in the writing of these sacred Books. But there is a further diversity of place in which these Scriptures were produced. They have come to us from the desert of Sinai, from the wilderness of Judea, from the banks of Chebar, from the city of Zion, from the public prison of Rome, from the Isle of Patmos. There is no literary phenomenon in the world to be compared with it; not only so, but there is diversity of form. In Genesis there are stories, in Leviticus there is ritual, in Deuteronomy there is oratory, in Ruth there is romance, in Samuel and Kings there is national history, in Job there is drama, the Psalms are sacred hymns, in Proverbs we have ethics, in Ecclesiastics we have philosophy, in the Canticles we have a love song, in Joel and Habakkuk we have rhapsody, in Isaiah and Jeremiah we have prophecy, in the Gospels we have biography, in Acts we have church history, in the Epistles we have doctrines, in Revelation we have the Apocalypse. These and other literature have place in this great spiritual classic. But not only here have we diversity of language, of authorship, of place, of forms, and of writing, but also of subject matter. Is there any other book in the world to be, compared with it from this standpoint? In the Bible we read of God, men, of angels and demons, of Jews and Gentiles, of Christians and pagans, of saints and sinners, of the church and the world, of peace and war, of friends and foes, of blessings and curses, of holiness and sin, of honour and shame, of faith and unbelief, of time and eternity, of life and death, of love and rage, of heaven and hades. These and countless other subjects are brought to our notice within the covers of this extraordinary volume.

But we are not impressed with any sense of incongruity. There is an eminent fitness in the revelation of these Tremendous Themes to one another. Nor were these writings produced at any one time; they do not belong to any one age; they have come to us as the growth of some 1,500 to 1,600 years. Is there any other book in the world that can be compared with this as to its diversity? Were the number of subjects treated or their equivalent brought together in any other book no publisher would take the risk of publishing it and no purchaser would ever buy it and yet the Bible is the most widely circulated book in all the world. Other books have a season, they have a run and then we hear of them no more. But this book lives on through the ages, and outlives all other literature and is the Queen of all literature. But I think our astonishment is infinitely greater when we come to realise that notwithstanding all this diversity the Bible is nevertheless A Sublime Unity. We take the fact of this unity, then its nature. There are laws that govern organic unity. There are two kinds of unity which we may speak of as mechanic and organic, Mechanic unity is the unity of a building and is lifeless. Organic unity is the unity of a body and is alive, Scripture in its unity is not mechanic, it is organic. 'What are these laws? I only know of three. First, each and every part is essential to the whole. A famous Hebrew scholar once heard a sermon and criticised it, and said that the sermon was twice too long, it should be cut in half, it does not matter which half. It is quite evident that sermon was not a unity. It cannot be said of the Bible that it is twice too long; that we

could well do without one half and it does not matter which half. The Bible is a whole in order to the perfection of the body. Every member is necessary. It does not follow that every member is vital.

If you gave me the choice of having the top of my finger cut off or my heart taken out, I should not take long to decide, but when the top of my finger is cut off the body is no longer perfect. We are not going to claim that every part of Holy Scripture is of equal value, but we claim that every part is essential to the whole, and that it all originates in the will and revelation of God. The two Testaments are essential to one another. They brood over the mercy seat as the cherubim of gold did of old, each answering to the other. "The New is in the, Old contained, the Old is in the New Explained." Genesis and Revelation are essential to one another. Genesis is the book of commencement, Revelation the book of consummation. There can be nothing before the commencement, there can be nothing after the consummation and so Genesis anticipates Revelation and Revelation consummates Genesis. Each and every part is essential to the whole. The second law that governs organic unity is this, that each part is related to and corresponds with every other part, Genesis with Matthew, the two great beginnings. The books that introduce the two covenants, Leviticus and Hebrews—Leviticus giving all that is essential to Judaism and Hebrews all that is essential to Christianity. Exodus with Acts—Exodus telling of the nationalisation of the people of God and Acts of the beginning of the Christian Church and the first generation of her history. Joshua with Ephesians of the Inheritance of the heavenly people. Daniel the Old Testament Apocalypse with Revelation the New Testament Apocalypse, pointing beyond the rise and fall of the world's empires to the coming of Him who is King of kings and Lord of lords. Each other is related to every other part, corresponds with every other part.

There is an extraordinary illustration of such correspondence. You take the first three chapters of Genesis and the last three of Revelation and you will find that each of these three chapters of Genesis and last three of Revelation treats of the same subjects but in the reverse order. In Genesis we have the first Heaven and Earth, in Revelation 22 the last heaven and earth. in Genesis 2 we have husband and wife, in Revelation 21 the Lamb and the Bride. In Genesis 3 the sentence is pronounced upon Satan, and in Revelation 20, the sentence is executed. It is little wonder that the devil attempts to get us to believe that the one book is all myth and the other all mystery. We claim that where there is organic unity every part is pervaded with the spirit of life. Hebrews speaks of the Word of God being alive and Peter speaks of the Word of God which liveth and abideth for ever. The Word of God is not a dead letter. We can no more leave the Bible alone or leave it out of our reckoning than we can leave Christ alone. Christ does not derive His value from the Bible; the Bible derives its value from Christ. Only through the Bible can we get to Christ; our eternal knowledge of Christ comes through the Bible.

There can be no question as to the fact of organic unity in the Scripture. The nature of that unity—structural unity: The Bible is built up in an extraordinary way not to be accounted for by accident or chance and in both Testaments we find some sequence. For instance in the Old Testament from Genesis to Esther we have history and further back we cannot go. But begin that first verse of the first of Genesis and interest is aroused, we are led on through all these Books right to the sublime end in the Apocalypse of John. We are impressed as we read with the amazing diversity of which we have spoken. The thing unfolding presents-itself as a sublime story. All these stories are one story, all these revelations are one revelation and all these records are one record. Across the whole of the Old Testament you may write the word expectation and across the whole of the New you may write the word realisation. In Genesis there are Origins, in the Revelation there are issues and all the way between from Exodus to Jude there are processes leading from those origins to those issues. The revelation of God to man has been made in history and everywhere in Holy Scripture there is historical continuity and "sequence. There is historical unity everywhere in Scripture; there is further Prophetic Unity. Here there is opportunity for the wildest confusion and multiplied contradiction, as witness modern prophecies. But although there was not and could not have been any collusion among the writers of Holy Scripture there is no contradiction.

There are four great themes of prophecies—the Messiah, the Jews the Gentiles and the Church. Some treat of one and some of another and not a few touch upon them all. But there is an amazing harmony everywhere, there is no contradiction among the voices. In the Old Testament there are predictions, in the New there are fulfilments. In the Old we get types, in the New anti-types. The whole of the Old is leading up to the First Advent and the whole of the New is leading up to the Second Advent. There is prophetic unity as well as structural unity, and historical unity everywhere in Scripture. Let me remind you further that we have here doctrinal unity. Now, were men left to themselves how utterly impossible it would be to have synthesis of doctrine and harmony of teaching. But these many writers across the Ages were not left to themselves. It is a wonderful Book and if it is not inspired it is much more wonderful !

Everywhere in Scripture Jehovah is God. To take one doctrine, we are told in some quarters that Jehovah was the tribal Deity of the Hebrews placing Him much on a level with Ashtoreth of the Old Testament and in the New declared that Jehovah was the God of all the earth, the creator of the universe and its sustainer. The Jehovah of the Hebrews is no tribal Deity, He is the God of all men. God so loved—not the Hebrews, nor the Church—but the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

Everywhere in Scripture man is a sinner. The Old Testament does not present man as half a beast on his way up to morality and the New as a man made like God; both Testaments agree in saying that man has sinned and come short of the Glory of God. There is perfect harmony of doctrine. Both Testaments teach that Christ is the One and only Redeemer and His Cross our only hope. Redemption in the Old Testament anticipated, is in the New accomplished and it is from the Acts to the Apocalypse applied. It is the One Great Theme which runs through all the Scriptures. It is the note that dominates in this Orchestra from start to finish.

We also have spiritual unity. Think of the level of thought in the Bible. Think of its range, of its vision. Think of the sublimity of its themes. Think of the loftiness of its ideals. Think of the power of its appeals. The horizons of the Bible are infinitudes and immensities. The current coin of this realm is Faith, Love and Hope. Think what the Bible has done for the individual. Think of the countless millions who, were they with us still would say, “this and thing I know—that whereas I was blind now I see.” No man ever came to say that by studying philosophy or science, but many have through an acquaintance with the Word of God. Think of what the Bible has done for society. Think what it has done for the Church of God throughout the world and in all ages and for national life especially for our own and for the whole wide world and where the Word of God goes it is accepted and believed. There is emancipation, there is deliverance from the degradation and from cruelty. The Bible has brought release and relief to men and women and safe guarding of children. It has turned the demons out of cruel hearts and made men sober and kind. If the Bible is to be judged by what it has accomplished then verily it is the Book of Books and the Word of God: It could have no other origin than God Himself. And if of Divine origin then it is of Divine authority. It does not need our apology or our special pleading. Give it a chance, it will demonstrate its own character and its own Power.

This is the staff upon which multitudes of Pilgrims have found their way to the shining home far away up among the delectable mountains. This is the star that has guided mariners on the storm tossed oceans through the ages. This is the weapon with which Christian soldiers have fought their battles to glorious victory. This the compass that has guided men in darkness and distress. This is the Book on which your sainted: mother and father laid down their heads as upon a pillow in the last moments of life and passed away crooning some Old Testament Psalm such as “The Lord is my Shepherd I shall not want” etc. This is the Book of all ages and they who build upon it are as eternal as God.

“A Review of the Doctrines.”

A supply of the above book in unbound form has been kindly sent to us by the author, Bro. H. J. Shearn, of England, and sufficient will be bound from time to time to meet the requirements of our readers.

This little book of 92 pages makes an ideal textbook for Class study; it is being used in this way at present by the Melbourne Class. We would be pleased to hear of other Classes or individual brethren desiring copies. The price will be low—just to cover the binding and postage.

That I May Know Him.

(Phil. 3: .8-10.)

“Lord, let me talk with Thee of all I do,
All that I care for, all I wish for, too.
Lord, let me prove Thy sympathy, Thy power,
Thy loving oversight from hour to hour!

When I need counsel, let me ask of Thee:
Whatever my perplexity may be,
It cannot be too trivial to bring
To One who marks the sparrow’s drooping wing,

Nor too terrestrial since Thou hast said
The very hairs are numbered on our head.
‘Tis through such loop-holes that the foe takes aim,
And sparks, unheeded, burst into flame.

Do money troubles press? Thou canst resolve
The doubts and dangers such concerns involve,
Are those I love the cause of anxious care?
Thou canst unbind the burdens they may bear.

Before the mysteries of Thy Word or will,
Thy voice can gently bid my heart be still,
Since all that now is hard to understand
Shall be unravelled in yon heavenly land.

Or do I mourn the oft-besetting sin,
The tempter’s wiles, that mar the peace within?
Present Thyself, Lord, as the absolving priest,
To whom confessing, I go forth released.

Do weakness, weariness, disease, invade
This earthly house, which Thou, Thyself, hast made?
Thou, only Lord, canst touch the hidden spring
Of mischief and attune the jarring string.

Would I be taught what Thou wouldst have me give,
The needs of those less favored to relieve?
Thou canst so guide my hand that it shall be
A liberal ‘cheerful giver,’ Lord, like Thee,
Of my life’s mission do I stand in doubt,
Thou knowst and canst clearly point it out.
Whither I go, do Thou Thyself decide

And choose the friends and servants at my side.
The books I read, I would submit to Thee,
Let them refresh, instruct and solace me.
I would converse with Thee from day to day

With heart intent on what Thou hast to say;
And through my pilgrim walk, whate’er befall,
Consult with Thee, O Lord, about it all.
Since Thou art willing thus to condescend

To be my intimate familiar friend,
Oh, let me to the great occasion rise,
And count Thy friendship
life’s most glorious prize.”
—Selected.

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Halfpenny Glad Tidings of Great Joy.

“For unto you is born this day in the city of David a Saviour which is Christ the Lord.”—Luke 2:1-20.

THE message of the angels to the shepherds on Bethlehem’s plains sounds more and more precious to each child of God in proportion as he grows in grace and knowledge. As his eyes and ears of understanding open more widely to the lengths and breadths of God’s great plan of the ages, that prophetic message is the more highly esteemed as an epitome of the entire Gospel. Nor can our attention be too frequently called to the great event which lies at the foundation of that message—our Saviour’s birth.

It matters not that December 25th is not the real anniversary of the Saviour’s birth, but probably the anniversary of the annunciation by the angel Gabriel, the anniversary of the Virgin Mary’s conception, our Lord being born nine months later on the calendar, or about October 1st. One so great, whose birth, death and resurrection_ from the dead means so much to the human family, may be remembered and celebrated any day, every day, by all who appreciate what he has done for our race. Since, then, the majority of Christian people have become habituated to the celebration of December 25th as our Lord’s birthday, we need make no protest, but join with all in celebrating that day with rejoicing of heart, giving gifts and remembrances one to another, thus copying divine favor, which gave to mankind the Son of God as a gift of mercy and love for our redemption.

For four thousand years and more the promises of God, clothed in more or less of obscurity, had been given to mankind, intimating that ultimately the great curse of sin and death which had come upon the world through father Adam’s disobedience in Eden would be rolled away, and instead of a curse, a blight, would come a blessing of the Lord with life-giving refreshment. In various types, figures and shadowy promises this lesson had come down through the ages to the time of our Lord’s birth, especially amongst the Jews, who were the divinely favored and covenanted people. And since the Jews were of a commercial spirit, many of them were to be found in all parts of the civilized world ;and thus amongst every people the faith in the one God and the hope of Israel through a Messiah were more or less made known, so that at the time of our Lord’s birth, we read, “All men were in expectation” of a soon-coming Messiah. Doubtless this expectation was built upon the interpretation of Daniel’s prophecy, which we now see clearly marked the year of our Lord’s majority, when he was thirty years of age and made His consecration to His work and received the begetting of the holy spirit, His anointing as the great antitypical High Priest and as the great antitypical King over Israel and the world.

From Bethlehem to Nazareth.

In olden times there were honorable cities and mean cities. Nazareth was generally recognised as one of the latter, while Bethlehem was distinctly one of the former—the City of David, Israel’s beloved king. The Scriptures explain to us that Mary, our Lord’s mother and Joseph, her husband, were both of the lineage of David, and that in a seemingly accidental manner the prophecy was fulfilled which foretold that Messiah would be born in Bethlehem.—Micah 5:2.

The Roman Empire at that time bore rule over the whole world, the Jews being subject to it, but waiting expectantly, restlessly, for the coming Messiah, who would deliver them from being subject people and make of them the ruling caste in His kingdom, the dominion of the world. Rome’s great Emperor, Caesar Augustus, was in power at this time, and had sent forth his decree for a polling or census of the whole world for the purposes of taxation, etc. Luke informs us that it was in response to this royal decree that Joseph and Mary went up to their native city to be enrolled, and that thus it was that Jesus was born in Bethlehem, and on account of the great concourse of people at the same time and for the same purpose, accommodations being scarce, the stable of the inn, or khan, was used by some as a lodging. Joseph and Mary, being of the latecomers, were forced to occupy these humble quarters, and thus it was that the King of glory, whose kingdom is by and by to rule the world, was in the time of His flesh born in a stable and cradled in a manger.

The Angels and the Shepherds.

Noble shepherds those must have been to whom the Almighty sent the angelic message respecting the birth of Jesus, the Messiah, which has rung down the ages and reached our ears—the message which thrills us the more in proportion as we are able to grasp its meaning. First a single angel appeared to the shepherds and allayed their fears, saying,

“Fear not; behold I bring you good tidings.” It would appear that fear is one of the dominating impulses of the human mind, especially in conjunction with any revelations from the Lord. Men realize—even the best of the race—that they are imperfect and that the Almighty and His laws are perfect. Instinctively the world seems to realize that a curse or condemnation of the Almighty rests upon it, and instinctively it fears a further curse and further condemnation, realizing its’ continual and increasing sinfulness. The same is true to-day with all except the comparatively few who are well informed respecting the divine character and plan. Thus the subject of religion is generally obnoxious to the world in general—a subject which they prefer to avoid, because of a feeling of guilt and a dread of further knowledge and condemnation.

It is for the true children of God to-day, as it was for the angels at that time, to assure the world that God is better than all their fears—that God so loved the world as to redeem them from the just sentence of death, the curse that came upon all as inheritors of Adam’s imperfections and sentence.

“Good tidings” is another translation of our word “gospel.” How beautiful the thought that the Gospel is really and truly good tidings. Alas, for the misrepresentations of God’s plan, under which so many of His professed people misrepresent His character and His Word, and apply the term “Gospel” to their various messages from the dark ages, teaching purgatory and eternal torment as the portion of the race. Let us get away from this false thought and get the truth that the Gospel is good tidings. The angel elaborated, saying that his message was good tidings of great joy, which should be unto all people. Ah, thank God, His plan is wider and deeper and higher and grander than anything we had ever conceived. The Gospel is not merely to be good tidings to the comparatively few that now have ears to hear and eyes to see its beauties, but in God’s due time it is to be good tidings of great joy to all people.

As every member of Adam's race shared in his fall and in the curse of death which came upon him as a result, so every member of the race was included in the great redemptive sacrifice which our Lord Jesus offered and which was finished at Calvary. God's plan in Christ, as it is being worked out and shall ultimately be accomplished, will mean great joy for all people, and the tidings of this were given at the very moment of our Lord's birth, because He was the one through whom all the glorious things of the divine purpose and plan shall ultimately be accomplished.

The Cause, The Logic of the Message.

The message took cognisance of the fact that it was to reasonable people, who would want to know why the unchangeable God, who had once pronounced a curse, should at any time so amend and alter matters as to supplant the curse with a blessing. The messenger states the philosophy of the divine plan, "Unto you is born this day a Saviour, which is Christ (Messiah) the Lord." There we have the key to the entire Gospel statement of how God could be just and yet be the justifier of sinners who accept Jesus. The word "Saviour" here signifies life giver, and how beautiful is the thought that as death is the wage of sin, the curse upon the race, this Messiah who was born is to be the One who will rescue the race from the sentence by giving them life again. The explanation of how He would give life was not given, nor was it necessary at that time; but now, in the light of developments, and with the explanations furnished through the spirit in the New Testament we see how that our Lord's voluntary sacrifice of His life, dying the just for the unjust, settled the claims of divine justice against Adam and thus incidentally against all who shared his sentence.

Truly the more we see of the divine plan for our salvation, which began to take shape in the birth of Jesus, the more we feel like shouting with the angelic choir praises to the God of heaven, thankfulness for His mercy to the children of men. It mattered not that the babe born in Bethlehem was the Saviour only in prospect, that He could not even be anointed to do His work until He reached manhood's estate thirty years later; it mattered not that even then it would be necessary for Him to lay down His life gradually through three and a half years of His earthly ministry, to be finished at Calvary; it mattered not either that the resurrection was still three days after that, and His ascension forty days later, and that the blessing in general would be deferred for nearly nineteen centuries thereafter. As the angels could sing and rejoice at the first budding of the divine plan of salvation, so also can all who have faith in the ultimate outcome rejoice with joy unspeakable and give praise to God in the highest and to His Son our Lord.

Although nearly nineteen centuries have rolled away since that angelic message was delivered, it has not yet been fulfilled except in a limited measure by faith to those who have the eye of faith and, the ears of faith, in all a "little flock." But the tidings of great misery for nearly all people has been spread abroad in the name of Christ, much to the discredit of the divine plan and to the dishonor of the divine character. Instead of carrying joy the message has very generally carried grief and sorrow, especially to the kind-hearted and more generously disposed. Indeed we may say that no message of the Lord Jesus either true or false, has ever reached all people. Even to-day, after nineteen centuries of propaganda, only a comparatively small portion of the human family have ever heard of the only name given under heaven and amongst men whereby we must be saved—"nor is there salvation in any other."—Acts 4:12.

What, then, shall we say of the salvation which is come to those who have truly accepted Christ as their Saviour, and who are to-day rejoicing in Him as such, and who by faith are seeing the salvation of God begun in their own hearts and yet to be fully accomplished under the whole heavens? This the Apostle calls the salvation by hope. 14's words are, "We are saved by hope." (Romans 8:24.) We are not saved actually; we are still surrounded by sin, pain, sighing, crying and dying; the curse is not yet rolled away. All that the best of the Lord's people have received is salvation by hope, by faith. Yet this anticipation of the future salvation, of the resurrection from the dead, of a participation in the glory, honor and immortality of the divine nature promised to the faithful, is so strong, so clear, that those who possess it

are enabled to rejoice with joy unspeakable and full of glory, even in the midst of trials and difficulties and weaknesses and unfavorable conditions incident to the curse upon the race.

A Prophecy of Good Things.

Yes, the angelic message was a prophecy of good things to be accomplished for the Church and also for the world during the Millennial Age. The Church is to have the first blessing. The first resurrection is to be composed only of the blessed and holy who shall live and reign with Christ during the Millennium, the thousand years in which Satan shall be bound, and when the good influences of truth and righteousness shall enlighten the whole earth. The declaration of the Scripture is that the deliverance of the Church will come first, as the prophet declares, “God will help her early in the morning.”—Psa. 46:5.

But much as we rejoice in the glorious hopes of the Gospel set before us who now see, who now believe, who now rejoice with joy unspeakable, we are glad that the divine mercy and love are of such lengths and breadths and heights and depths as to encompass the whole world of mankind, and to provide a blessing for every member of Adam’s race through Him who loved us and bought us with His precious blood.

It will be during the Millennial Age that this prophecy of the angel will have its fulfilment, and the great Saviour who has already redeemed us by His sacrifice will stand forth as the King, the glorified Messiah, and establish His dominion of righteousness in the world for the blessing and uplifting of every member of the race. In harmony with the words of the Apostle, those will be times of restoration, “times of restitution of all things spoken by the mouth of all the holy prophets since the world began.” (Acts 3. 20,21.) If the Lord had based the hope of the world upon some works of merit or righteousness of the world’s doing, then indeed we might have feared—indeed the more we know of the world, the less hope we would have. But, on the contrary, the Lord has based the entire proposition for the future blessing not upon our worthiness, but upon the worthiness and sacrifice of His Son—to you is born a life-giver, which is Messiah the Lord.

How it adds to our enjoyment of the coming age blessings to know that the trials and difficulties of this present Gospel Age are subject to the divine supervision in the interest of the little flock that is now being gathered in advance from amongst men—the “elect,” the Church. We see how the present trials and difficulties are the chiselings and polishing necessary to our development in the fruits and graces of the holy spirit in the character-likeness of God’s dear Son, our Lord, our Hope, our Bridegroom. How joyful the thought that soon the elect number called from the world to be the Bride, the Lamb’s wife, will be completed and enter into her glory. How precious the thought that then they shall be privileged with their Lord and Master to extend the divine favor of blessing and uplift to the world. -What higher honor or privilege or blessing could possibly come to any?

It was after the giving of the message of good tidings and great joy by the heavenly one that a host of angels appeared to the shepherds, saying, “Glory to God in the highest, and on earth peace, good will to men.” This, too is a prophecy. It is not yet true; but will be fulfilled in every particular in God’s due time, which we believe is now nigh, even at the door. Not yet does God receive glory in the highest, not yet is there peace amongst men. Quite to the contrary. God’s name is blasphemed, not only by those who vulgarly and in ribald jest take the divine name in vain, and not merely by the heathen who worship devils and think they are gods, but even by Christian people, God’s name is blasphemed every day. For be it known that blasphemy is any dishonorable misrepresentation of another. God be merciful to us, for at some time or other every one of us doubtless has blasphemed the holy name in this manner—by misrepresenting the divine character and divine plan, by picturing the God of love and mercy and justice and truth as the originator, the planner, the perpetuator of the eternal torment of the great mass of His creatures, born in sin and shapen in iniquity, born to sin as the sparks fly upwards.

But the Lord had mercy upon us because we did it ignorantly. And we also should have compassion upon others who still ignorantly misrepresent our God, and our energies should be continually bent to their assistance that the eyes of their understanding might open more widely to perceive the lengths and breadths and heights and depths and know the love of God which passeth understanding.

Noting that peace on earth and goodwill to men have not followed the Saviour's birth thus far, and discerning that this is a prophecy of what is to be accomplished during the Millennium, many have been inclined to change the translation of this verse so as to have it read, "On earth peace amongst men, in whom he is well pleased." However by thus changing it, the statement would not be true, for even the Lord's people have no peace on earth. Whatever peace they have is in their hearts, and based upon their faith in the Lord and in the glorious things which He was promised. Our Lord Himself and the apostles testified to this, assuring us that whosoever in this present time would live godly should suffer persecution, that a man's foes would be they of his own household, etc. (2 Tim. 3:12; Matt. 10:26).

Let us not confuse ourselves nor abridge the testimony of the Word, but with the eye of faith look forward to the day of Christ in which all these glorious things shall have their fulfilment, in which peace shall indeed fill the whole earth with the knowledge of the glory of the Lord, bringing divine favor and rolling away the curse from the entire groaning creation, as pointed out by the Apostle.—Rom. 8:22.

Not even with the inauguration of the Millennium will this prophecy be fulfilled: not until its close, when the human family shall have been lifted by the kingdom regulations out of sin, sickness, pain, sorrow and death, up, up to all that was lost in Adam—not until then will there indeed be glory to God in the highest, not until then will there be peace amongst men. Nor are we to understand that the entire race will be appreciative of the divine love and favor even after they have fully seen the righteousness of God in Christ manifested. On the contrary the Scriptures seem to clearly teach that there will be a class who will then prove unfit for life eternal, unappreciative of the divine favor and it is with pleasure that we learn that all such shall be utterly destroyed from amongst the people in the second death. Thus eventually by the close of the Millennium, Satan and all wilful wrongdoers having been destroyed, the time will come as declared in the Scriptures when all voices in heaven and in earth and under the earth shall be heard praising God, Him that sitteth upon the throne, and the Lamb forever and ever. Hosanna! Glory to God in the highest

! Peace and goodwill to men, will be the final shout of a redeemed race when the great salvation shall have been fully outworked according to the divine plan set forth in the Scriptures.

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The New Year.

Stretching before us lies the coming year
As pure as snow,

Whereon no foot has seen fresh fallen from heaven
To earth below.

We tremble ere we tread on aught so fair
And so unknown!

And dare we, seeing not whereto it leads,
Set out alone.

Go thou before, great Guide and Counsellor “
’Saviour Divine;

So shall we make no footprints of our own
But tread in Thine.
—(F. M. N.)

THE opening of a new year is always an opportune time for the Christian to make a general survey of his position before the Lord; to take stock, so to speak, as to gains or losses incurred over the past year. Not that it is not advisable to make monthly, weekly or daily reckonings of one’s progress and shortcomings but the close of a year gives more scope for “calling to mind the former days,” so that the experiences both pleasant and difficult may be viewed more as a whole and in their true light as blessings and favours to assist us along the pilgrim way to the goal in view.

In considering one’s own progress; it must always be with a deep sense of unworthiness before the Lord; that our standing, however far advanced, is only such because of the mantle of righteousness provided for us by our dear Lord and Head—”To the praise of the glory of God’s grace, wherein He hath made us accepted in the beloved.”

From this standpoint of true humility, we may then check up the little steps of progress with praise and thanksgiving to our heavenly Father, with benefit, realising that “we are His workmanship created in Christ Jesus,” and that much love and patience has been extended to us, that we may be more and more “conformed to the image of His Son.”

How necessary it is to meditate on the words of our Lord, “Abide in Me, and I in you . . . for without Me ye can do nothing.” Ah yes, and how beautiful and sweet are the lessons we learn as we sit at His feet, to learn of Him, receiving with meekness the engrafted Word. The lines of the poem express so truly this blessed privilege “Christ never asks of us such heavy labour As leaves no time for resting at His feet,

The prayerful attitude of expectation
He oft-times counts a service most complete.

“He sometimes wants our ear—our wrapt attention
That He some heavenly wisdom may impart;

’Tis always in the time of deepest stillness
That heart finds sweetest fellowship with heart.”

No doubt we have found that this sweet fellowship and communion with our dear Lord has been at the very source of all spiritual gain; that to the extent of our dwelling with Him in His inner presence, so the degree of progress will be in evidence. And as we have been rightly actuated by the sweet moments rich in blessing, and have put into practice the desire for zealous service, such as exhibited by our Master on behalf of mankind, especially His faithful few, this has surely confirmed and increased our progress in becoming copies of God's dear Son. "It is more blessed to give than to receive"; "Freely ye have received, freely give," and so agree the lines from the poet:

"And yet he does love service—when 'tis given
By grateful love that clothes itself in deed,

But work that's done beneath the scourge of duty,
Be sure to such He gives but little heed."

On the other hand, in taking check of any evidence of loss in Christian growth, it may well be considered, from two viewpoints. First, from the standpoint of determining to bring about the corrections necessary, and secondly, with the object of guarding against discouragement.

Some of the Lord's people may need to give much attention to dealing more firmly with themselves, that the new mind may not be overruled to any degree by the human will or flesh, which are counted dead. The degree of faithfulness in keeping down the former aspirations, by the power from on high, given for this express purpose, will determine the worthiness or otherwise of those called ones to be of the chosen and faithful.

Then, respecting the other class who may be discouraged by their failures and be tempted to give up in the race, there is special need that they continually remember, "If we confess our sins, God is faithful and just to forgive us and to cleanse us from all unrighteousness," for "We have an Advocate with the Father, Jesus Christ the righteous." These must exercise more faith in the Lord—that what He has promised He will surely perform and bring them off more than conquerors if they trust fully and walk in His ways. The suggestion that the Christian way is too hard, too narrow, and that we might as well give up would emanate from the great Opposer, who is to be resisted steadfast in the faith. "Resist the devil and he will flee from you."

The following quotation seems so fitting in this connection:—"All wish frequently, no doubt, that the testings were all over and that we were accepted to a place amongst the overcomers. But patience and faith and trust are to do a refining work in our hearts, making us mellow, willing and obedient to the Lord. Let the good work go on. Let us rejoice if our trials have brought us lessons of any kind that are profitable to us; that have tended to make us stronger in character, more firm for truth and righteousness, more aware of our own weaknesses, and more; on guard against the same. Even those conflicts which have resulted in only partial victories have possibly been to our advantage.

Even on points in which there may have been absolute failure, the result may be a strengthening of character, a crystallisation of determination for greater zeal in that direction again, and a humility of heart before the Lord in prayer."

So, dear friends, as the new year is entered upon, let us all give earnest heed to the words of the Apostle—"Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." The wonderful inheritance is intended only for those who "count all things but loss and dross that they may win Christ and be, found in Him." Those who follow afar off, or who put other considerations, of home, or family, etc., however good, before the Lord and His people,

cannot expect to receive the prize of the high-calling in the Kingdom. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." (Matt. 10:37-39)

Could we but approximate the condescending grace of God in thus granting the inestimable privilege of running so as to obtain the pearl of great price, then "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "I want that adorning divine.

Thou, only, my God, canst bestow!
I want in those beautiful garments to shine,
Which distinguish Thy household below.

"I want, oh, I want to attain
Some likeness, my Saviour, to Thee:
That longed-for resemblance once more to regain;

Thy comeliness put upon me.
"I want to be marked for Thine own,
Thy seal on my forehead to wear;

To receive that 'new name' on the mystic white stone,
Which only thyself canst declare.
"I want so in Thee to abide,

As to bring forth some fruit to Thy praise;
The branch that Thou prunest, though feeble and dried,
May languish, but never decays.

"I want Thine own hand to unbind
Each tie to terrestrial things,
Too tenderly cherished, too closely entwined,
Where' my heart too tenaciously clings.

"I want by mine aspect serene,
Mine actions and words, to declare
That my treasure is placed in a country unseen,
That my heart and affections are there.

"I want, as a traveller, to haste
Straight onward, nor pause on my way,
No forethought or anxious contrivance to waste
On my tent, only pitched for a day.

"I want—and this sums up my prayer
To glorify Thee till I die;
Then calmly to yield up my soul to Thy care,
And breathe out in prayer my last sigh."

—(From "Poems of Dawn.")

Approved Unto God.

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.”—2 Tim. 2:15.

THIS Text does not say, “Study the Scriptures,” but “Study to show thyself approved”—study to know what God would approve. And yet it means, first of all, to study the Revelation He has made. Then, after having come to some knowledge of the Scriptures, we must meditate upon them and consider how the Word is applicable to all of life’s affairs. Thus we would study the nature of everything that we come in contact with, as to whether it is good or evil.

The word “study” here is used with very much the same thought as when the Apostle says, “Study to be quiet.” Evidently the central thought of this expression is the approving of ourselves to God, not to men. It is proper enough that we should have the approval of all good men and good women. But our study, primarily, should not be along this line. First, we should study to please God—to be approved of God. We notice that there is a contemplative study, such as David speaks of when he says, “I meditate upon thy Law day and night”—to see how that Law would work out its height and depth, its length and breadth of influence upon himself. And so the Apostle’s thought here is that it should be our chief aim to please God.

“Rightly dividing the Word of Truth” would signify the proper application of the Word of Truth; the understanding of how and when and where it should be applied and what was the purpose and thought. and Plan of the Divine Mind in the giving of this Word of Truth, the Word of God’s Message. Up to the advent of our Lord, God’s Message had been given chiefly through the Old Testament Scriptures. Then God’s Message was attested by Him who came from heaven. Additionally, our Lord left twelve chosen Apostles to be His special mouthpieces, to increase the Word of Truth, to increase the Word of knowledge, to increase the Word of explanation of the Divine Plan. Everything, therefore, that Timothy could recognise as being the Lord’s Message he was to give heed to. For instance, one part of God’s Message applies to the past, a part applies only to the Jews, still another part applies to Christians in the present life, • and yet another part to their future hopes.

And so, as we get the matter rightly divided before our minds, we get the true understanding, the special enlightenment needed in our day, and we are enabled to rightly divide the Word better than did our fathers, so that today we can see, as our fathers did not see, the teaching of God’s Word respecting the “high calling” and “restitution”—the spiritual portion of blessing for the Church and the human portion of blessing for the world. We also see something about the times and seasons—which apply to the Church and which to the blessing of the world.

Thus, in our Day, to rightly divide the Word of Truth necessitates the taking cognisance of everything that seems to be of the Lord and that throws any light upon the Word, and thus we may be able to “rightly divide” it. We must always bear in mind that in the Scriptures of the Old Testament “holy men of God spake as they were moved by the Holy Spirit,” and that the Lord also said of the Apostles: “Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in, heaven.”

We are not to forget that the Lord promised that He would guide His people in the way of the Truth and show them things to come. We are to “study” to show ourselves approved—study the doctrine and endeavour to have our course of conduct harmonise with it—study to perform faithfully the duties of a loyal soldier of the cross of Christ.

The Christian soldier must study to perform even the smallest duty in a manner creditable to his calling;

he must not permit himself to become entangled with other things which do not relate to his duties as a soldier and thus be side-tracked, The Christian soldier who turns aside to seek some personal, temporal advantage to the detriment of his duties as a soldier is to that extent an unfaithful soldier and likely to be drawn out of the ranks entirely.

“Study to show thyself approved.” Study the Word; study yourself, that you may become well acquainted with yourself; that you may know your talents for service—in what direction they lie, and what are your weak points and how they may be guarded against—that you may know both your abilities and your shortcomings. Then study to avoid error and to shun all foolish questions and profane and vain babblings. Remember that only “the foundation of God standeth sure”; that all other foundations are worthless and that all other theories must come to naught. But “The foundation of God standeth sure, having this seal, ‘The Lord knoweth them that are His.’ And let every one that nameth the name of Christ depart from iniquity.”-2 Tim. 2:19.

There is much significance in the word “study” and it is important to note that this Divine injunction is given to the Church, to those who are believers in Christ and who have consecrated their lives to His service. Having been reckonedly cleansed from sin, we are to give all diligence to the work of studying to make this reckoned cleansing, this imputed righteousness, an actual thing, to the extent of our ability. It is purely of Divine grace that we are reckoned righteous before we are actually so. Looking at our hearts and seeing in them not only our good and honest intentions, but also our desire for righteousness and our efforts to become righteous in the way He would approve God accepts the will for the deed. Accordingly, He counts us as righteous now and treats us as His children, since we have been redeemed from the curse and have accepted His gracious provision for reconciliation.

Let us, then, study our hearts to see that we are striving daily to cast out all the old leaven of sin; to be sure that we are not content to allow it to remain in us and work in us; otherwise we prove by our course that our love for righteousness is growing weaker. Happy are those who find that they are not merely working down the leavened mass occasionally and allowing it again and again to ferment, but are casting it out, by constantly resisting sin, by cleansing their thoughts, words and deeds with the Truth and cultivating the blessed “fruits of the Spirit”—love, joy, peace, etc.

Only the studious find the way to Divine approval and acceptance. Let us study to see that our lives are an honor to the cause we have espoused; that we abstain from even the appearance of evil; that we are circumspect in all our conversation, in our conduct—watching our thoughts, our lips, our lives. Let us study to be diligent in every duty, performing it with a ready mind and with joy and gladness of heart. Let us never lose sight of the fact that we are soldiers, and that as true soldiers we are to learn to “endure hardness.”

A soldier has many trivial duties to perform and he is as really doing his duty as a soldier when he is polishing his armor, foraging, cooking his meals, cleaning camp or building bridges for the army to pass over, as when he is fighting the enemy. Such things are incidental work, but are necessary and entirely consistent with his commission as a soldier and should not be regarded as entanglements and hindrances. These duties cannot be disregarded nor carelessly done without a measure of unfaithfulness.

So with the Christian soldier. The routine of life—housework, shop work, daily toil, anything, everything, incidental to a proper and honest provision of “things needful” for ourselves and those dependent upon us for support as well as for provision for the prosecution and care of the Lord’s work—all this is a proper part of our engagement as soldiers of the Lord.

The Apostle Peter was as truly serving the Lord when catching the fish from whose mouth he got the coin with which to pay his Master’s taxes and his own, as when proclaiming, on the day of Pentecost, the

“raising up” and ascension of the Lord. The Apostle Paul was as truly a soldier of the cross and doing his proper work as such when making tents (rather than be chargeable to any) as when at Mars Hill he preached Jesus and the resurrection. Whatever is done with a view to the glory and honor of our Lord, the Captain of our salvation, or for the benefit of any of our fellow-soldiers, or for our own preparation for this warfare, or in the discharge of obligations which our Captain has recognised and approved, is proper work for us as soldiers and is not entanglement in the affairs of this life.

Correspondence.

To the Brethren of The Berean Bible Institute,

Melbourne, Australia.

Beloved of the Lord,

Greetings of love and peace in the precious name of our Beloved Redeemer and King, the Lord Jesus, our Head.

A copy of "Berean Bible Student" published in San Francisco, Calif., has just been given to me, and in that paper,

I see the announcement that you brethren are going to publish a "Covenant Book" and are now taking orders for the same. I would like you to add my name to your list of orders, please.

I have been using this book, kindly loaned to me by a Sister of our Class; and it has been a great blessing to me, so would like a copy of my own. I have not been very long in the truth; just a little over two years, but the truth is very precious to me. You may understand what I mean when I tell you I was a minister in the nominal systems. But step by step I see the leading hand of a loving Father. First, I saw the error of eternal torment; this led me to the First Day Adventists, but when the truth was presented to me, as given us by that faithful servant, our Beloved Pastor Russell, I knew I had at last reached my heart's desire, to know my Lord in all His fulness. And as the beauty of the Divine Plan of God was revealed to me I found out how little I knew of God's love for mankind.

So to-day finds me in humble worship at the feet of my Blessed Redeemer, seeking to learn of Him who was meek and lowly of heart. Till, my lessons learnt in the School of Christ, I shall hear the call to come up higher, where I shall see my Saviour face to face.

May the Lord richly bless you brethren is my earnest prayer and with much Christian love, I am, by His divine favour.

Your Brother in Christ, M.E.P,

Dear Brother, Victoria

Will you please send me half a dozen cards of the best variety.

I have tread the two English friends views of Present Truth, and although very impressive, I agree with the presentation in the December "P.P." To some it does seem an unreasonable time and nothing done, since the Second Advent. But there has been a great harvest work done, and "the harvest is the end of the age." Surely we are now "in the day of His preparation." Nah. 2:3.

With brotherly love, I remain, yours in the one hope of our calling. P.K.D,

Bible Class Assemblies.

All interested friends will please note the addresses and times of meetings held in the various cities. These gatherings are unsectarian, and all able to attend will be very welcome.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall). First Floor, Room 7—Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—Liverpool Buildings, Flinders Street—Sundays, 3 p.m. and 6 30 p.m.; Wednesdays, 7.30 p.m.

Perth.—The Basement, Druids' Chambers 459 Hay Street East—Sundays, 3.45 p.m and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays, 3.30 p.m. and 6 p.m.

The Great Salvation.

“How shall we escape if we neglect so great salvation?” Heb. 2:3.

THIS question is addressed to Christians, and not to the unconverted, as is often supposed. This the context proves. The writer of the epistle addressed it to the church. It seems particularly adapted to converted Jews, who were familiar with the writings of the Old Testament. We have in this epistle some of the most earnest exhortations to be faithful to the Lord, and the very best reasons and motives given for our encouragement. The text and context are of this character and if we are Christians we will find such applicable to us. It is important that we should, in order to get the benefit of the exhortation, remember that it means us. “How shall we escape, if we neglect?” On account of certain facts referred to in the first chapter, the second opens with: “Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.” This certainly must refer to Christians; and there is danger of losing what we have received, unless we do give heed.

The idea is suggested that neglect of the truths would cause them gradually to slip away from us. Backsliding is a gradual process, caused by neglect of truth and neglect of duty in obeying the truth. These are related to each other, and it seems that either may come as the cause of the other. The only safeguard against backsliding and consequent falling away, if persisted in, is to advance. Standing still seems to be impossible. In the sixth chapter the apostle seems to make falling away the alternative of going on to perfection. The Lord has arranged our life as a current against which we must row if we would go up, and He has placed the reward, the Great Salvation, at the head of the stream. If we would gain the prize, we must “run,” “strive,” “fight” or “overcome.” If we fold our arms, we shall glide downward. It is easy to go with the multitude, but is difficult to stem the flood, and we may be sure, “This vain world is not a friend to grace, to help us on to God.” What is worth having is worth striving for, and God has in both natural and spiritual things placed the valuable out of sight, or where it can be gained with difficulty. Our appreciation of the value of anything is shown by the earnestness with which we strive for it. We should be constantly seeking to know more of the truth of God for the purpose of obeying it. If we seek for truth merely as a theory to gratify our own curiosity, or for the purpose of showing our ability to cope with those who hold error, our intellect may be filled at the expense of our affections. Religion without love to both God and man, is as the body without the spirit—dead.

Charity or love is the crowning excellency of Christianity, and is necessary to fit for the Great Salvation. . “Add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness; and charity.” 2 Peter 1:5-7. Love is last and greatest. These additions secure the abundant entrance into the Kingdom of God. (Ver. 11.) Without the last all is vain. Though I speak with the tongues of men and angels and have

not love I am become as sounding brass, or a tinkling cymbal. And though I have (the gift of) prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, I am nothing. (Cor. 13:1-2.) There is a kind of knowledge that cannot be gained from books, but comes by experience as a fruit of the indwelling of the spirit of God. "He that loveth not knoweth not God, for God is love."

Love is an experience, and includes in it an earnest desire for the well-being of the object loved. Until we have sympathy and love for mankind, such as would prompt us to do all in our power for their salvation, we cannot know God. To know Him thus is to be in unison or fellowship with Him, and hence is eternal life.

Day by Day and Hour by Hour

God broke our years to hours and days
That hour by hour and day by day,
Just going on a little way,
We might be able all along
To keep quite strong.

Should all the weight of life
Be laid across our shoulders, and the future rife
With woe and struggle meet us face to face
At just one place We could not go,
Our feet would stop; and so
God lays a little on us every day,
And never, I believe, on all the way

Will burdens bear so deep,
Our pathway lie so threatening and so steep;
But we can go, if by God's power,
We only bear the burden of the hour.

—Anon.

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Christian Experience.

(Convention Address)

“Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.”—(Rom'. 12:2)

IN this text we have a practical exhortation in connection with Christian experience. While the English word “experience” occurs only three or four times in the Bible, yet the equivalent Greek word occurs very often, and is more generally translated trials, i.e., testing, proving, to determine the value of a person or the quality of his principles. Approved or prove is another translation of it, but for a person or anything to be approved, necessarily means that such have first gone through a test or series of tests or trials; hence we often speak of experience gained through this process.

But what is experience? It is knowledge and wisdom gained by trials and practice. Applying it to Christians, we might add to this definition, that it is a spiritual exercise of mind. Our text in Rom. 12:2, suggests that. We say we are making an experiment with this or that or the other thing. It means that we are applying certain tests in order to ascertain the value or strength of a thing. We are often in doubt as to the issue or result—we experiment.

But in regard to God, He is never in doubt as to the issue; He knows the end from the beginning. He tested Adam, Noah, Abraham, Jesus, and others by giving them certain experiences, i.e., arranging and surrounding them with certain conditions and persons, which would demonstrate to others in future ages or generations their reliability and integrity, and thus make them worthy examples to follow and obey. He is also giving us experiences, not so much for His own benefit, (although He surely finds pleasure in the person who is faithful under His dealings and instructions), but for our lasting good and to His honor.

Experience is not gained by merely sitting quietly and letting the spirit of God work in our hearts, nor by mere meditation or imagination. Christian experience is not merely the exaltation of feeling or excessive joy that finds expression only when inspired by devotional songs, prayers, smooth meetings and studies or exhortations of Christian fellowship, and he who is dependent merely upon such means of grace for his vitality is but an infant in experience.

More than this is necessary, as we well know, for the Bible uses such figures as soldiers, warfare,

running, fighting, pruning, building, sowing, reaping, etc., when describing Christian experience. All these and other figures plainly declare the different kinds of experiences in which we find ourselves at some time or other during our Christian pilgrimage. One who has read “Pilgrim’s Progress” cannot fail to notice the variety of experiences met with by “Christian” in his trials.

Experience, then, carries with it the thought of testings or trials, as Peter’s illustration of gold cast into the crucible for refining, so clearly indicates—1 Peter 1:7. The trying of our faith is Christian experience. We are told in Rev. 3:18, “to buy gold tried in the fire.” Truth and Christian experience must be purchased at the cost of faithful and constant submission to the disciplines of the Lord in fiery trials which are necessary to consume our dross and refine our gold. See 1 Peter 1:4-12; Heb. 12:5-8. According to these words, trials are inevitable. The nature of Christian principles account for oppositions from worldly and professing people. These are meant to renew our characters which call for corrective discipline; they increase our spirituality and give us good ground for comfortable assurance of divine love.

In Rom. 5:3, 4, it is truly written that “tribulation worketh patience; and patience, experience; and experience, hope.” Patience is necessary in experiences in order to get results. Tribulations are a necessary part in God’s dealings with us, to fit us for our future exalted position; they will develop us in patience. This again will lead to large and valuable experiences—experiences of God’s Love, wisdom and grace—and will brighten hope and strengthen our confidence in God.

Circumstances arise in which your principles are tested and call for patience. (James 1:3.) Afflictions make the beginning sad, patience will make the success glorious. Had the Israelites believed God’s promises of deliverance they would not have murmured at the Red Sea. God brought them to the Red Sea to deliver them from the Egyptians and made all their fears end in joy and triumph. In like manner, He brings us face to face with certain obstacles so that our attention may be directed to Him. The more we trust God, the more He is concerned for our welfare; the more we trust ourselves, the more He does to cross us.

God has always “an eye upon them that fear Him” --not to keep distress and afflictions from them, but to quicken them in it; and to give them, as it were, new life from the dead, new fruit from the rod. One has said, “He seems to be the unhappiest of mankind who has never been exercised with adversity, as he cannot have had an opportunity of trying the strength of his mind.”

James 1:12 says, “Happy the man who endures trials, (adversities) because having become an approved (i.e., character fixed, experienced with good and evil) person, he will receive the crown of life.” (Diag.) Merely to have trials is not enough; we must endure them. It is better that we endure •them than be lifted out of them.

You know there is a peculiar joy in working through a difficult problem—a joy in overcoming. It may be illustrated this way:—In our schooldays, perhaps we would have to work through a difficult problem in arithmetic, and would probably sit over it and scribble, frown, worry and fret—we could not get through successfully with the figures. The teacher would come and say, “What is the matter?” We would answer, “It will not come right.” Now the teacher does not scold you and say what a stupid thing you are, and then do the whole sum for you. That would discourage and crush any little hope. No, the teacher quietly points and says, “Is that figure right?” “Oh! I had overlooked that.” Now some more figuring. “That other figure should now be what?” A little more thought and now a happy expression steals over the troubled face; the problem has been solved. The teacher by a little assistance has given that joy and pleasure that come by getting through. So, brethren, there is a joy in getting through, in overcoming a trial and we are happy and also appreciate our Teacher more for the kindly assistance.

The farmer, too, by observation, study and experience knows just how and when and with what kind of

implement to prepare and cultivate, sow and reap his land. One, going on the land, who has had no previous experience with farming will for the first -year or two make a failure of things. -Before he is able to do the right thing at the right time, using- the right implement for certain work, ‘,or sowing various grains at the correct time, he will find the experience has cost him dearly; nevertheless is wiser. But the experienced farmer knows just what kind of implement to use to produce the desired result, and what season and conditions are best for sowing and reaping.

In like manner our Great Husbandman knows exactly (by His inherent wisdom) what kind of experiences to give to each one of His tender plants; what situation and what kind of implements to use to produce a certain kind of result, when conditions are best to apply stimulants upon the land in order to produce luxuriant fruitage, and how and when to reap the harvest. It is good our experiences are in the hand of One who knows.

In James 5:7, we read, “Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.” You will see that the beginning of this chapter shows the human race advancing to maturity in their experience, and a bitter experience it is, and will be yet. Their harvest will be “a day of slaughter.” The life of each individual Christian is also advancing under the same law of sowing and reaping. ‘ The Apostle tells us, therefore, to be patient under our experiences, as well as patient with others—verse 9. Farmers have learned a lesson which many Christians need yet to ‘learn, namely, that when seed is sown,, grain must be looked for at the latter end Of the harvest and not at the beginning. There is not a harvest all the year round.

Let us sow to the spirit. in order to do this (which is not natural to our human nature) there’ must needs be much experience of various kinds. Even though we may have spiritual knowledge, theoretical knowledge is not enough.

As for instance if one wants to learn bricklaying; the first thing we might do is to read a book about this trade, but a mere theory is not sufficient. The next best thing is to observe a bricklayer at work, day by day. The movement of the hand and trowel seems simple enough but how awkward it is when a trowel is put into your hand. So. the best thing is experience. You will find that to take up and spread mortar is quite an art; possibly the first three or four times you can hardly get it on the trowel, and then before you have lifted it very far, you find that it has slipped off on your boot, instead of going on the wall. You feel embarrassed and others are watching; it throws one on his own responsibility, but practice makes perfect. You need experience, you need practice. How much more so with spiritual things— spiritual building. We are always building,-you know; that is’ our vocation. So, to handle skilfully the Word of God takes much experience and practice.

“Every, one that partaketh of milk is without experience of the word of righteousness; for he is a babe.” (Heb. 5:13, R.V.) “Without experience of the word of righteousness,”—unskilled. A skilled or experienced-tradesman is always in demand. The fault lamented in this text is unskilfulness in the Word and therefore not very useful themselves as builders. We are all more or less unskilful in finding, quoting and defending the Word, as well as in its use, due sometimes to weakness of earthen vessels. It needs practice and experience to be able to apply the principles of the Word to our daily, common routines of life, but by so doing it would save us many a regret, many a disappointment, many a doubt and fear. It would turn many an anxiety into a joy, peace and spiritual satisfaction.

This need was impressed very definitely one time, when reading a religious book. A certain Christian man asked some workmen to come to his home to have a stud:, on the Scriptures. Well, they came One night, but the good lady of the house was rather distressed about the spoiling of her nice carpets in the parlour, because of the coarse and muddy boots of these rough workmen. In order to calm herself she wondered if

there was anything in the Bible about carpets. Yes, sure enough she found something that fitted her case very well—"Take joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a more enduring substance."—(Heb, 10:34)

We need thought, practice and wisdom, which of course includes commonsense, to apply the principles of the Scriptures in a workable way to our daily experiences. Perhaps some are so situated that they have very little spare time, but conditions do alter which change our circumstances and some time or other we will find more time to put into study and thought, but what we now have let us use faithfully. We usually have enough independence and opportunity to continue to practise those things we do know. We need to learn by experience to use the Word harmoniously, impartially, to rightly divide—practically, doers—not only to others but for ourselves also. Our natural powers of discernment between right and wrong need the aid of instructions, education, exercise and habit—wisdom from above.

Christian experience is growth — "To grow in grace and in knowledge of our Lord and Saviour Jesus Christ ;" to be rooted and grounded in love and grow up into Him in all things, like unto Him who is our Head. Christian experience is to build up a character, as Peter says, "adding to faith, virtue," etc., (2 Peter 1:5-8) and to labour in the Lord's vineyards—workers together with God, being soldiers of the cross, waging a good warfare, armed with- "the whole armour of God." It is following our Captain, wielding the sword of the spirit, and "visiting the widows and fatherless in, their afflictions and keeping ourselves unspotted from the world."

Many experiences of the faithful in the past can be given; we think of our Lord's wonderful example and then Paul's experience expressed in 2 Cor. 11:23-33. It is in such schools as this that the Christian gains true experience that worketh hope and knows no discouragement; "that maketh not ashamed because the love of God is shed abroad in our hearts." It is eminently practical, and it is impossible to separate experimental from practical Christianity.

Christian experience is bearing fruit. "Herein is my Father glorified that ye bear much fruit." What is this fruit which glorifies God? First, it is an inward growth of grace in our own hearts. Secondly, the fruitfulness of doing good to others. Both these growths come as a result of abiding in Christ—in the Vine. An ordinary vine is grown for the purpose of bearing fruit, not for the vine, but that others may pluck it for their use. So with the Christian, the growth in grace in the present life is in order that he may be qualified to be with Christ in the future Kingdom and with Him bless all nations.

Is not God calling 144,000 volunteers to pass through certain experiences in order to do away with sin in the future age? The Scriptures also speak of this as a sin-offering. One can see the need of experiences to exercise our faith and obedience. Perhaps the peace of God is not ruling our hearts fully, so experiences are permitted which not only call for greater exercise of faith, but more dependent leaning upon God's strength. We need His providential overruling continually in our lives, and we need to take notice of them for our spiritual advancement.

We seem best able to call to mind and are especially happy of God's providences and experiences that have come upon us suddenly — perhaps unawares we have been almost run over in the street. We don't know how we escaped, or some other happening had almost overtaken us, but we got through remarkably well. We say that that was providential—a real evidence of God's overruling and protection—as if it should be special cause for thankfulness and joy to God. Well, so it should be, but it seems that some Christians exalt such experiences far outside their proportion, and imagine that if others do not have such miraculous deliverances, they cannot be 'experiencing God's providence in a very great degree.

This brings to mind a little story that was read some years ago, regarding the experiences of a doctor and a traveller, who went continually over the same road on their errands. This road passed over a hill having

a very sharp downward grade. On this day, the traveller passed down the side of the hill with his horse and vehicle as usual when suddenly the breeching strap broke, the vehicle lurched forward on the horse which soon became startled—neither horse nor vehicle could be controlled, but careered madly down the side of the hill. It seemed as though there must be a smash, but fortunately, somehow, it was guided towards an upward grade at the foot of the hill, which soon brought the vehicle to a standstill. In speaking of this to the doctor, the traveller said, “Now, that’s a wonderful providence on my part.” “Well,” said the doctor, “I too passed over and down that hill yesterday, and my breeching strap did not break, so Divine providence did more for me than for you.”

So, friends, let us count our many blessings, great and small, and experience the blessedness of Psalm 91—“He that abideth in the secret place of the Most High shall abide under the shadow of the Almighty.” And again in Isa. 26:20, 21, “Come my people enter thou into thy chambers, etc,”

Let us all remember that all of the Lord’s special dealings with His people during this Gospel Age are with a view to developing them in character, not only good characters but fixed characters. It is not sufficient that we accept Christ, nor sufficient that we should preach Him to others. To be fit for the heavenly Kingdom, we must develop characters in harmony with our Lord—gentle, yet firm; sweet, yet strong. This is signified in the terms of our discipleship; we are to copy our Teacher, who is also our Redeemer. We are to let His light shine; it is important that we see this fact. The difficulty apparently with the majority of people is that they do not see and do not understand the purpose of life, hence valuable opportunities and precious lessons are wasted upon them.

One person has recently said, “I know a man whose accomplishments have been the marvel of all who knew him; who in his boyhood made the resolution, “Let every occasion be the great occasion, for you cannot tell when fate may be taking your measure for a larger place.” If he went to school, he kept thinking, “I must not skip the hard problems, for they may arise up in my manhood and testify against my faithfulness as a boy, and may defeat me. I must see an opportunity in every lesson and- cultivate a habit of overcoming, a habit of faithfulness and accuracy.”

This is merely an elaboration of what the Good Book says—“Do with thy might what thy hand findeth to do, for there is neither wisdom, nor knowledge, nor device in the grave whither thou goest.” And again—“He that is faithful in that which is least will be faithful also in much.” Difficulties in the way would not prove that it is not the right way. Bunyan’s “Pilgrim” in travelling toward the heavenly city found the hill of difficulty in his way. And our Lord forewarned all who would walk in His steps that their pathway must of necessity be full of tribulations—testings. The reward is to them that overcome. There could be no overcoming unless there were difficulties.

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7 — Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—Liverpool Buildings, Flinders Street—Sundays, 3 p.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

Perth.—The Basement, Druids’ Chambers 459 Hay Street East—Sundays, 3.45 p.m and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays, 3.30 p.m. and 6 p.m.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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Convention News.

The Annual Convention held by the Melbourne Class over the four days of the Christmas season, at the close of last year, proved a most profitable time again.

Looking back on such an occasion our hearts are continually raised in praise and thankfulness to the Lord for making these gatherings possible, and for the helpful encouragement received from the assemblies as a whole. The experience of all who attended these meetings in Melbourne seemed to be that of gaining much spiritual refreshment, which it is hoped may long remain with each one.

The local brethren very gladly welcomed some visiting members from other states and country parts, and it was a great joy to see their faces again and to note the continued love and zeal for the Lord and His truth.

After opening each day of the Convention with praise and prayer, a Bible Study followed, and the portions of Scripture selected, one for each day, are as follows:-2 Cor. 5:1-10; Luke 17:20-27; Luke 17:28-37; and Rom. 11:25-33.

In 2 Cor. 5, the assurance of a spiritual house being prepared for all who so labor in the tabernacle condition as to be accepted of the Lord, was very comforting. The main lesson impressed was that of the necessity of being willing to be pilgrims and strangers—not being “at home in ‘the body’”—walking by faith and not by sight, that we may be present with the Lord in the spirit of our fellowship, and eventually enter the heavenly home, the immortal state. “He that bath wrought us for the selfsame thing is God, who also bath given unto us the earnest of the spirit.”

The passage in Luke 17:20-37, engaged the attention of the brethren for two afternoons and proved a most timely and instructive study from our Lord's own words. It was seen that the opening verses applied to the time of Christ's first advent, when He answered the Pharisees concerning the Kingdom He was proclaiming. Then followed the important message to His disciples respecting His second advent and the manner of His presence—unknown to all except His own people. The warning was particularly noted—”And they shall say to you, see here; or, see there; go not after them ;” thus definitely indicating that the Lord would not come in human form that He could be located in any one place or city, etc. The following verse, 24 explained so clearly the glorious appearing of “the Son of Man in His day” as “the bright shining cometh out of the east and shineth even unto the west; so shall also the presence of the Son of Man be.” (Matt. 24:27)

Then the days of Noah and the days of Lot had their special lesson. Just as the ark in Noah's day and the mountain in Lot's day were the only places of safety, so in these days of the Son of Man our only refuge

is in Christ—fleeing to the mountain (kingdom) of the Lord. It was noted also that Noah and his family would represent the faithful in Christ, whereas Lot may possibly picture some who are fearful of obeying the Lord fully (the Great Company; see Gen. 19:17-22); and Lot's wife would symbolise those who look back wilfully, and suffer the second death.

The closing verses of this study impressed how the harvest work would progress — one here and there being taken from various walks of life to be gathered together as earnest and zealous Christians. “Wheresoever the body (food) is, thither will the eagles be gathered together”—feasting on the truths due throughout the time of harvest. “Blessed are those servants whom the Lord when He cometh shall find watching: verily, I say unto you, that He shall gird Himself and make them to sit down to meat and will come forth and serve them.”

On the last day of the Convention, the Bible Study in Rom. 11:25-33, brought out many beautiful thoughts on the wonderful plan of redemption. It was clearly seen that “the fulness of the Gentiles,” along with the remnant of faithful Christian Jews would constitute the elect, or Bride of Christ, the spiritual seed, and when united with Christ; “all Israel shall be saved.” The New Covenant would then be made with Israel and eventually “all the ends of the earth shall see the salvation of our God.” “O the depth of the riches both of the wisdom and knowledge of God.”

The addresses of the brethren added much to the helpfulness of the occasion, and the main thoughts from as many as possible will appear in this, and following issues of the “Peoples Paper.” The speakers' topics were:—“In the footsteps of Christ,” “Rebuilding,” “The Life of Abraham,” “The Life of Job,” “Christian Experience,” “The Life of Habakkuk,” “In the Last Days,” “Exhortation from Scripture,” “The Knowledge, Understanding and Wisdom of God,” “Faithful in Little,” and “The Witness of Jesus.”

The Fellowship Meetings—two on Praise and Testimony, the Question Meeting and the session, ‘A hymn I like and why,’ all provided further opportunities for the friends to converse respecting the Lord's loving kindness and their faith and confidence in all His rich promises through Christ. The messages of Christian love and Scripture texts received from the Classes and individual brethren, including one by telegram from Sydney, were very much appreciated and the Convention message chosen to be sent to all the friends, together with the warm Christian love from all assembled, is found in Phil. 1:2-6, 9, 10.

Then, with the parting Love Feast and Hymns, “Blest be the tie that binds,” and “God be with you till we meet again,” the Convention closed with a prayer of thankfulness and praise to the Giver of every good and perfect gift, and with the desire that the coming year may find all the Lord's people progressing in harmony with His will.

“The Lord be with you!” steals the benediction
With solemn splendor like a falling star;
In morns of joy and midnights of afflictions,
It breathes its echoed sweetness near and far.

“The Lord be with you!” when the shadows hold you;
And prove His loving power to soothe and bless;
When dangers darken and when fears enfold you,
“The Lord be with you in His tenderness!”

Passover Memorial, 1938.

The Memorial date for this year falls on Thursday evening, 14th April, this being the 14th of Nisan, according to the Jewish Calendar, and the anniversary of the institution of the Lord's Supper.

Swedish Brother Finished his Course.

WORD from Brother G. Sandblom, of Sweden, advises of the passing of Brother Wessman, with the request that this be made known to our brethren, some of whom have been corresponding with the departed Brother. The message states:—"Our dear Brother Charles E. Wessman died here at Goteborg, on 6th November. A dear Sister Pettersson took care of him the last days and nights with the most Christian love, and I gave him the help I could. The doctor said there was nothing to do, because the diabetes was so strong.

"Our dear Brother Wessman was a very good friend of mine for many years past, and he was a very good Christian, and followed in his Master's footsteps to the end, and I think he could say with Paul: 'I have, fought a good fight, I have finished my course,. I have kept the faith.'"

We have happy memories of very helpful correspondence with Brother Wessman for some years past. While it was

evident that he suffered much at times, there was no complaint, but always that ready zeal and love that prompted to service at every opportunity. It is good to think of his faithfulness to the Lord and His truth, even unto death.

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Re-Building.

(Convention Address).

“Except The Lord build the house, they labor in vain that build it • except the Lord keep the city, the watchman waketh but in vain.”—Psa. 127:1.

ANYONE engaged in the building trade will have had varied experiences, and especially in the case of rebuilding will know all the awkward corners to be remedied. In some buildings that are pulled down we find some very superior workmanship, while others are quite the opposite in their construction, being out of date and must be rebuilt according to the advancing conditions prevailing. But before any rebuilding can be done, the old must be demolished, and what a work it is sometimes. One is apt to be nearly choked with the dust of years gone by. So with the advance of light in religion the old building must be first pulled down, and we realise how much dust and rubbish must be removed before we can make a clean start.

In these renovations we pick out that which is serviceable, and fit to be used again. So, in the Christian work of rebuilding, there are portions of the former building that we may retain, but much needs to be cast out. To begin with, we may find faulty places in the foundation. A sound concrete foundation will give good results for the future stability of the structure. To the Christian, his best foundation is a rock, as we sing in the good old hymn, “On Christ the solid rock I stand; All other ground is sinking sand.” We also read in Isa. 28:16, “Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth on Him shall not make haste..” And the Apostle Paul informs us that “other foundation can no man lay than that is laid, which is Jesus Christ.”

Now we know in building, man can build with all sorts of foundations and on various kinds of ground: A wise and experienced person will take care that the ground chosen for a building site is solid, not too low lying, nor too slanting. Low lying land is apt to become inundated with heavy rains, and then a building erected upon slanting ground often cracks and must be bolted together to save it from falling, even though large stones may be used for a foundation.

Having good ground and a good foundation, the Apostle exhorts, “But let every man take heed how he buiideth thereon.” The materials a man uses to build on the proper foundation may be of inferior quality. Some stone is soft and will gradually fritter away with wet weather; some bricks are of a brittle disposition and will crush with a certain amount of weight. These materials are fire-resisting, but laying weight upon them does much damage. So, with some Christians, they may have a good foundation, yet by not being- careful with the material they use become so weighted that they may be crushed altogether.

The Apostle Paul enumerates various materials when he says: “If any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; 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.” Here we notice some inflammable materials that would not last long in a fire; we know that wood, hay and stubble would soon be burned up—a good illustration of unstable characters and erroneous teachings which would not stand up in fiery trials but would soon be consumed. Then, on the other hand the metals of gold, silver and precious stones are good fire resistants, corresponding to the stability of divine things and those who build upon these.

The Christian’s faith is like a building, and must have foundation and superstructure. Every principle of truth or error that we adopt becomes a part of our faith building. A building of wood and its various by-products looks very nice and may be a good protection for a time, but will not endure like the more costly structure. The building of our faith is largely left with ourselves; God furnishes a mine of truth and places

the tools within our reach that we may dig into the hidden treasures. The wise man says (Prov. 2:4): "If thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou find." This wisdom is defined by Webster, as true religion, a true system of faith and worship. In our building we must add faith to faith, virtue to virtue, and knowledge to greater knowledge. Thus the Lord would have us grow and build ourselves up in grace and knowledge and love.

The importance of the statement that Jesus is the foundation of all faith toward God is confirmed by the words: "There is none other name under heaven given among men whereby we must be saved." No other basis of faith will do—"Other foundation can no man lay." As written by another—"Those, who are building on this foundation rock are Christians, though they build thereupon with a poor faith. Even though they build entirely with the wood, hay and stubble of men's traditions, yet as builders upon the Rock, they are Christians; though in this clay of the Lord, into which we have now entered their works shall suffer loss, yet they themselves shall be saved, so as by fire. That is, God has arranged that a fierce trial of faith is coming upon all who

profess to be on the Rock, Christ Jesus, which will burn up and destroy every vestige of error; everything which is of man and not from God's Word. However, all who truly recognise the Rock and are built on it shall be saved."

Those who build on the Rock with gold, silver and precious stones of God's revelation, are enabled to overcome the world and carry out their consecration acceptably to God through Jesus Christ, by reason of this good and proper faith building. Whereas those who build with wood, hay and stubble of human traditions are those who do not overcome the world, but who are ensnared and bound by its spirit and hindered from carrying out their consecration.

If all Christians valued truth properly, they would buy it and sell it not, though it cost time, inconvenience and self-denial to get it, and reputation and sacrifice to hold it. Thus by symbols of building material, we see a distinction represented between the two classes—those who are saved by fire, and the overcomers, the royal Bride who shall reign with Christ in His throne. Therefore, may we all keep before our minds and seek the prize of our high calling, taking heed how and with what material we build our faith structure, even though on the sure foundation.

Some may build their hope on right doing as a basis that God will grant them eternal life. These do not build on the Rock, Christ Jesus, but upon their own works. Of this class were the Jews who sought to justify themselves, but the Apostle Paul assures us that they had not a good foundation, for "by the deeds of the Law shall no flesh be justified." Others build their hope of salvation on the love of God. Such feel sure that because God is very pitiful and of tender mercy, therefore He will ultimately save every one from death eternally. These would not be Christians if they build hope and faith on the love of God merely, and not on the only foundation, Christ Jesus. The love of God provided the foundation, but the love of God alone is not the foundation of Christian faith.

Others build on the justice of God and declare that He is bound by principles of justice to deliver all men out of Adamic death—that having placed man in his present condition of sin, misery and death, that in justice to His creatures God must restore them. Those who build their hopes of future life on this reasoning are building on a false foundation, because the Scriptures inform us that "by grace are ye saved." None of these theories are Scriptural, hence none of them is a proper foundation for faith, and any building raised thereon is sure to end in destruction. This is the foundation which God has laid in Zion, "a stone, a tried stone, a precious corner stone, a sure foundation"—Christ Jesus.

(To be continued.)

Correspondence.

N. S. Wales.

Dear Brother,

As we reach the end of the year again, it is time to renew my subscription to the "P.P." and "Dawn"
Please find a postal note for and anything over will go to the Tract Fund.

I was very pleased to see the first article in the December "P.P.," as we have been having some extreme views on time prophecy drawn to our notice lately. One that the Millennium started long ago and our Lord has been reigning for about 60 years, and hinting that if we do not accept their teaching we would have no hope of being in the Kingdom. I don't know where they get their authority to judge and condemn their brethren.

Now we have others at the other extreme saying that our Lord's second advent has not taken place yet. I don't know from where we could get the harvest messages if the Lord of the harvest was not present. I have no doubt our heavenly Father is pleased to see us interested in any of His plans, but I do not believe that any one will be shut out of the Kingdom for a want of knowledge of time prophecy.

Wishing you and all the dear ones with you the compliments of the season, with Christian love,

Your Brother by the Lord's favor.

Victoria. Dear Brother and Sister,

It is with grateful hearts to the Giver of every good thing that we pen these few lines, remembering the many, many kindnesses we received. during our recent stay. . . . I have been going over the studies, and still hope to, to recall and impress the many helpful lessons of the passages, and in the main I expect we will get the addresses later on in the "P.P." After such a season of fellowship, everything in the way of study and daily experiences seem more meaningful and the little "Manna" readings seem deeper and richer than ever. Especially has each one from "Green Pastures" appealed to me; here is a sample: "God many times answers our prayers not by bringing down His will to ours, but by lifting us up to Himself. We grow strong, so as to need no longer to cry for relief. We can bear the heavy load without asking to have it lightened. We can keep the sorrow now and endure it. We can go on in quiet peace without the new blessing we thought so necessary. We have not been saved from the battle we shrank so from entering, but we have fought it through and have gained the victory. Is not victoriousness in conflict better than being freed from the conflict! Is not peace in the midst of the storm and the strife better than being lifted altogether over the strife." And so, as we were reminded, "goodness and mercy shall follow us all the days of our life," we enter the year before us knowing that it will have its joys and sorrows, failures and successes, just as other years have and will have. so long as we remain in this tabernacle, but with calm trust knowing all is well so long as daily, hourly and every moment our heart condition is, "Thy will, not mine, be done."

With our sincere Christian love,

Yours in Christian fellowship.

“God and Reason.”

These little books in pocket size are now available, and will be found very useful for general work in passing on the message. The price with postage is 5d. per copy; 9d. for two, and 4d. each per dozen.

“A Review of the Doctrines”

Those Classes or individual brethren who may desire copies of this book during the year ahead are asked to communicate with us. At present a quantity is to be bound, and it would be helpful to know how many may be required.

Question Box.

Question—There is one point in the article in December “P.P.,” that is not clear to me. It is the statement on page 90, second column—“These 70 sabbaths (2 Chron. 36:21) are the same period as Daniel’s. 70 weeks, etc.” Do not the three score and ten years mean the same thing as the 70 years desolation which began 606 B.C. and ended 536 B.C.? Then how can this be the same period as Daniel’s 70 weeks, which began B.C.454?

Answer—The 70 years desolation began with the dethronement of Zedekiah about 587 B.C., not with the captivity of Jehoiakim in 606 B.C. That however does not affect the fulfilment of the prophecy which was to begin its counting of 70 sabbaths or 70 weeks “from the going forth of the commandment to restore and to build Jerusalem.”

Each of those years of the 70 years of desolation was to represent a land sabbath. Israel was even then being punished under “the time of the Gentiles,” and though Divine favor would not be entirely withdrawn from the nation until 490 years after the command to restore Jerusalem, the nation would not be able to properly observe the laws of the land sabbaths and jubilees. (Lev. 25:3, 4.) So, it seems these 70 sabbath years were taken in advance as a prophecy, which Daniel’s prophecy makes clearer and supplies the date when the 490 years would begin to count, which was the 20th year of Artaxerxes, (Neh. 2:1), or B.C. 454,

Prayer Brings Peace.

BEING in an agony, He prayed,” is the record of our Saviour’s Gethsemane experience. The lesson stands for all time. Like a bright lamp, the little sentence shines amid the olive trees of the garden. It shows us the path to comfort in our time of sorrow. Never before or since was there such grief as the Redeemer’s that night, but in His prayer He found comfort. As we watch Him the hour through, we see the agony changing as He prayed, until at last its bitterness was all gone, and sweet, blessed peace took its place. The gate of prayer is always the gate to comfort.

There is no other place to go. We may learn also from our Lord’s Gethsemane how to pray in our Gethsemanes. God will never blame us for asking to have the cup removed nor for the intensity of our supplication; but we must pray with submission. It is when we say in our deepest intensity. “Not my will, but Thine,” that comfort comes, that peace Comes.

Perfect loyalty to Christ brings perfect peace into the heart. The secret of Christ’s own peace was His absolute devotion to His Father’s will. We can find peace in no other way. Any resistance to God’s will, and disobedience of His law, any wrenching of our lives out of His hand must break the peace of our hearts. No lesson that He gives ever mars our peace, if we receive it with willing, teachable spirit, and strive to learn it just as He has written it out for us. If we take the lessons just as they are given to us, we shall make our life music and we shall find peace. —Selected

Thoughts for the New Year.

If clouds of trouble gather near,
Sometime throughout this coming year,
And things we prize should disappear,
We'll find no change in Jesus.

If foes surprise and lay us low,
And swell our hearts with pain and woe,
And friends, unheeding, onward go,
We'll find no change in Jesus.

If fortune turns from us away,
And poverty should come to stay,
And friends their shallow hearts betray,
We'll find no change in Jesus.

And so 'twill be until the end,
We'll always have a precious Friend,
Upon whose love we may depend:
We'll find no change in Jesus.

No change in Him, no change in Him:
All glory to His precious Name!
For us His love remains the same:
We'll find no change in Jesus.

—James Rowe.

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Beheaded for the Witness of Jesus and for the Word of God.

(Rev. 6:9-11; Rev. 20:4. Convention Address.)

IN the above texts we find two views of those who were slain for the witness of Jesus and for the Word of God. The first is that of the faithful witnesses who loved not their lives unto the death under the fifth seal (Rev. 12:11). Many had by that time been literally slain, some literally beheaded, some burned to death, others done to death by terrible torturous methods; some under Pagan Rome but many more under Papal Rome. The fifth seal would appear to reach clown to about the time when the severity of the days of persecution was about to be broken, for the sixth seal seems to indicate the • French Revolution as the great earthquake, which resulted in Napoleon gaining such power as to be able to take the Pope prisoner to France, and thus Rome's persecuting power was broken in 1799.

Up to that time the witnesses of Jesus and of the Word of God had suffered terribly. It required earnest, full assurance of faith and Christian courage to be a true Christian in those days, for it meant standing against the mighty power of Rome, the terrible "beast" spoken of by Daniel that would "wear out the saints of the Most High." .

The history of the Waldenses and Huguenots and of the wicked Inquisition reveals a noble army of martyrs and it seemed as though true Christianity was about to be stamped out. The saints of that period are represented as crying out, "How 'long, O Lord, holy and true, does Thou not judge and avenge our blood on them that dwell on the earth?" It seemed strange that the Lord should allow error to triumph over truth and wicked men to hold positions claiming to be Christ's representatives, and to carry out such diabolical schemes and methods to prevent the knowledge of the Word of God and the true spirit of Jesus Christ being manifested. These were comforted and assured that, as Christ had suffered, so they too must follow in His steps, and in due time the Lord would reward their faithfulness even as He had rewarded Christ. "If we suffer with Him we shall also be glorified together." "It was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Then they would take part in the first resurrection as stated in the 20th chapter.

In this 20th chapter the picture is quite different. The sufferings are all over, the consecration to death--the baptism into Christ's death (Rom. 6:3) --is all completed, the full number of the elect are raised from the sleep of death to die no more, but to reign with Christ a thousand years.

This scene is at the end of the Gospel Age and is described by Paul in 1 Thes. 4:14-17. “For the Lord Himself shall descend from heaven with a shout (i.e. a proclamation of truth), with the voice of the Archangel and with; the trump of God and the dead in Christ (those who had been beheaded and had died during the age and rested in the tomb) shall rise first: Then we which are alive and remain (until Christ’s presence) shall be caught up (to be) together with them in the clouds, to meet the Lord in the air (the heavens).” This is the first (chief) resurrection.

The book of Revelation is full of symbols, and while the slaying and beheading is literally true of so many Christians, yet the fact of being beheaded or slain because of professing Christ would not necessarily secure a part in the first resurrection, Or the reward to “sit with Christ in His throne.” (Rev. 3:21.) Unless there had been the real beheading of ourselves, the denying of ourselves, the yielding up of our own will to the Divine will—death to the human will, the human thoughts, aims and desires—and acceptance of Christ as our head, our director, through the word of His spirit; unless there has been the manifesting of the life of Jesus in our mortal bodies, this witnessing of Jesus, then there could be no part in the picture of Rev. 20:4 where the beheaded ones are seen as sitting upon thrones of judgment and “they lived and reigned with Christ a thousand years.”

Thus in these references (Rev. 6:9-11 and Rev. 20:4) we have first the picture of the Church of Christ in course of being selected, “filling up that which was left over of the afflictions of Christ”—the Church in her humiliation, slain for the witness of Jesus and for the Word of God. The later reference shows the reward, the exaltation, the Church in glory, reigning with Christ for the blessing of all the families of earth.

Many who claim to be Christians seem to think that the path of life becomes easier, that the Lord blesses with earthly blessings those who believe in Christ. There is nothing in the New Testament teachings, either of our Lord or the Apostles, to indicate anything of the kind. On the other hand the teachings show that “as many as will live godly in Christ Jesus shall stiffer persecution.” “In the world ye shall have tribulation.” But there are exceeding great and precious promises of spiritual things and heavenly rewards; promises of the Lord’s overruling of all circumstances, all things for good; promises of the Divine presence and guidance and of the holy spirit to guide us into all truth and teach us things to come. There are promises that though we must, like our Captain, be perfected through suffering, yet nothing shall be too heavy for us to bear, grace and strength are promised for each day and each time of need, and the wonderful hope set before us gives strength to endure the cross even with joy and a peace that the world can neither give nor take away, nor can understand.

The first picture indicates that the time seems long, and when we read the history of persecution and martyrdom one realises how the Church has longed for the great consummation of its hopes as the Bride of the Lamb.

“The spirit through the lonely night,
From earthly joy apart,
Hath sighed for one that’s far away,
The Bridegroom of thy heart.”

“‘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?"

Yet what advantages we have beyond such as Job and the prophets, who endured such terrible afflictions without understanding anything of God's purpose. In those days it was usual for God to protect the righteous and to reward them with earthly prosperity, family blessings, health and long life, and Job was, probably, the most God-fearing and just man then alive. He was quite unconscious of any reason why God should permit such afflictions and losses and the tauntings even of his friends. There was, however, a Divine purpose working out which Job would ultimately rejoice in. While utterly unable to understand God's dealings and while crying out, "How long," yet he had determined, "Yea, though He slay me, yet will I trust Him."

With the Church there has been the understanding of sufficient of the Divine Plan of the Ages and the mystery of God to know that the sufferings are necessary and that grievous and painful and distressing as they may be, they are but light afflictions, but for a moment, in comparison to the weight of glory that they are working out for us. So that Paul, so faithful in all that he suffered, could say, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." That is the true witness of Jesus by these self-beheaded ones—the manifesting in their lives the life of Jesus.

It is because we have presented our bodies a living sacrifice to God, holy and acceptable through the merit of our Head, Christ, that our bodies are then looked upon as members in Christ, and we have become members one of another, having been "baptised into Christ"—"into His death." We have been justified by faith in Him and His righteousness has been applied to us so that we may have something to present to God in sacrifice and follow His steps and be counted in with His all sufficient sacrifice, which will in due time be applied for the sins of the whole world. (1 John 2:2.) Peter says (1 Peter 4:13): "Rejoice inasmuch as ye are partakers of Christ's sufferings, that when His glory is revealed ye may be glad with exceeding joy."

It is our privilege to "fill up that which remains of the sufferings of Christ for His body's sake" (Col. 1:24). Christ the Head was first laid on the altar, then there remained the whole body to be sacrificed and laid upon the altar to the Head, as in the picture of Lev. 8. All down the Gospel Age, since the Apostles as the first members were placed on the altar, other members have also been witnessing Jesus—His death—and soon now the body will be complete. This is undoubtedly indicated in our text Rev. 6:11. The suffering Church cried out, "How long," and the answer came that they should rest a while until the remainder of the body had also finished their course, had been "slain for the witness of Jesus." Then all would be raised and receive the great reward.

Sometimes our personal trials, sorrows and afflictions seem so long and we no doubt feel like crying out, "O Lord, how long," but if we can attain faith like Paul and just trust, we shall find peace and rest, even in the stress and storm. We know that our faith must be proved and it can only be proved by trials—trials that we cannot understand. So Peter exhorts, "Think it not strange concerning the fiery trials that shall try you." We must trust God even though not able to trace His dealings with us. "We know that all things shall work together for good to them that love God, to them who are the called according to His purpose." We must live up to the hymn we sing, "I'd rather walk in the dark with God than go alone in the light."

"Yet peace, my heart! and hush my tongue?
Be calm, my troubled breast!
Each passing hour prepares thee more
For everlasting rest.

Thou knowest well,, the time thy God
Appoints for thee is best.
The morning star already shines:
The glow is in the east.”

It would seem clear that the witness of Jesus, or as one MSS. has it, “The witness of the Lamb,” means much more than just preaching the Gospel, circulating the truth or evangelistic work, for we read that at the end of the way there will be some who will be disappointed when they find themselves excluded from being among the “beheaded” ones who sit with Christ in His throne. Jesus said, “Many will say in that day, Lord, Lord, have we not prophesied in Thy name ? and in Thy name have cast out devils? and in Thy name done many wonderful works ?” Yet the Lord will reply, “I never knew you: . . . ye that work iniquity.” “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven.” (Matt. 7:21-23.)

The Witness of Jesus.

The witness of Jesus we would understand to include the telling of the glad message of redemption through the blood of His cross—the ransom price for human guilt, first for the Church and then in due time for all the world.

That is good news indeed, and it is witnessing to the mission of Jesus. It would be witnessing to Jesus to speak of His gracious words, His kind acts, the spending of His strength in healing the sick, giving sight to the blind, raising the dead, etc. Also of how “He bore our griefs and carried our sorrows, was wounded for our transgressions and bruised for our iniquities; how He was led as a lamb to the slaughter and as a sheep before her shearers is dumb so He opened not His mouth.”

And while it is our zeal in thus witnessing that brings the persecutions, yet it is possible to do all this witnessing of the Word of God and we might be killed or burned at the stake and yet not be “beheaded for the witness of Jesus and the Word of God.” There must be the true self-beheading the yielding up of our own heads, our own ideas, thoughts and fancies, “casting down imaginations (reasonings) and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ.” (2 Cor. 10:5.)

There must be the glad surrender of our wills and following of Christ who said, “I come to do Thy will, O my God.” “Not My will but Thine be done.” It is there that we begin to give the true witness of Jesus that is implied in our text.

It requires not only the act of consecration but the daily performance. Like our Lord we “have a baptism to be baptised with, and how am I straitened until it be accomplished.”

In one of the parables a father has two sons of whom he requests a service. One promised to do it, but failed to keep his word; the other at first refused but soon repented and did the work. Which did the will of the father ? It is better not to vow than to vow and not to pay; better never to have consecrated to follow the Lamb than to draw back and neglect the will of God. Those who are to share the throne with Christ will be those who have diligently endeavoured to witness the Word of God and whose lives have been living witnesses of the life of Christ—“Epistles of Christ known and read of all men”; those of whom it can be said, “They have been with Jesus and learned of Him”; have caught His spirit, have gained a likeness of his character and disposition.

The Christian way is not an easy way, for there is so much in our poor fallen human nature that is to be

subdued and overcome. Some have difficulty in one way—certain inherited dispositions—others in other ways, for we all have some of the works of the flesh which may hinder us, trip us and discourage us. While we would try just to speak like Jesus and act like Him the old nature gets in the way, an impatient word, an angry look, or pride, or jealousy so often spoil the witness of Jesus in our lives. What is required is a more complete beheading, a thorough emptying of the depraved, selfish spirit and a fuller filling of the holy spirit, the spirit of Jesus.

The spirit of love and tender compassion will lead us to think of the good of others, and how our words and actions may wound or hinder our brother or sister in Christ, or some members of our homes, or those we meet in our daily goings. We should try to deal with others as we would they should treat us if our positions were reversed; that would be a witness of Jesus, for that was His golden rule.

As true witnesses of Jesus our lives must manifest Him to others, The life of Jesus was a life of self negation—a life of sacrifice for the good of others—and it has pleased the Father to select a “Bride,” a “little flock” to be joint-heirs with Christ in His kingdom. In order that these shall become copies of Christ in character, He had arranged that they shall have the privileges of following His steps and be perfected through similar experiences, “tempted in all points” as He was. As Jesus was led as a lamb to the slaughter, so these are to be killed all the (Gospel) day long and counted as sheep for the slaughter. (Rom. 8:36.)

It means diligent effort if we are to live as nearly as possible as Christ lived—laying down His life for others—and to die like Him in full confidence in the Heavenly Father’s love and power to raise us up to be with Him. What a wonderful hope it is that “where He is, we may be also”—to be associates with Him in His kingdom for the blessing of all the residue of mankind. “I saw the souls that were beheaded for the witness of Jesus and for the Word of God and they lived and reigned with Christ a thousand years.”

Our Seventh Day friends take the book of Revelation so literally that one cannot but wonder what they think about souls without heads being crowned and reigning with Christ ! The usual thought about Jesus is that He still has “five bleeding wounds received on Calvary”—in His side, His hands and feet. If this were true we should have to think of the martyrs, some • beheaded, some burned, some with distorted bodies and lost limbs, as being forever so disfigured.

How foolish such thoughts are and how beautiful are the symbols of God’s Book when rightly understood.

It matters not what may be done with the poor human body. It is not that body which is sown (in the tomb) that shall be, “But God giveth it a body as it pleaseth Him.” We do not know what we shall be like, but we know that when we shall see Him (Christ) we shall be like Him (1 John 3:2); not as He was on earth, for He “was put to death flesh but quickened spirit,” but as a glorious spiritual being, in the “express image of the Father’s person.”

“This is the first (chief) resurrection.” “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power. but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” (Rev. 20:6.)

“It takes our hearts a long, long time to climb,
Just struggling up one day at a time.;
To find at last a faith, in which to rest,
Knowing His love sends only what is best.

It takes a long, long while to train our eyes,

Up to the hills, where His sure promise lies;
And then to walk His ways and with a smile,
To trust completely, for life's little while."

—Mary Everstey.

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7 — Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—Liverpool Buildings, Flinders Street—Sundays, 3 p.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

Perth.—The Basement, Druids' Chambers 459 Hay Street East—Sundays, 3.45 p.m. and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays, 3.30 p.m. and 6 p.m.

We Shall Not All Sleep.

THE manner in which the members in Christ are changed from the earthly to the heavenly condition is of much importance to those who desire to be fully informed respecting all that the Lord has been pleased to reveal to His children by His Word and spirit.

While many seem to see clearly that the Lord's people all down the Gospel Age, on finishing the earthly way in death, have fallen asleep, to await the time when "the dead in Christ shall rise first," some have difficulty in understanding how the last members—those "who are alive and remain unto the presence of the Lord"—are dealt with in fulfilment of the Apostle's words, "we shall not all sleep."

At the present time when the truth concerning the presence of Christ is being discredited by many, it is not surprising that the change of the last members of the Church should also be misunderstood and interpreted to support the incorrect view of the manner of our Lord's return.

It should be clearly noted that the Apostle in 1 Cor. 15:51, 52, does not imply that any of the "we" class—the Lord's people—shall not die. He had previously stated in this same chapter, verses 1-4; and 18, that some of the saints had already "fallen asleep" in death. But now, in regard to those of the same class who would be living on the earth "at the last trump," he would show them "a mystery." The procedure of their change to "the image of the heavenly," at the consummation of the human sacrifice, would be different in that they would not need to sleep in the unclothed condition, because at this time—the presence of Christ—the dead in Christ would have been raised already, so there would be no necessity for these last members to sleep, on their proving faithful unto death.

In thinking of the new creature, the new life, being transferred from the earthen vessel to the spiritual house (God giving to every seed its own body), that we may be like Christ, "for we shall see Him as He is," it may appear to some that the conscious existence would be unbroken, when the Apostle says it "will come about" "in a moment, in the twinkling of an eye." This, however, is not the Apostle's thought. The new creature could have no conscious existence apart from a body, and as the death of the earthly body is real and true in the case of all the saints right down the Gospel Age, so the unconsciousness before the union with the spirit body is just as real and true in every case, but the mystery is, that now in "the days of the Son of Man"—the presence of Christ—the union of the new creature, the new life, with the spirit body will come so quickly following the release from the earthen vessel that there will be no sleeping period, no remaining in the unconscious state, the transition period being so short. Hence he uses the words, "In a moment, in the twinkling of an eye." "Blessed are the dead who (lie in the Lord from henceforth: (during the time of Christ's presence, the harvest time) Yea, saith the spirit, that they may rest from their labors, and their works do follow them." (Rev. 14:13)

The Greek Word “Parousia”

SOME of our friends have taken the trouble to investigate the meaning of the Greek word “parousia” from some of the leading authorities, whose works are deposited in the Melbourne Public Library. - Together with the meaning from Prof. Young’s Concordance, the following list should prove very convincing and helpful to our readers.

It is clear that all these scholars recognise that the true meaning of this Greek word is “presence.”

Young’s Concordance.—Gk. Parousia: A being alongside, presence.

Woodhouse.—Presence = Gk. Parousia. ‘Coming’ in the sense of ‘journey’ is one Greek word, in sense of ‘arrival’ is another, and in sense of ‘presence’ = parousia.

Liddell and ,Scott.—Gk. Parousia = (1) Being present, presence of persons or of things. Example from the Greek Sophocles: “that we have no friends present to assist us.” (2) Arrival.

Edwards.—Presence = Parousia. Coming = a quite different word.

Arnold and Browne.—Presence = Parousia.

Kyriakides.—Parousia = presence; (in theology) the final judgment, the second coming or advent of Christ.

- Greek Lexicon of the New Testament, Grimm (Thayer).—Parousia = (1) Presence, 1 Cor. 16:17; 2 Cor. 10:10; opposed to Gk. for ‘absence,’ in Phil. 2:12. (2) The presence of one coming, hence coming, arrival, advent, 2 Cor. 7:6; 2 Thes. 2:9; Phil. 1:26. In the New Testament, especially of the advent, i.e. the future return from heaven of Jesus, the Messiah, to raise the dead, hold the last judgment and set up formally and gloriously the Kingdom of God, Matt. 24:3.

Convention Exhortation from Scripture

“How precious are Thy thoughts unto me, O God! How great is the sum of them.” (Psalm 139:17)

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” (Gal. 6:1) “And above all things_ have fervent charity among yourselves: for charity shall cover the multitude of sins.” (1 Peter 4:8) “Follow peace with all men, and holiness, without which no man, shall see the Lord. Looking diligently lest any fail of the grace of God; lest any root of bitterness springing up trouble you and thereby many be defiled.” (Heb. 12:14, 15.)

“Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, long-suffering; forbearing one another, and forgiving one another, if any have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to which ye are called in one body; and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing One another in psalms and hymns and spiritual songs, singing with melody in your hearts to the Lord.” (Col. 3:12-17.)

“Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.” (Col. 4:6) “And, whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him. Knowing that of the Lord ye shall receive the reward: for ye serve the Lord Christ.” (Col. 3:17,24)

“For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.” (Gal. 5:13)

“Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” (1 Peter I:22) “Being kindly affectioned one to another with brotherly love; in honour preferring one another.” (Rom. 12:10) “For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one. of another.” (Gal. 5:14,15) Beloved, let us love one another: for love is of God; and everyone who loveth is begotten of God and knoweth God.” (1 John 4:7) “Bear ye one another’s burdens, and so fulfil the law of Christ.” (Gal. 6:2)

“For what glory is it if when ye be buffeted for your faults, ye shall take it patiently ? But if, when ye 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 we should follow in 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.” (1 Peter 2:20-23) “Therefore, let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator.” (1 Peter 4:19)

“And now little children, abide in him; that, when he shall appear, we may have confidence, and not be put to shame in his presence.” (1 John 2:28) Therefore, by love let us serve one another.

Re-Building.

(Convention Address; Continued from last issue.)

THE Apostle Paul declares the foundation of all Christian faith, saying, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." (1 Cor. 15:1.) He tells us that this is the Gospel which he preached, which they had received and by which alone they might be saved.

It is in vain that any say they are building on Christ just because they acknowledge Him as a leader and noble pattern. There is no doubt that men must acknowledge the perfectness of Jesus' life; all must admit that He is a noble example, but to acknowledge Him as the foundation of faith in a future life is to recognise the fact that all are sinners and need a Redeemer—"the Lamb of God that taketh away the sins of the world." Herein lies all our safeguard, as He says, "Without me ye can do nothing," and we may add also, we can receive nothing, because we realise that in Him is all our hope.

We read in Eph. 4:8-16, of the Lord, "When He ascended up on high He . . . gave gifts unto men . . . for the perfecting of the saints, unto the work of the ministry, unto the building up of the body of Christ; till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ: That we be no longer children." The teaching of this passage convinces us of two things. (1) That the service of those several gifts was for one main object—the perfecting of the saints unto the work of the ministry. (2) That the purpose of that ministry was the building up of the body of Christ. A mighty work was to be done and the spiritual gifts more speedily prepared them for that work, but this did not mean that their work was quickly done; it was a life-long labour and ever permitted the exercise of patience, forbearance and prudence.

The man who essays the building of a house for himself and his goods has not only to select good material, but should erect it after a definite plan, on correct architectural principles, otherwise, even though his house may not fall down, it would probably be a laughing-stock of those who look at it. How much more important is the building up of "the house of God," and though the foundation be laid ever so well, there is still great care and much wisdom needed in the superstructure.

In the building of the house of God, He is the great Architect and has supplied His own excellent plan which all who would be capable and competent tradesmen should seek to read correctly. Some inferior tradesmen have read into that plan many things that are not there, and consequently to be acceptable to the Lord their building must be altered to fit in with the Architect's plan and specification.

In raising up the superstructure of an earthly building some tradesmen make the outside look nice and passable, but the inner part may be carelessly done where it is not seen. A building of this kind would prove unsatisfactory in course of time. With the Christian, the building must be well built from within. Whether in natural or spiritual things we cannot reckon a man to be properly taught or trained unless he is built up within, that is in-structed; being informed, furnished unto every good work.

Viewing the building and rebuilding of the temple in the Holy Land as matters of history would be of little importance or interest to us were it not for its typical character. Understanding it thus, there is still in the history of that temple and its prophetic teachings that which should enkindle in our hearts greater enthusiasm and joy than was expressed by those who saw its material glory. We notice by the Apostles' teachings that the anti-type of that temple is the spiritual temple built up with living stones, of which Jesus Christ is the chief corner stone. He became the foundation of this spiritual house when He gave His life, and thus made possible the building up of other living -stones upon this foundation until the wonderful structure shall reach its glorious completeness.

When this foundation of the spiritual temple was laid, all who came to a realisation of the importance of the great work thereby accomplished, rejoiced; and this rejoicing in the strength and security of the foundation of our hopes never ceases. Upon this foundation the temple structure has been gradually and steadily progressing. The living stones are quarried out of the world and by the experience and discipline of the present life they are shaped and chiselled; fitted for their places in the temple.

While the Church glorified with Christ the Head will be the temple complete and glorious, it is in an incomplete sense regarded as the temple of God now, and its various members as builders, having something to do in building each other up in the most holy faith, are thus contributing to the structure of the temple as a whole. The Apostle says, "Ye are God's building." As a building is usually erected to be occupied by some one, more often as an habitation in which to permanently reside or dwell, thus God in His Word speaks of His dwelling in His people—"I will dwell in them and walk in them."

The Apostle prays for His brethren—"That Christ may dwell in your hearts by faith," and this is brought out in Eph. 2, where the writer in referring to Christ, the chief corner stone, declares: "In whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the spirit." The fitness of the Scriptural illustration here given is that God desires to really have in His Church a dwelling place for Himself.

In the temple which Solomon built not every kind of material was wrought into it, and this has a special significance when we realise that this building was intended to typify the great temple of God which has been in process of construction throughout this age of grace. The wise man did not accept all sorts of timber and stones for his gorgeous temple, but said, "Hew me cedar trees out of Lebanon." The very best material to be found in all the earth was gathered at Jerusalem to be built into the temple and which was to outshine in splendour anything hitherto known; yet that temple which is to be the habitation of God through the spirit will eventually far excel in glory but present powers of imagination.

Where then shall building material be found elegant enough to be reared on so precious a "corner stone," and on so sure a foundation as Jesus Christ? If it was so important to find suitable material for an earthly habitation of God, surely then, if we were permitted to ascend up into glory and see the Great Architect of this great temple seeking material for it, would we not find Him gathering the highest order of obedient angels and constructing them into his spiritual habitation? No, this habitation is constructed of humbler material than angels. Jesus Himself has issued the call, saying, "I came not to call the righteous but sinners to repentance," and, "Him that cometh unto me I will in no wise cast out." Thus those who accept Him may find in Him this, "tried foundation stone," and though they be quarried from the depths of human sin, they may become in God's 'abounding grace builded together for an habitation of God through the spirit.

In most buildings there are many more small pieces of material than large ones. There are very few large heavy beams and pillars in contrast to the numberless thin boards and small pieces required; there are more small nails than large ones and more large nails than bolts used. So it is with this building of God. There are few of the "wise," "noble," or "great," of this world, who become part of this spiritual house, and while a few such are called, the "common people," poor in spirit but rich in faith, will compose the greater part of God's building.

Other comparisons between an ordinary building and God's greater building may be found in remembering that a large part of any building when going on to completion is out of sight. So many very important pieces of material are hidden from view, and yet their place and share in the building is quite essential to its completeness. So it is with this handiwork of God's. All in this structure are, according to fitness, placed by the Builder "as it pleaseth Him," and they are all necessary to the perfect design.

Though the material of which God's building is composed is at first very poor, and as we have seen so unworthy of the "tried stone" upon which it rests, there are two things which make it very precious, and these are its capacity and durability. Under the fashioning hand of the Builder that, material improves. It gradually becomes more like the foundation on which it is being built. Poor as the material may be when God, takes it to build into the walls of His habitation, it has capacity for great improvement and as God continues to dwell in this abode—in the hearts of His redeemed ones—and they continue to have this intimate fellowship with Him, beholding His face, then are they changed into the same image from glory to glory, even by The spirit of the Lord. ,

Accidents and time demolish the most durable building man can erect; buildings composed of the hardest stones and protected from decay by all the devices known to science, will still crumble away under the ravage of time. But, this spiritual house, made of such material as God is choosing will last forever. "The gates of hades shall not prevail against it." This building of God wrought from "sinners saved by grace," "bought by the blood of the Lamb," shall stand for eternity. So, then, may we fully submit, ourselves to be built into this marvellous building which neither guns nor bombs nor all the devices of Satan can ever destroy, of which Christ is the foundation and the coping stone.

Passover Memorial, 1938

The Memorial date for this year falls on Thursday evening, 14th April, this being the 14th of Nisan, according to the Jewish Calendar, and the anniversary of the institution of the Lord's Supper.

Melbourne Memorial Service

For the benefit of our readers who may be able to attend in Melbourne the Memorial of our Lord's death this year,, it is now announced that the Melbourne Class has arranged (D.V.), to hold this service on Sunday evening, April 9th, at 7 p.m. at the usual address—Clyde House, 182 Collins Street (First Floor, Rooms 5 and 7), Melbourne.

All believers in the atoning sacrifice of Christ will be welcome at this Memorial Service.

Adelaide Easter Convention.

The brethren in Adelaide advise that their annual Convention is to be held again this year (D.V.) for the four days, Good Friday to Easter Monday, April 15th to 18th inclusive, and they extend a hearty welcome to all who may be able to attend these gatherings.

The Convention will be held in Liverpool Buildings, Flinders 'Street, Adelaide, and programmes will be available shortly from the secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, to whom requests for accommodation should also be made as required.

Correspondence.

Berean Biblical Institute, Canada, January 11th, 1938.

Dear Brethren

Enclosed please find money order for , for which kindly forward by return mail, 10 leather "Manilas."

The last order came along promptly and in good order and these little books are proving a great blessing to the friends in this territory.

With much Christian love and praying the Lord's blessing on your efforts to serve Him and His.

I am your Brother in His service.

, Canada, January 17th, 1933.

Berean Bible Institute,

Dear Brethren-'in the Lord,

Greetings in the Master's Name.

I am in receipt of the book on the Covenants, Mediator, Ransom, etc., which I received in good shape a short while ago, also sample copies of your little paper "Peoples Paper" which I am very interested in, especially when it speaks of the truth.

I am by this letter sending you a money order, value covering the following order:—Subscription to "Peoples Paper" for one year; "Foregleams of the Golden Age;" "Review of the Doctrines;" and leather "Daily Heavenly Manna;" also assortment of all cards that you have on hand . . . this will assist me when ordering in the future.

I noticed you had wrapped the book with a large copy of "My Morning Resolve," size about 12" x 9". This took my eye insomuch that I would very much like to have one for framing; these are the best I have seen. If you have these "Morning Resolves" in stock I should be very glad if you let me have some.

Please send "Peoples Paper" starting from January issue 1938; kindly send me price, list of your books, etc. If you

have a few old back numbers of the "Peoples Paper" to spare I should be very glad to have them. I trust that I am not asking for too much, but I am always desiring to drink at the fountain of Truth.

May God bless you and keep you in your work among the consecrated brethren.

(The "Morning Resolve" wall cards are still available in light and medium blue, and light and darker yellow. Back issues of "Peoples Paper" are gladly supplied to all desiring, also varieties of tracts.—B.B. Inst.)

B.C. Canada, January 11th, 1938. Berean Bible Institute,

Dear Brethren in Christ,

I have received "Tabernacle" booklet also the two "Covenant Books" and am very much pleased with them. Am enclosing a money order as final payment on Covenant books.

Thanking you for your kind favor, and praying the Lord's blessing upon you as you seek to serve His people. remain, Your Sister in Christ.

Victoria, February, 1938. Dear Brother,

Yours of a month ago gladly received. I have just finished reading "Christian Experience" in this month's "P.P.," received to-day and I so enjoyed it that I resolved to drop you a line immediately if only to say so.

It was indeed a word in season. It came to-night as refreshing to me; as a cool change can refresh after humid sultry weather. In the midst of tribulations and testings one often forgets their value. Perhaps I should not say forget, because I am hourly conscious that such in the past have in that remarkable way known only to those who put their trust in God "worked together for good." But this address by grace should give strength for future and to see and feel that many another can be alike helped as the message is passed on. I think I could make good use of another three copies. Well Bro., the hour is late; I remain, I trust.

Your Christian Friend.

Still Upward,

Still upward. . still upward . still upward. .from the owest to the highest—Ezek. 41:7.

“Still upward,” from the lowest to the highest;
By patient toil to climb each unknown height.

From strength to strength each mountain peak ascended
Unfolds to us new vistas of delight.

“Still upward,” as forgetting all past failings
We strive to reach beyond earth’s little while

By faith to apprehend Heav’ns vast forever,
To gain the goal and win the Master’s smile.

“Still upward,” though the way be steep and rugged,
Though feet may falter and our sight be dim,

Though mists en shroud, though evening shadows lengthen
We scale the heights that lead at last to Him.

“Still upward,” in the path of faith we’re wending,
“Still upward,” be our watchword all the way;

Till life’s beginnings end in God’s completeness
“Still upward,” till shall dawn Heaven’s perfect day.

“Still upward,” as God’s greater things beholding,
New mercies break upon our wond’ring gaze,

From grace to grace new glories still unfolding
To flow in ceaseless songs of love and praise.

“Still upward,” to the love which passeth knowledge
“Still upward,” to the heights of endless peace,

Till life immortal crowns our best endeavours,
“Still upward” to the joys which never cease.

“Still upward,” till enriched with all God’s fulness
We reach the culminating point of Grace,

One step of faith, and then love’s consummation
In Heaven’s full glory to behold His face.

“Still upward,” to the bliss which is preparing,
To the exceeding glories yet to be;

A galaxy of far surpassing brightness
Still, to flash on through all eternity.” —Ruth Thomas.

Regarding a Reprint of “Tabernacle Shadows”

AS the supply of the above well-known and helpful littlebook seems exhausted, it being now out of print, requests have been made that we undertake a reprinting of. it for the benefit of the brethren generally. The following was received recently from New York, U.S.A. “I wish to tell you that I know of quite a few friends who would like to get copies of ‘Tabernacle Shadows.’ So if you see your way clear to republish it, I feel it will fill a great want, especially right now when the teachings of the ‘Shadows’ are being denied by so many who accepted them in the past. I would suggest the reprinting of an edition prior to 1916.”

In regard to this matter we would be glad to hear as soon as possible from all interested friends as to how many copies they could use should this work be undertaken. This will assist in determining whether the requirements are sufficient to warrant another printing. It could be produced in the previous handy form, and the cost would be as low as possible.

“A Review of the Doctrines”

Those Classes or individual- brethren who may desire copies of this book during the year ahead are asked to communicate with us. At present a quantity is to be bound, and it would be helpful to know how many may be required.

Published by Semen Bible Institute, 19 Ermington Place, Kew, E4 Printed by Hickling h Powell, Brunswick Victoria.



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Christ Our Passover.

“Christ our passover is sacrificed for us, therefore let us keep the feast.” (1 Cor. 5:7, 8.)

FOR centuries both Jews and Christians have, with more or less understanding, celebrated the Passover, but while many have recognised the form, few have perceived its real import. Those who see the real meaning of the Passover have great cause for joy, for gratitude towards God and for confidence in the Bible. To understand the Passover means to understand the entire plan of God in respect of humanity.

St. Paul reminds us that God’s intimation respecting His glorious purposes of mercy towards our race were given to Abraham. After God had tested his faithful obedience, He called Abraham His friend, and revealed to him, in part, things to come. The essence of the Divine message was, “I will bless all the families of the earth through thy seed.” (Gal. 3:8.) This sure promise of God was afterwards confirmed with an oath, because the time would be long, and it would be necessary that the heirs of salvation should exercise faith in the promise.

The First Passover in Egypt.

When the Israelites were in bondage in Egypt, God commanded Pharaoh to let them go, sending chastisement after chastisement upon the Egyptians to compel obedience. God’s mercy in lifting one plague after another merely hardened Pharaoh’s heart, until the tenth. By this plague ‘all the firstborn of Egypt died in one night, while the firstborn of the Israelites escaped because passed over. The Passover, therefore, memorialises the event.

Before the first-born of Israel could be passed over a certain sacrifice was necessary, according to the Divine arrangement. A lamb without blemish was sacrificially killed, and its blood sprinkled upon the door posts and lintels of all the dwellings of Israel. Each family or group repeated the picture, sprinkling the blood upon the door posts and lintels, roasting the lamb and eating it with bitter herbs and unleavened bread—ready for departure from Egypt. Later the host crossed the Red Sea, the waters of which engulfed the Egyptians who had started in pursuit of them.

The first-born of Israel were subsequently exchanged for the tribe of Levi, which therefore was counted especially the Lord’s—some of the Levites serving as priests, sacrificing at His altar, and some assisting the priests in the work of instructing the other tribes. Moses and Aaron were members of this priestly tribe, all of whom became leaders of God’s chosen people in their subsequent experience.

The Anti-Typical Passover.

God has promised deliverance from the power. of Satan and the slavery of sin to all who are truly His people. These were under bondage when God sent forth His Son, Jesus, to be their anti-typical Lamb—to die, “the just for the unjust,” to give His flesh for the life of the world. As a result of that redemptive work the Father highly exalted Him to the spirit plane. Indeed, His resurrection was to a still higher nature—the Divine, far above men or angels.

The blood represents the life, as the Bible tells. The blood of the Passover lamb thus typically represents the life which Jesus gave. The sprinkling of the blood upon the door posts and lintels represents the part which must be experienced by all the Household of Faith. All such. must trust, not in works of their .own for justification before God, but in the sacrifice of Christ, who died for us. Additionally they must partake of the Lamb-- appropriate the merit of Christ’s sacrifice by faith and. be baptised into His death. All such are counted members of the “Church-of the first-born who are enrolled in heaven.” (Heb. 12:23.) This Church is not yet completed. Thank God we may still sprinkle the blood of the Lamb upon the door posts of our hearts; may still have His precious merit imputed to us, and still have the privilege of becoming members of the Church of the first-born by sacrificing in His steps--being beheaded for the witness of Jesus.

The great work of deliverance for the world is pictured by the passing through the Red Sea. God’s mighty hand will be exercised on behalf of all who are truly His, during the thousand years of the Messiah’s reign. They will escape from the power of Satan and his hosts of sin, who will be restrained for a time. The destruction of Pharaoh and his hosts in the Red Sea is a pictorial prophecy of the destruction of Satan and all who are his—all who love sin and hate righteousness.

“Do This in Remembrance of Me.”

With His Apostles, our Lord, after partaking of the yearly Paschal Lamb 31- years after His consecration at Jordan, knowing that His hour had come, then took unleavened bread and wine and instituted this Memorial of His death, to be observed in future by His people, instead of the Jewish rite, which was a commemoration of what was but a type of the slaying of the real “Lamb of God that taketh away the sin of the world.” The Lord’s people will shortly have the privilege again of celebrating the Memorial in remembrance of “Christ our Passover, (Lamb), sacrificed for us.” Let the dear friends assemble with others of the consecrated members wherever possible, but, if this cannot be, then the observance can be kept in the presence of the Lord only, by each one so isolated.

Notice of some services which we have been asked to announce will be found on another page of this issue.

Faithful in Little.

(Matthew 25:14-30. Convention Address.)

LET us compare this parable with the words of Christ in Matt. 7:22, 23—”Many shall say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works? And then will I profess unto them I never knew you: depart from Me, ye that work iniquity.” This will show us clearly that in order to be pleasing to God it is not necessary that we be men or women of great ability.

In the lesson of the parable we learn that it is very easy for one who is not richly endowed with natural ability to become discouraged, for did not the servant who received only one talent bury it in the ground.

It is easy for such an one to think that he could be of little or no use to one so great as our Heavenly Father. But this is a mistake, for although God is the Creator of such a vast universe, we know that He made man to be over all His works in the earth. Even the Psalmist thought on such lines when he said, "When I consider the heavens and the works of Thy fingers, the moon and the stars which Thou hast ordained; What is man that Thou art mindful of him or the son of man that Thou visitest him?" (Psa. 8:3, 4.) But no, we are not too insignificant for God to think about. If we are His, then all things are for our sakes. It is His very greatness that causes Him to know His creatures and everything about them.

We can learn a good lesson along this line from the wild flowers. Did you ever see wild flowers in the bush? In Western Australia they are beautiful. In August one can walk through the bush and see dozens of tiny plants and shrubs, some only a mere circle of leaves on the ground, but a month later every insignificant little shrub and every modest plant has a lovely flower of some shade or other. These flowers "toil not neither do they spin," yet God looks after them, and even "Solomon in all his glory was not arrayed like one of these."

We have some lovely flowers in our gardens, but it is from these wild bush flowers that we learn a valuable lesson. They have no human caretaker, no hot-house to encourage their growth; they are left to themselves and yet they cannot take care of themselves. Their dress is richer and finer than anything of man's handiwork, and it is God who takes care of the flowers. He sends the sun to shine on them and the rain to water them, and very often His is the only eye that sees them. Yes, God is not too great to take an interest in the tiniest flower. His own great and mighty hand made them, and, if He took an interest in such things, we can be sure He will be delighted to see a Christ-like character blossom forth in our lives. And if He loves to put in the flowers a sweet perfume He will rejoice to receive from us offerings of self-sacrifice, no matter how small. They are a sweet perfume unto Him. When St. Paul received a small offering from the Philippians (Phil. 4:15-18) he accepted it and told them, not that he desired a gift but because he desired that fruit should abound on their account. He then explained that it was an odour of a sweet smell, a sacrifice acceptable and well pleasing to God.

We cannot all offer gifts of the same nature as these Philippians, but there are many kinds of offerings which the Lord is glad to accept. Jesus showed how such gifts are measured when He drew attention to the poor widow who cast two mites into the treasury. It was all she had, and in the sight of God who looketh upon the heart she had given more than those who had given large amounts out of their abundance. But she had given her all, small though it was, and that is what God requires of us. So, then, it is not by the amount given that God judges us but by the spirit that is behind the gift. St. Paul said, "Though I bestow all my gifts to feed the poor and though I give my body to be burned and have not love, it profiteth me nothing." (1 Cor. 13:3.) The mite which we have to give may not be money—it may be time,

it may be service, it may be the aptness of speaking a kind or helpful word, or even of giving a cheery smile. We may be one of those who only have one talent, but it is our all that God wants. He wants us to be wholehearted. He said to us: "My son, give Me thine heart."

And He does not want us to sacrifice these things because He cannot do without them; the silver and the gold are His and the cattle upon a thousand hills. He worketh all things after the counsel of His own will, but He wants our offerings so that we may receive a blessing by giving them.

Another illustration that may encourage us to make use of our talents, few and small though they may be, is sunlight. Scientists tell us that sunlight is made up of millions of particles of light and yet it lights up the whole world. Christ said, "Ye are the light of the world." It is a very dark world but we can all do our little bit of shining. We, like the sunbeams, all receive the light from the one source. It is the light of the glorious gospel of Christ, and we can all do our little to illuminate others with this light and show them

the way. The world is not so dark that we cannot shine, as a certain writer has said:

“Here’s a helpful thought I read to-day,
To us who grope and stumble on our way,
There’s not enough of darkness round about,
To put the smallest waxen candle out,
So hold aloft your candle, shine or rain,
That those in darkness may take heart again.”

Yes! let us do good unto all men as we have opportunity. We cannot do more for them than give them the light of Truth. Someone may say, “But how can I; I’m not gifted that way; that is not one of my talents. God did not give me the gift of explaining the Truth to others.” Perhaps this is true, we may not have this talent; but let us remember that it is not merely keeping the talents that God requires of us. The servant who received one talent did that and the Master called him a wicked and slothful servant. No, it was an adding to, that was required. So, even if we are not gifted explainers of the Truth such a talent is a desirable one to add to what we already have, even though we possess but one. We may begin very feebly; but if we show that we are willing to give out the Truth, then what does Christ tell us? “To him that bath shall be given.”

Jesus said at another time, “The water that I will give him shall be in him a well of water springing up unto everlasting life.” This is a beautiful picture. If we draw water from a well it will make more; we can draw and draw, but still more flows in; but if we do not draw from it, it remains as it is. The water is the Truth—God’s Word’. If we make use of it, if we are refreshed, then we will return for more and receive more refreshment; but if we do not make use of it, if we are forgetful hearers—hearers only and not doers—then no more will be given.

Now, we will think on little word’s. Solomon truly said, “A word spoken in due season, how good it is.” The Apostle James, too, has much to say on this point. The tongue, he says, is a very little member but it does some very big works. He likens it to a bit in a horse’s mouth, by which the horse can be turned right round. And he gives another picture: “Behold also the ships, which though they may be great, and are driven of fierce winds, yet they are turned about with a very small helm whithersoever the governor listeth.” (James 3:1-4.) Yes, a little word can change our whole course. So let our words be faithful. We all know the words of the hymn:

“Yield not to temptation, for yielding is sin,
Each victory will help you some other to win.”

This is quite true, for the Apostle James (4:7) tells us that if we resist the devil he will flee from us. The tempter does not completely leave many of us—none, perhaps; but what the Apostle means here is that if we show him that we cannot be led astray on a certain point, then he will give up tempting us along that line. So we see that some victories may be very small ones.

Let us turn to Proverbs 6:10, 11, “A little sleep, a little slumber, a little folding of the hands in sleep, so shall thy poverty come.” This is very true in every direction. We need only to be off our guard for a moment and our adversary will come along, or it may not be Satan; it may be ourselves. “Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life.” Drunkenness means to be overcome with the spirit of the world; yes, it is a very fitting word to use. Like ‘the little sleep in the Proverb this condition can have a very small beginning. Very little indulgence in the spirit of the world will give the adversary a start and he will do best, or perhaps we should say worst, to draw us away, whereas on the other hand a little “victory would help us some other to win.”

There are so many little ways in which a start can be made. A “little root of bitterness” may not remain a root; it is liable to spring up and trouble us and even defile us (Heb, 1.2:15); but on the other hand if such a feeling is overcome what great blessing will follow. “Love suffereth long and is kind, love envieth not, love never faileth.” (1 Cor. 13:4, 8.)

Then, St. Paul tells us “a little leaven leaveneth the whole lump,” (1 Cor. 5:6.) Also Christ spoke a parable and likened the kingdom of heaven to a woman putting a little leaven into three measures of meal and the whole became leavened. The three measures may very well represent faith, hope and love. In any case, the meal was pure and represents the purity of the Church. Leaven represents corruption-Terror which entered in—only a little at first, but gradually, very gradually, the whole became corrupt; a little leaven had leavened the whole lump. This should be a warning to us to “hold fast the faithful Word” (Titus:9), for, St. Paul said to Timothy, “Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” (1 Tim. 4:1.)

We see many around us falling to these doctrines. Yes, ‘gradually Satan will try to lead us astray and blind us to the truth of God’s Word; very subtly he will start in a small way introducing seemingly unimportant matter. But in these little things we can be faithful. We need to bear in mind the words of the Apostle: “If there come any unto you and bring not this doctrine receive him, not into your house, neither bid him God-speed,” and as Jude said, we need “to earnestly contend for the faith once delivered to the saints.” “He that is faithful in little is faithful in much.”

So we will find that so often very little things will give us opportunities to prove our faithfulness; a kind word, a ray of light, a pleasant look, a cup of cold water or sometimes a short prayer will lead to opportunities for larger services. Then on the other hand there are so many small things to lead us astray. Instead of enumerating them we shall quote again from Solomon: “Take us the foxes, the little foxes that spoil the vines.”

As we look into the parable we can see that it is indeed a very reasonable service that was required. “Thou hast been faithful over few things I will make thee ruler over many things.” Surely an “abundant entrance” compared with the little we have to give.

We do well to notice that the one talented servant in the parable didn’t waste his talent or lose it; he didn’t even spend it, but he kept it safely and when his master returned he still had it. We may have expected the master to commend him for his honesty; but no, he called him a “wicked and slothful servant.” And we may find with ourselves a temptation to retain ability or any gift we may have; but, brethren, if we do not use it, it is very easy to mislay or lose it, which would place us in even a worse position of disfavour. The man in the parable was a servant; he had promised to serve his master but was not willing to exert himself, being satisfied with retaining what he had. Every consecrated child of God has covenanted to sacrifice, to spend and be spent in the Master’s service, to use his talents, opportunities, privileges zealously in the service of his Master’s household, and in the honour, of His name, and so we can see that the Master is quite reasonable in pronouncing any other course “wicked and slothful.”

On the one hand there was a joyful appreciation of being able to serve the Master ----a servant who was not slothful in business but fervent in spirit serving the Lord. On the other hand was (me to whom the words of the wise man would apply: “Go to the ant thou” sluggard, consider his ways and be wise.” Unlike the ant, which lays up in store for the future, this slothful servant had failed to lay up in store a good foundation against the time to come, that he may lay hold on eternal life.

The time is near when the Lord will reckon with His servants. How we long “to be able to rejoice in that day and hear His “well done, good and faithful servant; thou hast been faithful over few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.”

“Do thy little, God hath made
Million leaves for forest shade,
Smallest stars His glory bring;
God employeth everything.

“Then the little thou Mist done,
Little battles thou hast won,
Little masteries achieved,
Little wants with care relieved,

Little words in love expressed,
Little wrongs at once confessed.
“These shall crown thy dying head,
Holy light upon thee shed;
These are treasures, that shall rise
Far beyond the smiling skies.

“For oh! thy recompense shall be
To hear what Jesus says to thee,
Echoed through eternity
Thy titles were all done for Me.”

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KINGDOM.

Blessed are the Dead who die in the Lord.

MANY of the brethren will remember our dear Brother Badrock who finished his earthly course peacefully, on the evening of March the 16th, after a life of praise and devotion to the Lord which could not fail to impress all with whom he came in contact.

Our late Brother came to Australia from England about fifty years ago, and while of a religious mind in his early years, repeatedly confessed how little he knew of God's great love for mankind, until, from the book "Divine Plan of the Ages," he received a clear understanding of the wonderful redemption for humanity through Jesus Christ. He continued to progress in the spiritual truths of God's Word, storing them up in his heart and mind as well as passing them on to others at every opportunity, and which proved a source of much comfort to him when laid aside in weakness in recent months.

While first associated with the Melbourne Class for some years, about ten years ago our elderly Brother settled in Burnie, Tasmania, and was connected with that little Class until towards the close of last year, being held in very high esteem by the dear friends there, on account of his love, zeal and loyalty to the Lord, His truth and His people.

After some time in hospital last year and while in failing health Bro. Badrock undertook a visit to Melbourne, Sydney, Adelaide and scattered parts of Tasmania to see the brethren he loved so much, and will be remembered by those who met him as one of the Lord's sacrificing saints who count not their lives dear unto them. Returning to Melbourne last year he gradually became weaker, but was very pleased to be able to attend one day of the Christmas Convention with the members assembled.

It was always a pleasure as well as a privilege to visit the dear Brother, and his witness of faith and loving submission to the Lord's will, without complaint of any kind throughout the most trying circumstances is one that will no doubt remain with all who attended him. True to the words of his favourite hymn—"I Love Thy Will, O God"--he was continually witnessing a good confession, by the Lord's grace.

While the passing of the dear Brother is felt very much by all who knew him, the little band in Burnie will no doubt feel it most, but at the same time are rejoicing, as expressed by one: "Intimately acquainted with him, I know that he was looking forward with joy to the final earthly stage, the death of the old creature. - And now he is with the Lord he loved so well, how could I but rejoice, and the parting is for such a short duration."

Our sympathy is extended to the bereaved relatives who-, however, knowing of the sincere desire and expectancy of the departed one attaining the heavenly kingdom, would not wish it otherwise, and so "sorrow not as those without hope."

The Lord's people can surely rejoice as one by one the members pass on to be associated with their Lord, in preparation for the establishment of His Kingdom, which shall in due time bless all the families of the earth. "Precious in the sight of the Lord is the death of His saints."

“I love Thy will, O God!
It is my joy, my rest;
It glorifies my common task,
It makes each trial blest.

“I love Thy will, O God!
The sunshine or the rain.
Some days are bright with praise, and sonic
Sweet with accepted pain.

“I love Thy will, O God!
O hear my earliest plea,
That as Thy will is done in heaven
It may be done in me.”

Memorial Services.

The anniversary of the institution of the Memorial of our Lord's death falls this year on Thursday evening, 14th April; this being the 14th of Nisan.

While it would have been preferable to have this yearly service on the anniversary date, in sonic cases there are circumstances against the use of the usual meeting rooms on this evening, and the brethren concerned, realising that the Lord did not stipulate the one day only as being acceptable to celebrate the Memorial each year but recognises the spirit and intention, have chosen the dates given below as being most fitting for this special occasion.

Friends able to attend any of the following services are asked to note particularly the time. and meeting place in each case. All believers in the atoning sacrifice of Christ will be welcome at these Memorial Services.

Melbourne.—Sunday, 10th April, at 7 p.m., at Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7. Study on the Memorial at 3.30 p.m.

Adelaide.—Thursday, 14th April at 8 p.m.; at A.N.A. Buildings (next to Liverpool Buildings), Flinders Street, Second Floor, Board Room.

Perth.—Sunday, 17th April, at 7 p.m., at The Basement, Druids' Chambers 459 Hay Street East. Study on the Memorial at 3.45 pm.

Adelaide Easter Convention.

The Adelaide friends have the arrangements well in hand for their annual Convention to be held at Liverpool Buildings, Flinders Street, Adelaide, over the. three days, Good Friday to Easter Sunday, 15th to 17th April inclusive (D.V.). The fourth day of Convention, Easter Monday is to be held at Gawler.

A very hearty invitation is extended to friends able to attend any or all these gatherings, which commence at 3 p.m. each day (2.15 p.m. at Gawler on Easter Monday) and continue till the close of the evening sessions. Programmes and other information as to accommodation, etc. may be procured from the secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide.

The Knowledge, Understanding and Wisdom of God.

(Convention Address.)

“We desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.”-- Col 1:9.

IN the Scriptures very frequent reference is made to knowledge, understanding and wisdom. They pertain to the intellectual faculties, being-closely related. Knowledge pertains to that which may be gained-and preserved in the mind by experience, observation, instruction and learning. Understanding is the ability to form correct ideas, to appreciate the meaning or intention, to comprehend. Wisdom is the quality of being wise; the capacity to make the best use of knowledge by the best means of discernment and judgment. Wisdom implies action wisely directed. So Paul, in our text, would desire the powers of the mind exercised upon spiritual things.

The Lord is a God of knowledge, as we learn from His dealings with man. His knowledge is manifest in many ways.

In that beautiful 19th Psalm, descriptive of the beauties and glories of the heavenly bodies and their harmonious movements, the Psalmist says, “Night unto night sheweth knowledge.” In the setting- out and arrangement, in the law and order of their movement, he saw evidence of intelligence and purpose, and passing on from the things that are visible he touches on the invisible, the spiritual things that to him were just as clear as the evidence of nature. “The law of the Lord is perfect . . . The statutes of the Lord are right . . . the commandment of the Lord is pure, enlightening the eyes.” As material things are necessary for the material man--a world to live in and the means of supplying his many necessities--so these are bountifully supplied by a wise providence. Nor are his spiritual needs overlooked or neglected, for man has no need that has not been amply provided. “The judgments of the Lord are true and righteous.” Man may live in harmony with God and rejoice in righteousness.

Before his fall Adam communed with God. As God’s creature, made in His own image, given dominion over the earth, blessed with power of speech wherewith to express the thoughts of his mind, he is enabled if he will to- understand the goodness and mercy of his Creator and acknowledge the same. By walking in the paths of righteousness man’s wellbeing and happiness is assured. God’s purpose concerning man was that he should be just and righteous, that peace and harmony should prevail, and that he should praise and worship his Creator.

Man may not be in darkness concerning his Creator, for although Adam transgressed, causing estrangement, yet there were always some who had an intimate knowledge of God and walked with Him. In this we see that the estrangement was not altogether universal or to be everlasting; God had another intention to come into operation in His own good time. Through the men who revered His name and walked with Him, God made known to mankind His purposes. They were taught, instructed and enlightened, and passed the knowledge on to their fellow men. Their efforts were not always understood or appreciated, nevertheless they faithfully delivered their message. Can we not see in this, knowledge and purpose as clearly and distinctly as the Psalmist saw it in the marvellous arrangement of the heavenly bodies. Daily life provides us the experience; its varying conditions contrast with each other. Prosperity and adversity provide lessons for our learning; we observe the results of certain courses of action and the effects of certain conditions upon our outlook in life. Sometimes experience is a hard school in which we receive knocks and blows which might have been avoided if we had known better or had knowledge. Lessons so learned are usually more effective and lasting than if attained more easily; unpleasant though it may be, adversity has its uses. The accumulated knowledge of previous ages is passed on from one to the other from generation to generation; vast store from which the heart and mind may be enriched.

Of all subjects about which man should know, the most important is God and himself. God has revealed Himself to us in the Scriptures and manifested Himself in Jesus Christ. They that feel after the Lord and would seek Him may find Him, for He is not far from us. "For in Him we live and move, and have our being." As His creatures He gives us life and supplies our needs. But "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We may look around and see God in a general way and hear His voice in nature, and it is very nice to be able to do this, looking with pleasure upon His many beautiful works. Yet He speaks to us more intimately in the Scriptures. The recorded Word conveys to our hearts and minds thoughts of a finer feeling, a deeper regard and a closer relationship—that of Father and children—and a feeling of love and affection.

There in His Word God stands revealed, making Himself and His will known to us, and the provision He has made for the restoration of man to the state of perfection in which he was created. He says that the place of His feet shall be made glorious, for all shall know Him from the least unto the greatest, and righteousness shall cover the face of the earth as the waters cover the deep.

Then we learn how to approach Him; the right attitude of heart and mind and how to know Him, whom to know is life eternal. We read that "without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Faith comes by hearing the Word of God, and this awakens within the heart a desire to seek Him. There is an unseen influence drawing in that direction; there is an arousing of thoughts and feelings which, if yielded to, will certainly lead to God. This is the drawing of the spirit. Christ said, "No man can come to me, except the Father draw him." Following the spirit leads to further knowledge.

By faith comes justification and being justified we have access to the grace of God, but it is only by taking the further step of consecration that we become the sons of God, entering into full sanctification. "This is the will of God, even your sanctification."

It was this that the Apostle desired should be known—that it was a way of progress, a continual growth and development, a going on from grace to grace, adding to faith, knowledge, temperance, patience, godliness, kindness and charity; a task that requires continual care and watchfulness. We should know that our co-operation with God is necessary, a harmonious working together, a service of loyalty and fidelity, rendered in meekness and humility, readily and cheerfully. Our zeal for God should be according to knowledge, that our labour, time and energy may not be wasted, but be used to the best advantage for ourselves and others. We should seek to know how best to serve our Master, ever ready to learn and increase our knowledge of God and Jesus Christ that our service may be better and more acceptable.

It is indeed important that we have knowledge of those qualities to put on, to encourage and develop that the fruits of the spirit may be borne, and also of others to be restrained, brought under control, or put off altogether, seeing that we are temples of the holy spirit and have the privilege as well as the duty of keeping undefiled. For this purpose much good information is available. The Apostle says, "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It stirs into life and action, giving encouragement, strength and power; it pierces and divides, dissecting the good from the evil. It deals with the thoughts, penetrating to the innermost recesses of the heart, opening up for inspection its intents and purposes. It is profitable for all purposes, for doctrine, reproof, correction and instruction in righteousness, thoroughly furnishing the man of God for all good works.

Knowledge is the material from which ideas are formed. It is worked upon by the mind and considered, the result being understanding. It was Paul's desire that the knowledge of God's will should be so treated;

it was a matter of such. vast importance that it was not to be dealt with lightly. The deep things of God are spiritually discerned and if the right conception is to be gained, are to be considered and understood only from a spiritual point of view. •

The sons of God are led by His spirit, which will lead into all truth. We know God's nature, His justice, love and mercy, revealed to us in many ways. We know His promises and His purpose to select a class of individuals who by adoption through Jesus Christ will become His children and joint-heirs with His Son, to sit with Him upon His throne and take part with Him in the work of restoring mankind to that state of righteousness and perfection in which Adam was created. We understand that it is to be a selection in every sense of the word. The chosen ones are to be holy and without blame before Him in love. They accept Christ, are baptised into His death, walk with him and, separating themselves from the world, are prepared to suffer with Him. Their choice is not blindly made, but well considered, for they understand that separation from the world means not only from its joys and pleasures, honours and ambitions, but a giving up of rights and claims of restitution to earthly perfection in the resurrection, for the promise of joint heirship with Christ.

They know that this promise cannot be realised without some effort on their part. Opposing forces have to be met and obstacles overcome; the contention may be severe, for the way is a difficult one. The world has its influence with its spirit of gaiety and honours that may be readily attained. The flesh with its desires, many of which are quite natural and lawful, must be kept under control and only that which is expedient allowed. Then there is the adversary, Satan, who is wary and subtle, working silently but surely, raising difficulties and causing opposition in many ways. These are the opposing forces which must be met and overcome. The conflict develops the qualities and characteristics that make the chosen ones holy and without blame before God.

The Apostle's prayer and desire for the Ephesian church is shown in chapter 1:18-20. Here truly is something for the exercise of the understanding, something for the mind to work on, to grasp and appreciate. It is only as we meditate about it, consider and examine it thoroughly that its significance is grasped. Then it is realised that it is a call to leave this world and enter the spiritual kingdom, to become joint heirs with Christ, to sit with Him upon His throne; a call to the highest form of life- immortality.

Respecting the Lord's saints, the selected ones, how rich the glory of His inheritance in them, for they are His inheritance. How great the work that made it possible for them to be His inheritance --the ransom in which faith justified them; the gift of the holy spirit; the power that enables them to overcome the world, the flesh and the adversary, to faithfully and patiently endure trials and temptations for their perfection. And the greatness of His power in raising Christ from the dead and placing Him at His right hand in the place of power and authority, to become the Head of the Church which is His Body. This same power will be wrought in those who believe and are chosen; they will be raised to sit in heavenly places beside the Son, as His joint-heirs. It was this wonderful work and the greatness of its power that the Apostles wished to be understood. There may be enlightenment in having knowledge, but the understanding of its full significance would result in a deeper and fuller appreciation of the love of God and the worth and value of His high calling.

Paul's admonition to Timothy was to show himself approved unto God, "a workman that needeth not to be ashamed, rightly dividing the word of truth." Timothy was engaged in preaching the Gospel and needed to be intimately acquainted with its various features. A workman that needeth not to be ashamed is thoroughly acquainted with his work and is skilful in the use of his tools. The Scriptures are the tools of the man of God; he must therefore know how to apply them, to distinguish between the literal and figurative, and to draw from the parables and illustrations, the comparisons and contrasts, the lessons they are intended to convey.

Knowledge supplies the material with which wisdom works in shaping and fashioning it to the best ends. The fear of God is the beginning of wisdom—in reverencing and hallowing, His name and keeping His precepts and laws. But being shortsighted the worldly man does not think so; in it He sees only a life of self-denial and sacrifice, a separating from all that he considers of any value—the joys and pleasures of life, the gratifying of its ambitions and glories—not understanding that the glory of man is as the grass and its flower that withereth and fadeth away. Behind this self-denial and sacrifice there is the sure promises of God and the hope based on those promises, and the spiritual pleasure and delight of being in harmony with God, in having communion with Him and the witness of His spirit that we are His. To them that believe, Christ is the power and wisdom of God. Through Him there is justification, sanctification and redemption access to- the grace and glory of God to become His sons and finally joint-heirs with Christ,

In the Patriarchal and Jewish Ages, following righteousness was regarded as a wise choice, the results being peace, happiness and prosperity—earthly blessings—as God ordained. In the present .Gospel Age the upright and righteous man has the honour and esteem of his fellowmen, even as in the previous dispensation. But in the development Of God’s plan a higher and nobler reward is offered to certain individuals who are prepared to accept the conditions and make the effort to obtain it. The conditions require something more than righteousness as a principle of character and are such that many who are just and upright, as well as the worldly-minded, will not accept. A man can be good, just and upright without separating himself from the world and the good things it has to give, but this would not be following Christ, sacrificing in the steps of Him who was despised and rejected of men.

In the service of God nothing is required for which there is not a good reason, although at the time it may not be apparent. Here lies the opportunity for the exercise of faith. Knowing that all things work together for good to them that love God with a clear knowledge and an understanding of His will we know definitely upon what our faith is based and are certain of our position and enabled to hold firmly and steadfastly without fear or doubt.

To heed instruction and seek knowledge and understanding of God’s will is indeed wise, and he who does so assuredly will meet with a rich reward in the strengthening of his spiritual powers, enabling him to overcome all things and so obtain an abundant entrance into the Heavenly Kingdom.

Regarding a Reprint of “Tabernacle Shadows”

Those friends interested in a reprint of the little book, -Tabernacle Shadows” are asked to communicate with us. stating if possible the numbers of copies required should the work be undertaken.

As mentioned last month, requests have been received asking that a new edition be produced put it is necessary to know what number may be required before deciding the matter. Should the demand be sufficient, a reasonably priced edition could be made available for the brethren.

Most of our readers are fully acquainted with this valuable little book on the types and shadows contained in the books of Moses and explained with the realities by the Apostle in the Epistle to the Hebrews,

Tired Christians.

There are tired Christians who will work if coaxed to do so. But the tired Christian complains so much that there isn't much joy in it for anyone.

Second, there is the retired Christian. He believes that he has done his share and sits idly by, exercising his right to criticise.

Third, there is the rubber-tyred Christian., He may go along if the way is clear and the road is smooth. Finally,,, there is the flat-tyred Christian. He was once active and faithful in service,. but he suffered a puncture, and has never recovered, his wind.

—(From the European Christian)

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What Shall I Render ?

(Convention Address)

“What shall I render unto the Lord for all His benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of His people.”—Psa. 116:12-14.

THESE words have a much fuller meaning to spiritual Israel than they would have to the Psalmist. Nevertheless, we think that the prophet David had to a large extent grasped the proper thought as to the sentiment of the words. The Psalms of David show us that he had a very appreciative heart, grateful for the blessings that came to him from the Lord. Properly enough his heart cried out: “What shall I render unto the Lord? What return can I make for all His loving kindness ?”

David was aware of God’s promise to Abraham; he knew that God had made definite promises to bless all the families of the earth and that this blessing would come through the seed of Abraham. As a descendant of Abraham, David no doubt felt that he would be identified with the promise.

In proposing to “take the cup of salvation,” the Psalmist probably had in mind that whatever experiences the Lord might consider necessary for him he would accept, for he hoped for a share in the salvation provided by God. He would continue to call upon the Lord that he might have such a share; he would pay his vows unto the Lord “in the presence of all his people.” He had made solemn vows, and he would fulfil them—he would do this willingly, delighting to do the will of God.

To the Christian, however, all this has a much deeper significance. The Church of this Gospel Age has much more reason to be grateful to God than had the Psalmist. We have experienced so much more of the Lord’s favour than those of the Law dispensation. We have been given much clearer views of God’s wonderful plan of salvation than was possible to those in previous ages.

The most that could be claimed under the Law dispensation was the relationship of servants, but those with whom God is dealing during this present Gospel Age are called sons of God. Those favoured under the Law had only a typical cleansing from sin, but the Church of this age has its sins really cleansed, forgiven, washed away through the merit of the, cleansing blood of Christ—1 John 1:17; Heb. 9. 14. Yes, surely, we have received so much from the Lord that should, and we are sure it does, call out our gratitude to the Giver of every good and perfect gift.

In reference to this quality of gratitude, another has said: “In every truly noble heart gratitude is the

responsive chord to kindness and love; and no harmony is sweeter or more inspiring to noble deeds and lofty purposes. God would have His children cultivate for their own sakes, as well as for the sake of others, all the graces of true nobility and moral excellence.” It is, therefore, most fitting that we should note every deed of love and kindness toward us, and be careful to return the gratitude and appreciation due. How often does love go unrequited, because selfishness or thoughtlessness crowds out the nobler instincts of the soul.

While human love and acts of kindness often draw largely upon us for the exercise of this grace of gratitude and appreciation, how much more does the constant loving-kindness and tender mercy of our heavenly Father thus fittingly draw upon our inmost being to respond in grateful acknowledgment and praise! To Him we are indebted for every good that we possess. What this implies only those can know who have been brought by His love into the secret place of the Most High, and made to feast upon the wealth of our Father’s storehouse. We are special objects of His grace, for who of us cannot trace a long line of special providences on our behalf? Who of us as we take a mental retrospect of our lives cannot exclaim with the poet “Looking back I praise the way God has led me day by day.”

How wonderfully the Lord has guided His people! His children have ever been His constant care. No good thing hath He withheld from them, and all things have, been made to work together for their good if they obeyed Him. Who that has trusted the Lord through many years, through sunshine and shadow, through smiles and tears, by still waters and through storm and tempest, has not proved the verity of His precious promises and His abiding faithfulness! Surely, “not one thing hath failed of all the good things which the Lord your God spake concerning you!” Joshua 23:14. In the smallest and in the greatest affairs of our lives He has ever watched for our interests. Every cloud has had a golden lining.

What, then shall we render unto thee Lord for all His benefits? Is it possible that we can render something to God? Yes, indeed, there is something each one of us can do to show our appreciation for all the Lord has done for, us. In Luke 17:11-19, we have recorded the incident of the cleansing of the ten lepers. There is something beautiful about the simplicity of these little stories of Jesus and the love He manifested. The Master is passing through Samaria and Galilee. At a certain village along the way there met Him ten men that were lepers. Perhaps there is no more loathsome and dreadful disease than leprosy—fitting type of sin and its corrupting, contagious and consuming character. The poor lepers had evidently heard of Jesus and His wonderful works of healing, and they had sufficient faith to cry to Him for mercy. When He saw them, Jesus was moved with compassion and said to them: “Go show yourselves unto the priests.” As the ten hastened to comply with the Lord’s injunction they found that they were restored to normal conditions again. They were healed of their leprosy. One of them finding he was healed, immediately turned back and gave thanks to God, prostrating himself before the Master, offering his heartfelt thanks to his deliverer. The other nine passed on to comply with the Lord’s words, and to show themselves to the priests, not having a sufficiency of love, appreciation and thankfulness to return in their cleansed condition to, first of all, acknowledge the giver of the blessing they had received. Our Lord. remarked on this, and called attention also to the fact that the one who did return was a Samaritan, and not one of the Jewish household of faith; saying, “There are not found that returned to give glory to God save this stranger.” “And He said unto him, arise. go thy way: thy faith hath made thee whole,”

This little incident serves to illustrate conditions around us. We may find those who have suffered from the leprosy of sin, and who have appealed to Jesus for mercy and help, and who have been justified by faith—cleansed from their iniquities, covered with the righteousness of Christ—and yet amongst all these who have experienced such blessings and favours at the Lord’s hands, how few there are, comparatively, who return to Him and prostrate themselves before Him, to offer thanks for release from the bondage of sin and condemnation, and lay themselves at His feet, living sacrifices—making a full consecration of themselves to the Lord, their reasonable service. (Rom. 12:1.)

This matter of rendering what we have to God is also illustrated in the parables of the Pounds and Talents. The parable of the Talents seems to represent the natural abilities of the Lord's people --"To every man according to his several ability" --some (me, some two, some five talents. The parable of the Pounds ignores the individual abilities of the servants and shows them each as receiving the same thing and for the same purpose. (See Matt. 25:14-30, and Luke 19:11-27.)

The Pound given to each servant seems very fittingly to represent the gift of justification by faith, available to each true believer. Then the Lord expects that we will put our pound to the banker, or in other words, to present our bodies a living sacrifice. Failure to use our pound in this way would result in our loss of it, because the justification by faith provided by our Lord is only a means to enable us to go on to consecration, following in the Master's steps.

When we make consecration, we are stewards of all we possess—time, health, means, the knowledge of the truth, and more or less of ability to present it to others. These things would be represented by the talents of the parable. We must use our talents if we would increase them. The Lord expected even the one talented man to make use of his talent.

It will not do to allow it to be hidden or lost sight of by the things of earth. The Lord's words are: "To him that hath (used) shall be given and he shall have abundance, but from him that hath not (used) shall be taken away even that which he hath."

What the Lord wants now is our full heart devotion to Him and to His Word. He is not asking for our service, however, unless we are willing first to give Him our hearts. To the justified believer He says "My son, give Me thine heart, and let thine eyes observe My ways." (Prov. 23:26). Like Cain, some of us may have been inclined to offer to God the fruits of our own doings. There are some Christians who seem to glory in their wonderful works. They say: "Have we not prophesied in Thy name . . . and in Thy name done many wonderful works? But the Lord says to them,

I never knew you (I did not recognise you as my servants); .depart from Me, ye that work iniquity." (Matt. 7:21-23.) We must stop and consider our course, and we will find that it is not so much what we can do for the Lord, but rather what are we willing that the Lord should do for us. We must come to the point of full surrender—"Not my will but thine, O Lord, be done"—before we can work, before we can render acceptable service to God. Love for God must be the motive power. "The love of Christ constraineth us," says the Apostle, "because we thus judge that if one died for all, then were all dead, and He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." (2 Cor. 5:14,15.) Truly, the Apostle says: "Ye are not your own, for ye are bought with a price." (1 Cor. 6:19, 20.) So, we come to that place where we are glad to "take the cup of salvation," rejoicing in Christ as our deliverer from sin and death, and also rejoicing to have a share in His sufferings now, that we may also share in the honour of His Kingdom in the future.

We will need also to "call upon the name of the Lord," for grace to help us to tread the narrow way. There are many lessons to be learned in the school of Christ, and we will each need the graces of the spirit in our hearts—meekness, gentleness, patience, faith, etc.—as well as the Lord's promised grace to help in every time of need, to enable us to overcome.

In considering what we are to render to the Lord we need to keep before us that our consecration to God includes all that we have and are. God, will not accept our offering unless it is a complete giving up of our all. We are to serve the Lord with all our heart, mind, soul and strength, and how we must watch against the encroachments of the world and the desires of the flesh. "The heart is deceitful above all things," says the prophet. (Jer. 17:9) The tendencies of the natural heart, the old man, are toward the human, earthly things, so we need the help of God's holy spirit to assist us to carry out our vow of consecration. (See

Rom. 8:11.)

Along the Christian way we find that some experiences are joyful and happy, and again we have other experiences of pain and sorrow, so there is need to have a good strong faith in God and to remember that He has promised to make all things work together for good to us, to fit us for His future service. So the main work is the preparation of ourselves in order to be fitted for a place in the heavenly kingdom. "This is the will of God, even your sanctification." (1 Thes. 4:3.)

The Apostle says that we should "do good unto all men as we have opportunity, but especially unto the household of faith." (Gal. 6:10.) One way to do good to all men would be to try and get them to understand God's Word—the grand plan of salvation revealed therein. We are to let our light shine out, striving to be good examples of the believers in word, in conversation (manner of life), in faith and in purity. We are to let our light shine. One good method of witnessing to the truth is by means of the printed page; the tracts can be handed out here and there to those we meet daily, and often good is done in that way. Though results may appear small, we should not feel that there is nothing more to do in that direction. While pressing on in the narrow way and seeking to build each other up in our most holy faith, we want to do what we can to assist others around us to an understanding of the truths that have so refreshed our own hearts. Someone may say, "but I seem to have so little ability to serve the truth." Well, that may be so, but if we use our little talent, the Lord assures us that more will be given to us; whereas if we hide the talent and fail to make use of it, the opportunity of service which might have been ours will pass to someone else more zealous and appreciative. (See Matt. 25:24-29.)

The question, then, What shall I render? is one that each Christian must ask and decide for himself and herself. It is not a question of what have I rendered? but what shall I render? No matter whether we are young or old in years, or whether we have been serving the Lord a little time or a long time, there is always something that the child of God can do for others around him. He can help to bear others burdens. When the spirit of Christ is truly dwelling in the heart, it will prompt to words and deeds of kindness and helpfulness. But to have the fullness of God's spirit we must earnestly co-operate with Him, watching unto prayer and seeking to check, subdue and quench the spirit of self-will. Self must be yielded up, we must lose of selfish interest to be of that class who are "beheaded for the witness of Jesus." The battle with self-will seems to be the most difficult fight. Only by the assistance of the Lord's promised grace can we hope to overcome. Let us look earnestly to Him for the needed help.

To help us to render our all to God in loving, humble service we need to cultivate the spirit of thankfulness. The unthankful, grumbling spirit is the very opposite to the spirit of Christ. Thankfulness will make every trial and sacrifice on our part seem small, and proportionately easy to be offered, and it will make all of God's mercies and favors toward us proportionately grand and great and inspiring.

Let us render our little all to God thankfully, gladly. After all, the most that the very best Christians may render is a very small return for all we have received from the Lord, and, anyway, in every sacrifice and service for the Lord and His cause we are richly blessed even now. We find the Lord's words are true—it is more blessed to give than to receive.

“ My Morning Resolve.”

My earliest thought I desire shall be: “What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord (for grace to help). I will pay my Vows unto the Most High.”—Psa. 116:12-14.

Remembering the Divine call: “Gather My saints together unto Me; those that have made a covenant with Me by sacrifice” (Psa. 50:5), I resolve that by the Lord’s assisting grace I will today as a saint of God fulfil my Vows, continuing the work of sacrificing the flesh and its interests, that I may attain unto the Heavenly inheritance in the joint-heirship with my Redeemer.

I will strive to be simple and sincere toward all.

I will seek not to please and’ honor self, but the Lord.

I Will be careful to honor the Lord with my lips, that my words may be unctuous and blessed to all.

I will seek to be faithful to the Lord, the Truth, the brethren, and all with whom I have to do, not only in great matters, but also in the little things of life.

Trusting myself to Divine care, and the Providential overruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement.

I will neither murmur nor repine at what the Lord’s providence may permit, because “Faith can firmly trust Him, come what may.”

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7 —Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—Liverpool Buildings, Flinders Street—Sundays, 3 p.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

Perth.—The Basement, Druids’ Chambers 459 Hay Street East—Sundays, 3.45 p.m and 6.45 p.m.

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Convention News from South Australia

THE Convention held at Easter by the Adelaide and Gawler Classes was once again a very profitable and spiritually helpful season of fellowship and refreshment from the Lord.

Our hearts go out in thankfulness to the Lord for the very many rich blessings granted to us as we met in His name, seeking to do His will and to be guided into clearer understanding of His Word.

The study on the parable of the Virgins (Matt. 25:1-13), claimed our attention on the Good Friday afternoon. It seems clear that this parable applies to the Lord's consecrated people living at the end of the age, during the time of His presence. In answer to the question of the disciples—"What shall be the sign of Thy presence and of the end of the age?" Our Lord gave them to understand that there would be certain signs', whereby those in the proper condition of heart would be enabled to discern His presence at the appropriate time. (See Matt. 24th chapter).

Our parable follows, saying, "Then" i.e., at that time—the time of His presence as Chief Reaper, at the harvest or end of the Gospel Age—"shall the kingdom of heaven be likened unto ten virgins." The number ten carries the thought of the whole or complete Church in the flesh at that time. It was about the year 1829—the end of the 1290 days of Daniel—that a movement took place among the Virgins, drawing attention to the second advent of Christ, and a general searching and trimming of the lamps—God's Word—and a preparation to meet the Bridegroom took place.

Those dear people of God expected to see the Lord come in a body of flesh, hence their disappointment. It seemed as if the Bridegroom had tarried, and so they all slumbered and slept. However, a loyal band of disciples still held to their faith and hope in Christ's second coming. It was not until the year 1874 that the truth concerning the Lord's presence was made known to the watching virgins. Then it was that the midnight cry—"Behold the Bridegroom" — went forth unmistakably. The Scriptures clearly show that there is to be a period during which Christ will be present though unknown and unseen by the world. (See Matt. 24, 37-39 etc.)

At the announcement of the presence of the Bridegroom the virgins arise and there is more trimming of the lamps.

It is here that the difference between the wise and foolish virgins is drawn to our attention. The foolish virgins find that they are lacking oil—their lamps are going out—the present harvest truths are somewhat hazy to them. "Give us of your oil," they say to the wise ones; but no, this cannot be; the holy spirit of

truth, the spirit of consecration, can only be gained by individual application to the Lord. The knowledge of the truth will not profit us unless we have our vessels—our hearts—filled with the spirit of the truth. It costs something in the way of self-denial and earnest effort to do the will of the Lord daily. It takes time to develop the graces of a Christlike character, and while the foolish virgins are getting the needed oil, the wise and ready virgins enter in with the Bridegroom to the marriage feast. Too late to gain the chief prize the foolish virgins will get experiences that will eventually bring them to a lower position “before the throne.” (Rev. 7:1,4, 15; Psa. 45:14, latter part). Let us seek by diligent, earnest watchfulness to be like the wise virgins — alert, zealous, fully set apart to God. 2 Peter 1:5-11.

Eph. 1:17-23, engaged our attention for Easter Saturday afternoon- Bible Study. Paul’s recorded prayers are full of lovely thoughts. How we all need the spirit of wisdom (i.e., the spirit of a sound mind) and revelation (apokalupsis) that we may have a full knowledge of God. We do not get this all at once; gradually our eyes of understanding become opened that we may know, “what is the hope of His calling—the high calling—(Phil. 3:14; Heb. 3:1)—and what the riches of the glory of His (i.e., God’s) inheritance in the saints.” The saints of the New Creation are a special possession of Jehovah. He has chosen them from among mankind and designs to lift them to the Divine plane of life in association with their risen and highly exalted Lord and Head.

Many good thoughts were expressed in our study -in 1 Peter 1:1,7-25. The Apostle reminds those who address “Our Father” in prayer, that He is an impartial judge and we should in all sincerity seek to pass the time of our sojourning here in fear, i.e., in great carefulness, remembering that we have been redeemed—bought back from our vain and profitless manner of life—not by silver and gold, but with a price so much more valuable, even the precious blood of Christ. How great was the cost of our redemption. (Rom. 5:8; John 3:16.) The spotless Lamb of God ‘was provided in God’s plan before the foundation of the world, (Rev. 13:8) but now manifested in these last times for His chosen people. Faith in the truth of God’s Word has effected a purification of our lives, leading us to love the brethren with an ‘unfeigned love; even so, the Apostle urges us to love one another with a pure heart fervently.

The Easter Monday was spent at Gawler and again some good thoughts- were expressed in connection with the study in Heb. 10:19-25. Here the Apostle shows that since the way into the holiest has been opened up for us through the death of our Lord Jesus Christ, and now that we have an High Priest who has authority over God’s House, we should therefore draw near with a true heart (an undivided heart) in full assurance of faithful confidence in God—having our hearts sprinkled from an evil conscience (i.e., a consciousness of evil) and our bodies washed with pure water, the washing of water by the Word (Eph. 5:26), “we should firmly hold the confession of the hope,” (Diaglott) so that it may not waver, remembering that He is faithful that has promised. We should endeavour to be helpful one to another, encouraging each other to love and to good works, not forsaking the assembling of ourselves together and more so as we see the day drawing near.

Some helpful and encouraging talks were given by various brethren, the topics being as follows:— “The Smitten Rock,” “Growing,” “What Shall I Render,” “Anxiety,” “A new Dictator—The Only Hope for Humanity,” “Fishers of Men,” “Blessed is the man that, trusteth in the Lord.”

The Praise and Testimony Meetings, a Question Meeting, and a discussion, “Taking heed to ourselves and doctrine,” added to the helpfulness of the gatherings.

It was a pleasure to have with us a number of brethren and sisters from Victoria; Melbourne and Digby Classes being represented. Messages of Christian love and greetings were received from several Classes and individual brethren. These were much appreciated and in return the words of the Apostle found in 1 Peter 5:7-10, were sent as a greeting together with the assurance of our Christians’ love. The loving efforts of the friends of the Adelaide and Gawler Classes in attending to the comforts of the visiting

friend's were much appreciated. The Lord alone knows how to recompense the services of His people rendered to each other in His name; and we are sure He does so. Heb. 6:10; Matt. 10:40-42.

We trust that all the dear friends who gathered in this Convention have realised a strengthening of faith and hope and of endeavour to press with vigor along the narrow way that leads to life. Our earnest prayer is for God's blessing and keeping power to be with each and all as day by day we seek to walk in His ways.

“O for a closer walk with God,
To glorify His name; .
To let my light shine on the road
That leads men to the lamb!

“Lord give me grace to walk with Thee,
Through pain, or loss or shame;
That every act may henceforth be
An honour to Thy name.”

Memorial Observances.

Melbourne. and Merino, Victoria.

THE Memorial of our Lord's death was celebrated by the Melbourne Class on Sunday evening: the 10th of April. There was a good attendance of the brethren with some extra members for the special occasion and the Lord's blessing was realised by all throughout the simple yet solemn service

In the afternoon the study on Matt. 26:21-30, brought out many beautiful thoughts as the words of our Lord at the institution of this Supper so long ago were dwelt upon, and as the Master passed the emblems to His disciples it was realised He was inviting them to walk in His steps through justification and consecration, the deeper significance being brought more fully to their attention when the holy spirit was given, following His death.

After the singing of appropriate hymns and the readings from the Scriptures bearing on the sacrifice of Christ, as also the prayers in which all the Lord's people were remembered, the emblems were passed round as on the evening so long ago, and partaken of with grateful hearts by the brethren as they realised the wonderful privilege of being permitted to walk in the footsteps of Christ, if so be that they should reign with Him.

TO commemorate the Memorial of our Lord's death the Digby Ecclesia travelled to Merino and met at the home of our Brother and Sister in that town. There were eight present and the privilege of thus assembling was appreciated by all. The Scripture readings, Matt. 26 and 1 Cor. 11:23-32; the hymns from "Christian Hymns," 14, 2, 118, 135, and the address were equally helpful in reminding us of our Lord's great suffering and love on behalf of a poor sin-sick race and of His willing co-operation at such great cost in the Father's plan for their deliverance and of our own great privilege and responsibility in the covenant we have entered. This last privilege being in order that after first receiving the benefits secured by His sufferings and death, we might enter into fellowship in His sufferings, that later on we might share in his glory. Rom. 8:17, 18.

The address was specially helpful in that it brought right home to ourselves the many present joys and blessings that are associated with our obedience to the Master's invitation to "This do in remembrance of me." together with the sufferings and trials that continue with those who faithfully endeavour to follow in His steps as they eat of His flesh—appropriating to themselves the merit of His sacrificed life—and drink of His cup; for the sufferings.. of Christ continue until the last members of His body finish their course in death, and then the blessings . and benefits of His death will be made available for the world.

Burnie, Tasmania.

WE feel it will give you joy to know that our little Class at Burnie, celebrated the Memorial of our dear Redeemer's last supper, which was to supplant, henceforth, the typical Passover.

Seven assembled in memory of Him, at 7 p.m., 14th Nisan. The simple remark of a Brother after as we said goodnight was, "A very blessed service," and it aptly described it. Those partaking elsewhere were remembered.

Well must our dear Lord and Brother have known when He instituted it, that it would be a wonderful and encouraging help all down the age to His followers and especially to the "feet" members, helping them to go forward with greater zeal, casting aside every weight and besetting sin and running the final steps of

the race, looking unto Jesus, our all in all.

The empty spaces reminded us of John's remark, "He must increase, but I decrease." When we parted, Christ was indeed to us that living, bright reality, to be copied with greater and more persistent zeal, and that we could ask no greater 'honour and privilege than (by God's grace) to follow in His dear footsteps along the path we have learnt to love.

Sydney, New South Wales.

HE Sydney Class held the Memorial on Sunday the 10th of April; the number present being twenty-four. The service was conducted in the usual manner, with hearts full of love and gratitude to our dear Lord who instituted it for us.

No command was made, -but with a heart full of compassion and love He said, "As often as ye keep it, ye do it in remembrance of me."

One feels it an occasion for heart searching to see if there remain any leaven therein, and one thinks of the sayings of our dear Lord, that we love each other as He has loved us.

We thank our Heavenly Father for the gift of His only begotten Son, who became our ransom sacrifice, and called us into sonship with Him and the privilege of becoming part of that broken loaf (1 Cor. 10:17), and the promise is if we suffer with Him we shall reign with Him. We recognise that all our hopes are centered in that ransom sacrifice. May our Lord keep our vision centred on the cross; may we by God's grace keep our consecration vow.

Adelaide and Gawler, South Australia.

ON Thursday evening, the 14th of April, the Class at Adelaide met to keep the Memorial of our Lord's death in obedience. to His request-- "This do in remembrance of Me." After reading the 53rd chapter of Isaiah, and certain chapters of the Gospels relating to the last hours of our Saviour's earthly life, a Brother reminded us again of the meaning of the service. With glad yet solemn hearts we partook of the emblems representing our Lord's broken body and shed blood, realising that it is only through Him, and our acceptance of His sacrifice that we can have any hope of life: realising also the great privilege given to us to share in Christ's sufferings now, and to be broken together with Him and with the fellow members of the Body.

Our prayer is that it may be given to us to appreciate. more fully the great privilege of sharing in His cup and being broken together with Him. Then we want to be found "keeping the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5:7, 8. This feast is to be kept throughout our entire lifetime as represented by the feast of unleavened bread, which in the type followed the eating of the Passover lamb and lasted seven days.

ON the 10th of April, a small company of brethren assembled at Gawler (S. Aust.) to celebrate our Lord's last wish— the Memorial of His Death.

On the Sunday afternoon we especially directed our thoughts to the significance of His death for us, and also our privilege to suffer with Him as found in the Apostle Paul's first Epistle to the Corinthians 11:23-34.

In the evening the thoughts were directed toward the purpose of our Lord taking the human nature, viz., to

give His human life a ransom for all, and as a result all mankind, in due time, shall receive the benefits which our Lord purchased for them. The prayers were that the Lord would grant each consecrated one that strength, faith, humility and submission which is so essential to the carrying out of our vow—to be dead with Him now, so that we may continue to walk in newness of life even unto the end.

Perth, Western Australia.

We had a nice gathering with seventeen at the Memorial. On the Sunday afternoon we read Exod. 12, for the type, then studied Matt. 26:26-30. In the evening we read Isa. 53; Mark 14:12-50; John 18:29-40; 19:1-36.

The two thoughts before our minds are in 1 Cor. 11:24-29—the Lord's part and our part in the sacrifice. Each year this is more beautiful, more dear to us as we understand what our dear Lord did for us, and our privilege of being invited to partake of His sufferings, so that all the families of the earth may be blessed when these are finished and The

Christ, Head and Body complete, comes out to bless. in the type God's people were in bondage but God gave Moses to deliver them, after their first-borns had been spared, because they were under the blood of the lamb—a shadow of the true "Lamb of God that taketh away the sins of the world."

"Christ our Passover is sacrificed for us," — the Church. "If we suffer with Him we shall also reign with Him."

These sufferings are not worthy to compare with the glory to follow. We can all feel glad of our Saviour's great love for us, for while we were sinners He died for us

"He bore, He bore it all for me, What have I borne for Thee?"

Let us therefore keep the feast; the seven days are our whole life in antitype. This may be our last feast this side the veil; then we will feast with our Lord in the victory of faith.

Extracts from Memorial Address at Merino, Vic,

O the sacred memories that gather round our Saviour's death at this anniversary, help us to appreciate more than ever before, His great, loving sacrifice and our own privilege to share therein? As it affords another opportunity for us to reaffirm our love, devotion and faith, we are reminded of the angelic song and with hearts full of thankfulness, we take up the strain—"Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing." "In the cross of Christ 1-glory, towering o'er the wrecks of time." "This do in remembrance of me." Christ knew the influence for good the keeping of this simple Memorial would have upon us, sitting with Him around the table, sharing in spirit His sufferings of that night, how it would lead to a deeper appreciation of Himself and His people.

How simple is the arrangement given us by the Lord, no great ceremony, nothing great or ostentatious - from the worldly viewpoint, but how meaningful to His people; to others nothing-, to us the power and grace of God. The Father seeks only those who worship Him in spirit and truth. How great a position in God's plan the Saviour's death occupies; He was "the Lamb slain from the foundation of the world."

All of God's dealings with man point forward to this great event; step by step to the Passover, on and on through centuries until the shadow merges into the reality and we have the true Lamb, "the Lamb of God

that taketh away the sin of the world.” How our Lord’s love and devotion stands out through the whole of His ministry and faithful obedience to the Father’s will in all things, even to suffering death on the cross. No other has’ suffered to the same extent, nor could know how great His sufferings were; only the Father knows.

“Man of sorrows!” what a name
For the Son of God, who came,
Ruin’d sinners to reclaim!
Hallelujah! what a Saviour!”

And so, while nothing additional is necessary to our Lord’s suffering and death, yet the Father arranged for Him to have a Bride—those willing to lose their own identity and become part of the one loaf, sharers in the one cup. Our Lord did not refer to this directly but He said, “I have many things to say unto you but ye cannot bear them now,” and so the deeper significance He gave us through the Apostle Paul.

It is important that we see both views, the all sufficient sacrifice of Christ, and that Christ is a composite Body. What a beautiful reminder we have of this in accepting the cup. We have the same thought in the “Vine and branches” (John 15:1-5), our baptism into His death (Rom. 6:3), and “going forth unto Him without the camp.” (Heb. 13:13.)

Are we able? We are nothing of ourselves, but we have God’s love and grace, and Christ’s keeping power. “My strength is made perfect in weakness.” “Who shall separate us from the love of God.” (Rom. 8:31-39.) Such privileges being ours let us keep the feast with joy and thanksgiving, not the symbol only but the reality also, daily appropriating His merit and drinking of His cup, “filling up that which is behind of the afflictions of Christ,” (Col. 1:24) gladly sharing in His sufferings that we might be partakers with Him of His, glory. “What shall I render unto the Lord for all His benefits towards me? I will take the cup of salvation and call upon the name of the Lord.” (Psa. 116:12.)

Bible Study Aids.

“God and Reason.”

These little books in pocket size are now available, and will be found very useful for general work in passing on the message. The price with postage is 5d. per copy; 9d. for two, and 4d. each per dozen.

“Zionism in Prophecy,” instructive for both Jews and Gentiles, and especially appropriate for the present days. Priced at 1/- per copy.

“Evolutionists at the Crossroads.”—A very useful book on this subject; 126 pages. Price 1/- per copy, posted.

“Plan of God in Brief.”—Containing selections from the “Divine Plan” in handy form; very useful for passing on the message. Price, 6d. each.

“Some of the Parables.” An instructive work on some of our Lord’s Parables priced at 8d. per copy; reduction on three or more.

“God’s Covenants.”—An instructive booklet on these subjects. Priced at 6d. each.

“Christ’s Return,” also “Hell, Death, Spiritism,” at 4d. each.

“Where are the Dead?”, “I will Come Again,” and “Times of Refreshing and Christ’s Return” at 3d. per copy, 2/- per dozen.

Tabernacle Shadows.

In recent issues mention has been made of a proposed new edition of the above booklet. Word is now to

hand from the “Dawn” brethren of Brooklyn, U.S.A., stating that they are undertaking to reprint, so supplies will be procured from them, when they are ready. It is nice to realise that this helpful little book will be available again shortly. Copies will be forwarded to those friends who have ordered as soon as possible.

A Song of the Burden-Bearer.

Over the narrow footpath
That led from my lowly door,
I went with a thought of the, Master,
As oft I had walked before.

My heart was heavily laden,
And with tears my eyes were dim;
But I knew I, should lose the burden
Could I get a glimpse of Him.

Over the trodden pathway
To the fields all shorn and bare,
I went with a step that faltered,
And a face that told of care.

I had lost the light of the morning
With its shimmer of sun and dew;
But a gracious look of the Master
Would the strength of the morn renew.

While yet my courage wavered,
And the sky before me blurred,
I heard a voice behind me
Saying a tender word.

And I turned to see the brightness
Of heaven upon the road,
And suddenly lost the pressure
Of the weary crushing load.

Nothing that hour has altered;
I had still the weight of care;
But I bore it now with the freshness
Which comes of answered prayer.

Not a grief the soul can fetter,
Nor cloud its vision, when
The clear Lord gives the spirit
To breathe to His will, Amen.

O friends! if the greater burdens,
His love can make so light,
Why should His wonderful goodness
Our halting credence slight?

The little sharp vexations,
And the briars that catch and fret,
Shall we not take them to the Helper
Who has never failed us yet?

Tell Him about the heartache,
And tell Him the longings too;
Tell Him the baffled purpose
When we scarce know what to do.

Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the, burden,
And carry away the song.

—Selected.

The Swallow.

This pretty bird, oh, how she flies and sings!

But could she do so if she had not wings?

Her wings bespeak my faith, her songs my peace;

When I believe and sing, my doubtings cease.

—J. B.

“Strengthened with might by His Spirit in the inner man.”—Eph. 3:16. If we are just as overdone as the children of the world, just as full of labour in hard rowing, just as easily exhausted we offer no recommendation for our faith. Our witness is to be found in the reality of a mystic current, in the breath of God; in the power of the holy spirit. We must make it plain to the world that there is more wind in our sails, more engine-power in our machinery. Our witness must be in “the demonstration of the power of the spirit.”—Dr. J. H. Jowett.



Volume XXI. No. 6 MELBOURNE, 1st JUNE, 1938

Price—Twopence Halfpenny

Growing.

(Convention Address)

“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine. . . . But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ.” (Eph. 4:14, 15.)

FOR anything to grow there must of necessity have been something from which to start. With vegetables, flowers and trees a seed is put into the ground or it may be blown by the wind into various places, but if the ground is dry, without any moisture, the growing will not take place. It will not grow without that life-giving fluid, water.

Then notice how much care is bestowed upon these small things; how much we water and nurse them when they are small so that they may become hardy enough to grow with a little less care, and as they grow stronger they can survive longer without water. In their young and tender beginning they put forth leaves, showing some results for the care bestowed. So, with early stages of believers, it is usually very small. Where such have been brought up from infancy in the nurture of the Lord, they will show pleasing results in their growth to those who have nursed them; this will be more noticeable than with those not brought up in the same way.

Taking notice of a tree, it will be found putting forth leaves until a certain age, then it will begin to blossom--a further stage of growth. With the breaking out in blossom it is pleasing to the eye, gives off in general a pleasant smell, and we see that a future result will be to bring forth some fruit. So with the Christian, when he begins to blossom out, we note the progress; it is also pleasing to behold and is a sweet smelling savour to the husbandman who anticipates some fruitage.

If the tree is well watered it will be manifest in healthy looking growth, as well as rapid growth, and it will become sturdy and able to produce more. But let it lack this life-giving fluid and it is shown in a sickly, shrivelling foliage and will gradually wither away or put on a stunted growth. How similar is the Christian. He needs to be irrigated with the water of life--the truth--but like trees, much of the irrigation may be lost if the roots do not come in proper contact and absorb it. If the truth is not absorbed by the Christian all irrigation may be lost, but where it is taken in we notice the refreshing results. The prophet says: “Blessed is the man that trusteth in the Lord and whose hope the Lord is. For he shall be as a tree planted by the waters, etc.” (See Ter. 17:7, 8.)

All who have taken notice see how beautifully green and fresh the trees and vegetation in general look along the course of a river of water. You can trace it winding along through what looks like a desert in the summer time—dry and barren, sand slopes with the trees suffering from the dryness and the heat; but how different with the trees near the river, that “shall not see when heat cometh,” because their roots are spread out Where the water of life flows and therefore keep growing --”her leaf shall be green.”

The Psalmist expresses the same thought in Psa. 1:1-3; and while one grows near the water of life and his roots are spread out in the right direction, his hopes will not wither or fade but keep growing stronger in the faith and the promises, and by absorbing the truth will bring forth his fruitage in his season, his due time. As the prophet intimates, his hopes will be kept fresh in the time of drought, in the time of restraint or dearth. While drought may be upon the surrounding country his rootings extend unto the river, from whence comes the strengthening food, therefore there will be no anxiety, neither will there be any cessation from bearing fruit, because “Blessed is the man that trusteth in the Lord and whose hope the Lord is.”

With the Christian it is necessary that he plant himself down near the stream of life, where the food is so satisfying—near that river where the fruits of the spirit grow. He must, therefore, grow from the leaf and blossom condition, which is more the outward appearance, to the fruit-bearing stage—to progress in the development of growing in the image and likeness of the great Founder. Time and the processes of growth are most important factors in the production of Christian character.

While every child of God is engaged to a greater or less extent in the work of character building, some grow steadily stronger, whereas others are weak through lack of consecrated effort, being measurably swayed by the influence of the world, the flesh or the devil, yet not entirely so, but still making some effort towards righteousness. Such characters are not willing to be closely identified with the Body of Christ but would follow afar off. They are not quite willing to share the reproaches of Christ and so keep at a convenient distance. Such have not learned to view character from God’s standpoint and to appreciate it and the Truth which develops it, and are thus weak and generally unworthy of their privileges.

If we have taken the Lord’s standpoint, which is the only one of actual merit, we should learn to value the truth and those who have been, and are being moulded and fashioned by it, above all other considerations and not be ashamed to be identified with it or them. Such strong characters God loves and honours, while He is not well pleased with those weak ones who follow Him afar off.

There are many ways of showing ourselves ashamed of Christ. We are ashamed of Him if we are ashamed of any member of His Body--to be identified as their friend and companion—however humble or poor or unlearned. We are ashamed of Christ if we are ashamed of His doctrine, either as a whole or in part.

We are told to be “transformed by the renewing of our minds,” and the Apostle writes further, “If any man be in Christ Jesus he is a new creature and with painstaking care he unfolds to us in his various epistles the progressive steps comprehended in the development of this new creation. The term, new creation, is in itself a suggestive one. We have in it a clear distinction made between all previous creative acts and the operation of Divine power which now calls forth this new order of beings. The Apostle says, “Ye are God’s workmanship created in Christ Jesus,” and “It is God that worketh in you both to will and to do His good pleasure.” If we be co-workers together with Him, we are therefore to have revealed in us the power of Him by whom all creative work has been accomplished. Surely, then, we cannot fail to be appreciative of the great privilege of being thus transformed by the renewing of our minds in harmony with the Divine will, until we shall prove or experience in full that good and acceptable and perfect will of God, which the final intention is our complete conformity in character and nature to our Lord Jesus

Christ.

As a definite witness of the spirit whereby we may know of our standing in Divine favour, nothing can be more desired than the confidence that this transformation is being verified in our experience. Anyone who understands the character-forming influence of thought, may grasp just how we are transformed by the constant renewing of our minds towards the things of God. In harmony with all Scripture bearing on this, it teaches that this goal of God's purpose respecting us is reached by a gradual process of development, a growth made possible by Divine love, to those who delight themselves in the perfect will of God.

Our first acts of faith are to be followed by a perpetual upturning of our minds toward the things of God, laying hold of that for which God has separated us from the things of earth. Then will come the assurance that if our minds are thus fixed and our ideals thus centred in God's working in us, and the spirit given unhindered sway in our lives to

make these things more and more real to us, we shall eventually realise that He who is the Author of our faith will also be its Finisher.

In His first definite statement regarding the special work of the holy spirit, our Lord declared it would be a work of convincing of sin, judgment and righteousness. This is specially worthy of note, for it clearly teaches that these are fundamental facts upon which all our progress will subsequently depend. How important that we give much thought to the great need of clean hands and a pure heart. Since so much depends on our appreciation of holiness and the eagerness with which we seek it, it becomes a matter of special importance that we analyse our reactions toward this requirement. It will not be a sufficient assurance or a correct vision to find ourselves out of tune with the more conspicuous forms of sin, and exercised in mind to be free from such transgressions. If we would secure a real anchorage for our faith and hope, it must be found in the most positive demonstration that we love righteousness and hate iniquity with the intense desire to be wholly filled with the former and completely separated from the latter.

As a test, then, of our real condition of mind, what are the reactions we experience when brought face to face with such statements as, "Be ye perfect even as your Father in heaven is perfect"; "Follow after holiness without which no man shall see the Lord"; and "Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the reverence of the Lord"? To the pure in heart these Scriptures are like jewels set in the Word of God, the influence of which is most encouraging to their hearts.

On the other hand our reactions may be such as to make manifest our lack of development. Some who, instead of thus renewing their minds in this upward progressive way, seem to form the habit of attempting to live in the reverse order. They are familiar with these Scriptures but are disposed to view them from a different angle; perhaps like the servant who had the one talent. If their innermost thoughts were expressed they would say, "I know that thou wert a hard man," therefore I have made no real effort to meet your requirements. Would we not be taking this attitude when we look at the possibilities of the Christian life and say, "I have too many weaknesses, too many influences within and without to overcome, therefore I can never be such as these Scriptures demand." We need to be very careful here, for quite unconsciously we may be exhibiting not only a deficient faith, but more serious still a failure to manifest a supreme love for righteousness and thus raise an effectual barrier to the very thing God wants to will and to do in us. The stream cannot rise higher than its source, and if we are thinking in such terms of defeat and hopelessness how can we enter into the possibilities of being acceptable. To such the words of the Apostle are a forceful reminder that in viewing it that way there would be no progress. He says, "Ye are God's workmanship"; "It is God that worketh in you."

In developing His new creation God's special purpose is not chiefly the exercise of His forgiving grace,

but it is rather the accomplishment of the great end to which He has thus opened the door—our sanctification and complete holiness. To those, then, who see themselves largely in the condition of defeat before a standard so high we would repeat, “Be ye transformed by the renewing of your mind.” Turn the mind upward in a daily renewal toward the things that are possible in the hands of God and then greater things ye shall yet see. We are urged, therefore, by the Apostle’s admonition to “grow up into Christ.”

The operations of growth in all animal and vegetable life are too deep to be fully comprehended by the human mind, but we can understand its laws sufficiently to gather valuable lessons therefrom. This is illustrated in the statement of Jesus: “Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that Solomon in all his glory was not arrayed like one of these.” The glory of Solomon was the product of human agencies, but the beauty of the lily was due to the fact that it was God’s handiwork. This lesson is not intended to teach easygoing unconcern, but to show the fundamental secret of growth, to reinforce the fact that no man by taking thought, by self effort, can add one cubit to his stature. Growth is from within, and as with the lily, so with us; it is a matter of extracting from the soil and sunshine the elements of growth. “Work out your own salvation,” relying upon the promises and power of God’s Word. Here is soil in which our characters are to take root.

The Apostle tells us to concentrate our minds on the things that are pure, just, good and lovely; things worthy of praise and of good report, and by so doing a work is being accomplished in us day by day. And so by feeding upon and assimilating that which produces spiritual life, by taking hold of these holy aspirations, these fervent desires and longings after holiness will be woven into our characters by the holy spirit.

If in our dividing of the Word of truth we have not been recognising the special importance of our own growth in true holiness and deep spiritual life, we have failed to act consistent with the advice given by the Apostle and we have been hindering the work of God in our own hearts. Would we then experience a deepening of our joy and peace, and realise a stronger faith in the power of God’s Word to transform us? Let us study the subject of prayer, earnestly entreating God to reveal its possibilities to us, to deepen our love for the secret place and increase our faith to receive, and then there will be growth. This renewing of our mind, producing that atmosphere in which the holy spirit now moves, will assure the growth we seek, God’s workmanship progressing to its completeness.

When we think of the deep spirituality of Paul or some of the faithful characters of the past, and feel: ourselves drawn toward that same attainment, it behooves us to let God do the work for us. Let our minds be filled with the things that are spiritual, devotional and elevating. May we throw our minds open to the influence of that leading of the spirit which will enable us to comprehend with all saints the lengths and breadths, heights and depths of Divine love, and then we shall experience a definite growth upwards into the fuller life. If we do these things we will not be troubled about the growing, but just grow.

If we visualise a more fruitful life, either through the Word or by observing the manner of life of some other saint of God, and our hearts thrill with desire to experience these things ourselves, let it be remembered that such desires repeated, meditated upon, taken to God in supplications, will eventually shed abroad in our hearts their blessed fruitage. God’s work will have been going quietly on.

Our upturned minds assimilating His Word, picturing His completed purposes in our lives, will bring this transformation, if we only let God do what we have long since learned we can never do for ourselves, and how great will be the realisation that He is working in us to will His good pleasure, even our sanctification. It would seem that St. James was speaking from this standpoint when he tells us that the one who looks into the perfect law of liberty and continues therein as a doer of the work, obediently performing what he sees to be God’s will, shall be blessed in his deed. How manifest it is that we are to think of God continually and earnestly contemplate His messages in order that we may understand what

He would' have us do, and how He would have us live.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

Published by the Berean Bible Institute,
19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.
(Monthly) 2/6 (60 cents) per annum, post paid.

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 (30 on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

ANOTHER year for the Berean Bible

ANOTHER year for the Berean Bible Institute was completed with the month of April - and a short review of the work is presented believing that the majority of our readers are interested in that in which we are privileged to engage, as unto the Lord. While praise and thanksgiving to God are comely for all intelligent creatures, especially is this so on the part, Of the Lord's people who are favoured to serve Him and His cause. We would, then, at this time, once again express due thankfulness to our Heavenly Father for all His benefits and blessings. bestowed in connection with the work of the Institute. Also much gratitude is extended to the dear brethren generally, in the Classes and as individuals,- who have assisted and encouraged the work by various means, in the Lord's providence.

While the efforts each year are directed on well established lines, there are some differences that should prove of interest to all. An increase in correspondence with brethren in other lands has been in evidence over the past year and that with the friends throughout Australasia has been well maintained. All these communications are gladly received, and as the Institute exists wholly for the purpose of serving the friends in any possible way for good, none should feel they are imposing in any way through their correspondence.

The visits of our monthly "People's Paper" have continued to all desiring it, irrespective of whether the subscription could be forwarded or not, and this provision will be gladly continued to all on the free list so long as our funds permit. All that is necessary is to state the request each year. The continued support by the regular subscribers is greatly appreciated and as the "Paper" is not self-supporting any new subscribers added to the list by the efforts of the brethren is of much assistance, thereby lessening the balance to be made up from the Tract Fund. Extra copies are available free to all who can use samples to pass on to the interested. Many of our friends have expressed appreciation of the contents of the "People's Paper," and we are indebted to a number of brethren for contributing articles on various topics. It is desired that the message of "present truth" always be prominent in the columns of our journal, realising that the harvest truths are all important for the up-building of the members of the Body of Christ. Over the past year the production of the book, "The Bible Teachings on the Covenants, Mediator, Ransom, Sin-Offering and Atonement," has added to the general literature and a quantity has been placed with the brethren overseas and throughout this land, in addition to other study aids. This book on the above subjects is recommended to all desiring to be acquainted with a clear explanation of these important matters.

The use of coupons in suitable newspapers, making free literature available to all interested enough to send for it, has not been neglected; some Classes have again co-operated in this feature of the work, though the means available has not permitted as much to be done as formerly from this Office. However, some good enquiries have been received, indicating definite good being done, and it is hoped that more may be possible in this branch of the work in the year ahead. There are still good opportunities for Classes or individual brethren able to co-operate with the insertion of free literature coupons in suitable publications.

Quantities of tracts have also been distributed over a wide area by the brethren throughout the year. This literature is provided by the Tract Fund and while the visible results are not great, the efforts in this direction have undoubtedly brought blessings to some, as shown by continued interest in asking for further reading matter. All the friends should feel a desire to have a supply of tracts to use wisely on behalf of those who will promise to read. Quantities of various topics are on hand to meet all requirements.

Another means of finding those who may be feeling after the truths of God's Word is by the distribution of what is termed Kingdom Cards.; These cards have been used successfully by the brethren in England and also more recently in U.S.A., and are similar to the Query Cards sent out from this Office some years ago. 'The advantage of the Kingdom Cards is that they can be produced at much less cost than the tract; and the little effort required on the part of the interested (writing their name and mailing the card for free literature) would give some guarantee of the papers being definitely desired and also carefully read. The brethren of the Bible Students Committee, England, have kindly sent samples, and a supply, of these cards is being provided and will be available shortly for use by the brethren as they see fit. An announcement to this effect is made on another page of this issue.

The inclusion of the Tract Fund Account as shown below reveals the financial assistance received from the brethren, and the use to which it has been applied throughout the past year. The loving help from the friends generally is most encouraging, and while the credit balance has been greatly reduced no doubt the amount contributed comprises much self-denial and sacrifice of the good things of the present life. Realising that all has been rendered as unto the Lord, the dear friends may have confidence that He is not unrighteous to forget any sacrifice or labour of love done in His name. The expenses are those that we feel would have the Lord's approval.

The assurance of the prayers of the brethren on our account has been a source of much strength and comfort, in addition to the many cheering messages received from far and near. While some difficulties have been experienced, the blessings have much more than compensated, and we continue to look to the Lord with confidence and trust for His continued guidance and blessing in the days ahead, and would desire continued remembrance in the prayers of the brethren to that end, assuring all, known and unknown, of our warm Christian love and prayers on their account. While viewing the momentous days ahead, let us also realise that every day is most important to us, as we seek to "redeem the time," and "show forth the praises of Him who has called us out of darkness into His marvellous light." "Therefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. 15:58.)

TRACT FUND ACCOUNT.

To Balance Carried Forward ..	f26	7 2
„ Donations Received	111	14 8
#138		1 10
By Advertising, etc. ..		£3 15 4
16 19 6		
„ Free Tracts and Deficiency “People’s Paper” 75 19		8
General Expenses (Office, etc.) ..	28 3 8	
13		3 8
£138		110

The Smitten Rock.

(Convention Address. Read Exod. 17:1-7.)

Let us notice, in passing, the great number of this company. Two years after their deliverance from Egypt we find a total of 603,550 people above the age of twenty years; then there were the women and children and the tribe of Levi. Does it need a great amount of imagination to visualise the organisation and the huge amount of provision needed to satisfy the wants of such a company, and all the while travelling or sojourning in desolate lands? Surely apart from the miraculous deliverance, the sustenance and needs of this company being supplied are no less wonderful. The animals, too, needed food and water. Anyone who has ever been in want of this precious fluid will sympathetically understand their lack, and what suffering would be experienced because of no water. The water gushes forth, though, from the smitten rock, and we can imagine the blessed relief.

A similar miracle to satisfy a similar need was ahead of them and for this account let us note Numbers 20:1-13 (which please read).

Let us briefly trace the journey of the children of Israel. In Exod. 14 is the account of the deliverance from Egypt and the miraculous escape from Pharaoh in the Red Sea, the waters of which brought about the destruction of their enemies. "Thou in Thy mercy hast led forth the people which Thou hast redeemed, Thou has guided them in strength unto Thy holy habitation." (Exod. 15:12.)

They soon came to Marah, and the water there was bitter, but their thirst was assuaged with waters of sweetness and they passed on to Elim, where there were twelve wells of water and seventy palm trees, and they camped there by the waters. But they took their journey from Elim, and came to the Wilderness of Sin, which was between Elim and Sinai, on the fifteenth day of the second month after leaving Egypt. Whilst here there was considerable murmuring: "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full." But the Lord sustained them; flesh in the evening and bread in the morning being provided abundantly. (Exod. 16:8.)

Then they came to Rephidim from the Wilderness of Sin where we are particularly concerned with their doings, and note that a little later they came to Sinai where they camped against the Mount, where the Law Covenant was given that was to conditionally guarantee them for obedience, "A kingdom of priests and an holy nation." This was in the third month after leaving Egypt. How much could be said in regard to the subsequent journeyings, the hardships endured, but against this the care of the Lord over them. Many lessons had to be learned, and many had to be unlearned; the constant murmurings, sometimes overlooked by the Lord and sometimes meriting punishment.

Kadesh, the place where we find the Miracle of Waters from the rock again performed for them, was reached during the fortieth year after Egypt, and it is interesting to note the similarity of the places, and the incidents connected with it. Such significant matters as the miracles that are now presented in the account of the Water from the Rock, and the method of obtaining, could easily embody deeper and more important issues than those of which we read having happened in the material world. Can we trace in these two occurrences, two important features of Christ's actual redeeming work?

Not merely the Law Covenant and its rites and ceremonies were typical, for our Lord said that "as Moses lifted up the serpent in the Wilderness, so also would the Son of Man be lifted up." (John 3:14.) Paul declares that the fathers of Israel "were baptised into Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that Spiritual Rock that followed them, and that Rock was Christ." .

.. “Now these things were for our examples,” (figs. mar.). “Now all these things happened unto them for ensamples (types, mar.), and they are written for our admonition upon whom the ends of the world are come.” (1 Cor. 10:2-11.)

If so, they particularly interest the Church at this time, for surely we are now in the period of “the ends of the ages.” All previous ages presaged this period before the commencement of the “age without end.”

The dominant features before us are the Waters of Life flowing twice from the Rock of life.

Can we claim having come to Rephidim, standing before that Rock, and smiting it? “I will stand before thee upon the rock of Horeb.” The rock had to be smitten lawfully and we can imagine the disappointment that would have been experienced had not the Lord been there upon the rock. “He is the Rock, His work is perfect,” sang Moses.

And so, Jehovah could not avail us of any life waters until the Rock He had put before us was smitten lawfully—sin atoned for—and the new life begun with the draught of water of life. “He that believeth on me shall never thirst.” “Whosoever drinketh of this water,” the Lord told the woman of Samaria, “shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be a well of water springing up into everlasting life.” (John 4:10-14.) So, our deepest and most vital necessity—water (of life)—was unsatisfied until our Rock was smitten.

That Rock was Christ.

“Yet we did esteem Him stricken, smitten of God.” “Christ was once offered to bear the sins of many.” When He stood on the Rock, it was to be smitten for us, a sacrifice that later presented before the Mercy Seat of the Greater and more perfect Tabernacle (not made with hands) enabled the windows from on High to be opened, and supplies of water, living streams of life, which still make glad the City of God, gushed forth. Can you imagine how the water was appreciated at Rephidim? Did the “water of life” satisfy us just the same? Yes, but there was a journey before them to the Promised Land; and so with the Church, there is a journey before her, but she need never thirst again because the Rock that followed those in the Wilderness follows us, and as they all drank of that Rock so may we. Their journey— did it evidence God’s care over and for them? Does ours? Or do we need to have the same bitter experiences because of “murmurings”?

Would any be bold enough to declare that the antitypical Israel have not languished for the water of Life? The evidences are only too glaring that she has been in a “wilderness condition” for a greater period than forty years.

Why? Because she, too, has had her murmurers; she, too, has had those among her who worship “the golden calf,”

(this caused confusion and sorrow in Israel). She also has had to endure the pain of carrying undeveloped brethren.

It was undeveloped and under-age Israel that called for the meat. The manna of God’s provision did not suffice (the sincere milk of the Word is too simple). Remembrance of all the delicacies of Egypt brought whole-sale complainings. Strong meat brought in its wake untold trouble and suffering, because they were not able to withstand God’s anger. If our senses, with so much in our favour for development, are unable to “discern both good and evil,” will we, like they, suffer accordingly? How much more? Have there been among the Church any with the failings of Aaron and Miriam? “Of your own selves,” says the Apostle,

“men shall arise, speaking perverse things, seeking to draw away disciples after them.” And so we could trace the history of the Church along with that of Israel, and see the experiences of typical and antitypical identical in many respects.

Let us not forget, though, that with all the unworthiness, the Rock still followed them; still had their interests at heart; still ready to supply the water of life. Israel nears the end of its journey of forty years. It draws near to Kadesh in the Wilderness of Zin, which is entered for the second time, back to where they started forty years previously, but a little farther on than Rephidim, in the Wilderness of Sin. There surely must be some significance in the condition of the people by the use of the names of the deserts. First Sin, next Zin; different, yes, but so alike. Delivered from Sin by the Water from the smitten Rock; delivered from Kadesh by the water from the (should have been) spoken Rock.

The Scriptures declare that there will be two outpourings of this Water of Life. The prophet Zechariah, speaking of the day when Christ would be on the Mount of Olives, which we understand to be when He would once again have in mind the “building of the tabernacle of David which is fallen down, and building again the ruins thereof . . . that the residue of men might seek after the Lord and all the Gentiles upon whom My Name is called saith the Lord,” (Acts 15:16, 17), declares that it shall be “in that day that living waters shall go out from Jerusalem.” (Zech. 14:8.) Joel, speaking of the same time, says, “The mountains shall drop down new wine, and the hills shall flow with milk, and the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord.” (Joel 3:18.) Ezek.

47:1-12 portrays vividly the strength and amount of the water of life that is yet to flow; yet to heal, and to restore life to the waste places; and Rev. 22:1 shows a “pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” Still from the Rock of Ages flows water of life.

At Kadesh.

Is there any significant feature for us in the events that transpired there? “Take the Rod,” (which Rod?) the rod of

Aaron, not this time the rod of Moses, but that which had budded before the Testimony, as an emblem for all time of his priestly authority. It was the Rod that “was before the Lord” that they were commanded to take, and holding it were to speak to the Rock before the eyes of the whole congregation of Israel. “Taking the Rod” should have conveyed some lesson to these leaders. If they spoke with any authority it should have been noted that they, however true their declaration, spoke by the authority of the Lord, and not by their own authority. Instead, we find them declaring, “Hear now, ye rebels, are we to bring you water from out this rock ?” They failed to note that though they may have been chosen leaders the authority of the declarations should have been devoid of their own personal feelings or expressions.

The lesson for us is, that whatever we teach as truth it must be according to the “law and testimony,” and being so, we have no voice or expression that we should speak of our own authority, as if we were someone above our fellows. Our Lord, Himself, with great care taught of the “oneness”; and, irrespective of what position any may hold, “all ye are brethren.” Little errors lead to bigger ones, and so it is no wonder we find Moses and Aaron making another greater mistake. Full of themselves, and possibly irritated with the ever-learning and never coming to a knowledge of the truth of their brethren, they are blinded to the direct will of God for themselves. Forgetting by what authority they were to perform the duty of speaking to the Rock, they smote the Rock, and so emphatic that they smote it twice.

But the Water of Life cannot be withheld from the Rock because of the failure of those in responsible positions; no, it gushes forth to satisfy the thirst of the troubled community, and the leaders are reproved

with severity, and the truth is brought home to them, “Because ye believed not in Me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them.”

If the foregoing incidents are at all significant to us, this Smiting instead of Speaking is important also. What can it mean? We are all agreed what the “smiting of the Rock” at Rephidim means. We know that the Water of Life could not flow until the Rock of Christ was smitten, and surely the first outpouring was at Pentecost. The vital point before us, then, is the Ransom sacrifice of Christ; that was typically before Moses at Rephidim in the Smitten Rock. “I will stand before thee on the rock in Horeb.”

The Water of Life flows twice, though—for the Church and for the world—“after those days I will pour out My spirit on all flesh.” Before the second outpouring, the Church of the Firstborns are assembled, just as the general assembly in Israel, and we then are invited to speak to the Rock—no need to Smite it, that has already been accomplished—and the Ransom sacrifice of Christ is sufficient not only for the Church’s sins but for all the world’s, even though it be testified to in due time. “Christ was once offered to bear the sins of many, and to those who look for Him shall He appear a second time without sin unto salvation.” “By one offering He hath perfected for ever them that are sanctified.” “It is finished”—the smiting needs no repetition. The Rock once smitten, the sacrifice once appropriated needs no duplication, for to think so will lead us to believing that acceptance with God is not a present blessing to be enjoyed by the believer now, but rather a result to be attained after a long series of painful efforts and self-imposed sufferings (as happened to typical Israel). Once smitten, the Rock needs only to be spoken to to continue to draw water from the Well of Salvation. “If any man thirst let him come to Me and drink.” “Whoso drinketh . . . shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

Someone may say, “But what about the sin-offering, or rather the Church’s part in the sin-offering?” Many texts refer to suffering with Christ to share His glory and we would not dissent that all have their place in the Plan of God. Moses truly suffered much on the way to the Promised Land, and so will all “who live godly in Christ Jesus.” However, the Church may learn from the lesson before us, of the necessity for keeping the Ransom distinct from the Sin-offering, for to confuse the issue may result in declaring that because of rebellion, sin, (“Hear now ye rebels,” said Moses), the Rock needs to be smitten twice more, suggesting the sacrifice of the Lord’s goat and the Scapegoat. Not so, but let us remember that although we may have to bear with many failings, we too have enjoyed all the while the blessing of the Lord (which maketh rich), and we drank from the stream of life because of the favour of the Rock of our Salvation, and not because we had in ourselves any virtue or quality to recommend us as vessels of honour. Keep this always before us and it cannot but assist to help us to remain humble and not self-satisfied. It is folly to think the Plan of God would not progress without our assistance.

What a contrast with the “must we fetch you water from out this rock,” with the willingness of Christ to go before and be smitten. It is the latter disposition we want to cultivate, and when the time is ripe for the Water of Life to flow again, we trust that our doctrine will be pure. The Ransom needs no repetition, and when mankind come before this Rock, should we make the same mistake as Moses and Aaron we cannot stop the flow, but we ourselves will be losers.

If we are ever privileged to lead any to this Rock, let us not forget it is, as the Psalmist declares, “Higher than I.” Whatever we teach as truth, we will not be able to elevate this Rock higher than what God has already done, for He has given Him “a name above every other name, that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.” It is in our category to elevate ourselves rather higher than we should, and to do so we will suffer loss, and our brethren also, just as with Israel of old. The Memorial which is so fresh in our minds was surely a symbol of God’s greatest gift, and Christ’s mightiest work for all; a symbol that the Water of Life is available for all because of the Smitten Rock. (1. Tim. 2:5, 6.)

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Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7—Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

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Blessed is the man who trusteth in the Lord

(Convention Address—Jer. 17:7, 8.)

JEREMIAH was one of the noble prophets who lived in the troublous times during the reigns of Judah's kings— from Josiah to- the dethronement of Zedekiah. Only by strong faith, implicit trust in God, could his mission be carried out, for the messages he had to convey were very unpopular.

The Lord had decreed the seven times punishment upon the nation because of sins—particularly the wickedness of King Manasseh. Manasseh was succeeded by his son Amon who followed his father in wickedness; he was slain after a reign of two years.

Then came Josiah, only eight years old, who proved to be one of Israel's best kings, and the trouble upon the nation was not allowed until he had been "gathered to his fathers." He was followed by his son Jehoahaz who reigned only three months and was dethroned by the King of Egypt who appointed Jehoiakim in his stead. Jehoiakim reigned eleven years and "did evil in the sight of the Lord" and Nebuchadnezzar took him captive to Babylon and set up Jehoiachin as king, who after only a few months was also taken to Babylon and Zedekiah was made vassal king under Nebuchadnezzar.

It was during good King Josiah's reign that Jeremiah began to prophesy but it was in the succeeding reigns that he suffered so much for his loyalty to God in giving forth his prophecies. Supposing him to have been thirty years of age when he began to prophesy in the 13th year of Josiah, he would have been over 70 years of age when Zedekiah was taken captive and Jerusalem destroyed in 587 B.C. After that there was the sad experience of Gedaliah being slain by Ishmael (Jer. 41) and Jeremiah was forced to go into Egypt. That is the last authentic information we have of him. The tradition advocated by British Israel Theorists that he went to Ireland is most improbable at such an advanced age, the journey in those days being so long and perilous.

It was during the eleven years of Zedekiah's reign that he suffered mostly. His message was that God had decreed that Israel must serve the King of Babylon and therefore Zedekiah should not rebel but submit to Nebuchadnezzar. This was incompatible to the king and his counsellors and they sought help from Egypt, but Jeremiah's words came true and disaster fell upon Jerusalem. Jeremiah had been imprisoned and also been put in a miry pit to die, yet he trusted in the Lord' and was delivered.

One thing is very noticeable regarding Jeremiah's. messages—while the truth was fearlessly declared,. it was with deep regret that such punishments must. come; punishments which might have been avoided

had his messages been received and complied with. The Gentile Times had already begun, but even that was not sufficient to correct the wicked king and his counsellors and so this further punishment of being-carried away captives and Jerusalem and' the temple destroyed, was inflicted.

How Jeremiah lamented over these calamities; his book of Lamentations is the expression of his sorrow. How he ever looked forward to the time when the punishments would be over, when the lessons would have been learned and the nation would be pardoned and once more come into Divine favor and come again into their land "with songs and everlasting joy upon their heads." All his prophecies of impending disaster are followed by expressions of such good hopes built upon the sure promises of God.

The lesson of these few verses chosen for our subject must first be learned. There is only one source of life, of real comfort and hope, of sure strength, and indeed of every good and perfect gift. That source is the Lord of heaven and earth. "Blessed is the man that trusteth in the Lord and whose hope the Lord is. For he shall be as a tree planted by the waters and that spreadeth out her roots by the rivers, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit."

Such a tree is a beautiful symbol of those who entirely trust in the Lord. The tree planted by the waters with its roots spreading by the rivers, is just in the right position to flourish, for it can draw nourishment even in times of drought, while those on dry lands perish. So, he who has faith in God and trusts in His Word will be continually sustained even in the hard times and fiery trials. The water of life which our Lord offered at the well in Samaria,, springs up- unto life eternal and those who drink of that water never go thirsty, but find support and comfort in difficulties, persecutions, afflictions and sorrows, even when it is a case of "walking in the dark with God." They learn to say like Job, "Yea though He slay me yet will I trust and so, they continue to produce fruits unto holiness.

Our Lord', then, has promised to plant all who come to Him, fully trusting, beside such waters. "O, everyone that thirsteth, come ye to the waters, and he that hath, no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price . . Incline your ear and come unto me: hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." (Isa. 55:1-3). This water shall be in him a well of water springing up unto everlasting life; his leaf also shall not wither. "His delight shall be in the law of the Lord; and in his law cloth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season." (Psa. 1).

How important that is; there is a season during which fruit must be ripened and the Lord has a right to expect it. He has planted the seed and nourished and watered it. How beautifully Isa. 5 speaks of the vineyard of the Lord and of his tender plant. Everything was done for it so that good grapes should be produced, yet it brought forth- wild grapes. Jesus gives us the picture of the vine and the branches. The vine is good and there can be no excuse for branches that are wastrels. The great Husbandman will prune and tend it, but if(the branch does not accept the pruning, the trials, in the right spirit and learn the necessary lessons, there- will' be no fruitage and the branch will be cut off.

How important it is that we should perfectly trust the great Husbandman. and so be properly exercised and produce fruit "in his season." The fruit must be ripened so as to be gathered in its right season. It would seem that some will fail to be ripened in, time and be too late and finally realise, that-, "The harvest is past, the summer is ended, and, we are not saved." How often is this illustrated as we walk through our gardens and orchards and see some undeveloped green tomatoes, some. dwarf, sour apples or tiny grapes of no value. (Ter. 8:20-22). How Jeremiah mourned that Israel was like that because they had failed to put their trust in,, the Lord. They had trusted in their own strength and then sought help from Egypt. "For the hurt of the daughter of my people am I hurt, I am black, astonishment has taken hold

upon me. Oh that I had a place in the wilderness, a lodging place of wayfaring men, that I might leave my people and go from them for they be all adulterers, an assembly of treacherous men.”

Then is presented the consequence of such unfaithfulness—”Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. He shall be like a lonesome tree in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.” Such is the case of the ungodly; just the reverse of those that put their trust in the Lord, “The secrets of the Lord are with them that fear him.” These are planted by the rivers of truth and are enlightened respecting the good things which the Lord has in store and sends in due season for the encouragement and refreshment of His people. “There is a river the streams whereof make glad the city of God,” so that those therein dwelling can say—”God is our refuge and strength, a very pleasant help in trouble, therefore we will not fear though the earth be removed and the mountains be carried into the sea,” (Psa. 46) and as our text puts it, “shall not feel (be affected by) the heat, nor be anxious in the year of drought, neither cease from yielding fruit.”

How true are these two pictures. Some seem as though they must have some human organisation, some religious institution to lean upon. They must have some man as leader to trust in, but when the troubles come perhaps the arm of flesh fails or is removed. Then they are, as it were, stranded like a lonesome tree in the desert and what fruit can they have, for the fruit the Lord is looking for is produced from the provisions the Lord has made for them who put their trust not in man, nor self, but in Him who never fails, being the same yesterday, to-day and forever, always ready to answer the call of His tried ones who call on Him in their hour of need.

In times of calamities, of shipwreck or fearsome storms, of earthquakes or in face of death, generally those who have ignored God and His Word may be found in terror and crying out for God’s mercy; while those who have come to know God and have learned to trust Him and to rely upon His promises, are able to remain calm and restful, knowing that nothing can happen to them but what He permits and what He is willing and able to overrule for good. Even though the outer man may perish, there is the “tabernacle not made with hands, eternal in the heavens.”

The important thing is for each of us to see just how it is with ourselves. Have we learned so assuredly that the Lord does care for us that He will provide, ‘guide and protect us from everything that could do us harm as new creatures? Have we so believed in and confided our every interest to God, as to have entered into that rest—the rest of the people of God? Are we nestling “under the shadow of His wings?”

Now is the time to make sure of our position. Have we taken the necessary steps of faith and consecration? Have we received the spirit of sonship whereby we know that He has accepted us in the Beloved, as His children, and are we seeking so to walk in the light as members in Christ? ‘Then we can claim the promises—”All things are yours, for ye are Christ’s and Christ is God’s.” “If God be for us who can be against us.”

We know we shall not be free from trials and temptations—”In the world ye shall have tribulation.” We may have to suffer sickness, pain, cruelty and death, but our Lord has said, “Fear not them that kill the body;” that would only end our sacrifice. It is the way our Captain has gone before; should we who walk in His steps be spared such experiences in travelling the same narrow way that leads to the throne as joint-heirs with Him? Frail human nature shrinks from suffering, but He who has called us in Christ is able to supply all needed grace and strength for each trial—in every time of need. The manna comes day by day just as required —”As thy days so shall thy strength be.”

Trustful faith is what is needed in this day of perplexity, doubt, whirl of pleasure seeking and rush of life; faith in God and His good promises. It does one good to look back over Bible history and note the lives of

faithful ones of old, of whom Paul (Heb. 12:1) speaks of as “a cloud of witnesses.” Joshua, at the end of his long, faithful service said— “Ye know in all your hearts and in all your souls that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof.” (Jos. 23:14). Then over 400 years later at the dedication of the temple Solomon bore the same witness—”There bath not failed one word of all his good promise, which he promised by the hand of Moses.” (1 Kings 8:56).

What an example we have in Joseph; even when put in the pit to perish, like Jeremiah, and then when, sold as a slave into Egypt and unjustly sentenced and imprisoned. In all those long years of adversity, he still held firmly his faith in God. The stream of God’s promises to Abraham never dried up, even though from a human viewpoint his life was quite hopeless, cut off from all loved ones and in prison in a strange land. He was like the tree whose leaf did not fail, and ultimately he realised that God’s kind hand had been directing matters all the time; what a rich fruitage there was; what a happy result was attained.

While Israel trusted in the Lord how happy was their condition, but how often they lost faith and suffered accordingly. Time and again the Lord’s grace was renewed unto them and time and again they lapsed and forgot their God and went the way of the nations around them until in Jeremiah’s day, the Lord’s decree had gone forth that they must be punished ‘by the “seven times” prescribed •by the Law. (Lev. 25).

How pitiful has been Israel’s condition ever since that time. ‘Because of unbelief they crucified the Lord of glory— their promised Messiah—and a further decree of punishment came upon them. “I will recompense their iniquity and their sin double.” (Jer. 16:18). See also Zech. 9:12; and Isa. 40:2; 61:7.

Israel has since that time been like the “lonely tree in a desert land—in a salty land that cannot be inhabited.” Now the time of their punishment has ended, yet Israel does not fully understand the good that is in store for them, though blindness seems to be beginning to pass away. Shortly they that on account of their rejection of the Messiah will understand their errors of the past and realise their nation has been receiving “double for all their sins” according to the Lord’s Word.

Trust in the Lord.

In order to trust fully, there must be some tangible reason for faith, some good basis, some knowledge of God, some, experience of His goodness. If we come to know God we will certainly trust him. That is what is necessary—to know God which is life eternal. The religion of many is based upon feelings, emotions. Such people can, while association with others, join in happy songs, give expressions of experiences and heavenly hopes and of their joy in the Lord; and yet their conception of God is that He is terrible, that He is cruel enough to bring into existence the vast millions of mankind, the majority of whom have never heard of “the only name . . . whereby they may be saved,” yet they think that God has consigned all excepting the few who find the narrow way to life (“few .there be that find it”) to an eternity of life in torture. How can such folks, with such thoughts, have a perfect trust or a real joy in the Lord whom they think to be so unjust, so cruel, so vindictive. No if we are to have a full assurance of faith, a confidence that brings peace, rest and joy, we %must know God to be as stated in Rev. 15:3—”Just and true are Thy ways O thou King of Saints, wlaio shall not fear Thee, O Lord, and glorify Thy name.”

By learning more and more of God’s great plan, of His purposes in regard to the Church—how the saints of this age are invited to, be joint-heirs with Christ, so as to be the means of ,blessing all the families of the earth during the next age--thus realising that all the Divine arrangements are in accord with wisdom, justice, love and power and that nothing can hinder His grand designs, then we •can rest in His love and trust in His goodness.

As we realise our own unworthiness—that all our righteousness is as filthy rags, and that while we were

yet sinners God commended to us His love, and provided through His only Son for our redemption and clothed us in His righteousness—how glad we are to come as little children, and accept His mercies and submit to His will and thus find the peace and joy of salvation. Then, when we view what we have tried to do in walking the Christian life and feel how short we have come, and what we have tried to do in His service of truth and for His - people and realise that after all one is but an unprofitable servant and how graciously God has provided us an Advocate with Himself, even Jesus Christ the righteous who imputes His perfection to us so that we may enjoy the sunshine of the Divine countenance all along the way; with such manifestation of God's goodness and loving care, how could we doubt, for if God be for us who then can be against us. So our trusting faith grows stronger as from one experience and another, day by day we find His love is renewed and never fails. (Lam. 3:22-25).

The world knows not God. Men see the depravity, wickedness, calamities and terrible sufferings of war and carnage; men being forced to go out to fight others by powers that be, forced to gas and explode bombs upon innocent women and children; they see the wicked prospering and the righteous suffering and they cannot understand God nor trust in Him. As the prophet has said, "My people perish through lack of knowledge." But those who are like the trees planted by the rivers of waters (truths); those who have come in reverence to learn of God's great purpose which is being developed and increasingly revealed, can see the wisdom, the justice and love in the present permission of evil—that the lesson of disobedience shall be learned and then in the next age the benefit will be reaped. As a consequence of Christ's death all are to have an opportunity of life under favourable conditions. Then "all shall know the Lord, from the least to the greatest,"—"for the knowledge of the Lord shall cover the earth as the waters cover the great deep."

We learn also- to understand why the Christian has great trials, sorrows and afflictions, and therefore "think it not strange concerning the fiery trials that shall try you." Paul was able to glory in his tribulations. 'Who shall separate us from the love of Christ? Shall persecution, tribulations, distress, famine, nakedness, peril or sword?' "It God be for us who can be against us? He that spared not His own Son, but freely delivered Him up for us all, how shall He not with Him freely give us all things."

It is in this trial time, while journeying towards our heavenly home that our faith is tried and trustfulness is so necessary if we are to be victors-'if we are to win the prize of the high calling of God in Christ Jesus. As trees planted by the rivers of waters, the fruit must be produced. We are not just planted there to assuage our own thirst and listlessly to enjoy the happy conditions. No, we are to be like trees of righteousness of the Lord's planting that He may be glorified. "Herein is my Father glorified that ye bear much fruit." Every branch in me that beareth not fruit he taketh away—every branch that beareth fruit he purgeth it, that it may bring forth more fruit."

So God works in us and if we gladly seek to co-operate by humbly accepting His pruning, purging experiences and are properly exercised thereby we shall find our characters being developed and the fruits of righteousness growing in our hearts and minds. The great transformation work will go on until we attain likeness to our Lord and are fitted to "awake in His likeness." Everything depends upon our heart condition, a strong faith based upon reason and God's Word. "Blessed is the man that trusteth in the Lord—whose hope is in the Lord." "And the Lord shall guide thee continually and satisfy thy soul in drought and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (Isa. 58:11).

"Oh blessed life!—the heart at rest
When all without tumultuous seems,
That trusts a higher will, and deems
That higher will, not mine, the best.

Oh blessed life!—heart, mind and soul,
From self-born aims and wishes free,
In all at one with Deity,
And loyal to the Lord's control.”

—W. T. Matson

My Little House.

My house is little, but warm enough,
When the skies of sorrow are snowing;
It holds me safe from the tempest rough,
When the winds of Despair are blowing.

Its rafters come from the woods of Praise,
Its walls from the quarry of Prayer,
And not one echo, on stormy days,
Can trouble the stillness there.

The floor is bare, but the joists are strong
With Faith from the heavenly hill;
My lamp is Love, and the whole year long
It burns unquenchable still.

With sweet Content is my hearth well lit,
And there in the darkest weather,
Hope and I by the fire can sit,
And sing, and keep house together.”

—May Byron.

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”What hath God wrought.”

Dr. R. Henry Bett speaking of the great event in the life of John Wesley just two hundred years ago, enumerates some of the great results of the Methodist movement. Apart from the hundreds of thousands that were won from mere brutality and vice and led to a purer, nobler life there were other consequences such as great missionary movements. The reform of prisons, abolition of slavery, extension of education and other humanitarian causes owed much of their first inspiration and of their driving power to early Methodism. Dr. Bett suggests that if Wesley could be brought back and be shown all the result of his works, he would say again what he did say at the end of his life—”What hath God wrought.”

Certainly God did greatly use John Wesley after he had come to realise true consecration, the full surrender of self and the entrance upon the spiritual life. His zeal and earnest labours knew no bounds, the world was his parish and he lived to see such happy results, and after his decease his influence continued and one could not limit the power for good from his life. Yet if John Wesley came back, what would he say of the church that claims to be following him. In his day no member of the society would attend a theatre, nor play cards, nor dance, nor wear jewellery or fancy dress. Ministers or local preachers did not smoke nor have the comfortable homes and good salaries of to-day—they went into the ministry because they must preach, not because it was a nice profession. They were true to the fundamentals of Christianity, original sin and salvation through the precious blood of Christ.

How different it is to-day. Methodism has become rich and increased in goods, thinks she lacks nothing and has lost her first love—has erred in doctrine. Her ministers preach the theories of men, evolution etc., instead of the Word of God; many no longer think of the Bible as the inspired Word of God. One is inclined to think that if John Wesley came back to-day and viewed the people, supposed to be his followers, he would be apt to say, “what hath Satan wrought”; and seeing the worldliness prevailing in the church he would point to Revelation 3:15-18.

Of course the Methodist Church is not alone in this respect; it is the general condition in the religious world to-day and was foretold as a sign of the end of the age. 1 Tim. 4:1; 2 Tim. 3:1-5 ;3, 4, etc.

A LEAFLET entitled “The Love of God,”

has recently been sent to us upon which to cony tent. It opens with the heading, “Love . . God . . I am,” and states: “These three terms denote One Being—the Ruler and Creator of all known and unknown Universes. A blade of grass is said to contain the whole of God. Can it be otherwise for God is not divisible into parts; and Love is one.” After quoting the text—”And I, if I be lifted up will draw all men unto me,” the remark is made:— “None can remain forever lost; the love of God in His Creation prohibits this. His will: must be done.”

Further it is stated:—

“The Great Father, seeing His children falling into a deep abyss, being Love, could not do otherwise than think upon a plan whereby He might save us from ourselves. He.,therefore thought Himself into Flesh. He thought Himself into the “Man Christ”: He thought Himself into the “Word”. made flesh. Thus we may view the Godhead as representing “Qualities” or “Characters,”—the Father differentiated, but not separated from the Son.”

In the above statements we have the heathen idea of the indestructibility of all things animate and inanimate, as well as that of the doctrine of the Trinity, definitely expressed, both of which are unscriptural.

It is an erroneous teaching that claims because God is love, and supposedly because He exists in all creatures’ and things that He will not and cannot destroy any of them. The theory of the immortality of the soul, as also that of Universalism are based on one or other of these assumptions, but the Scriptures very clearly state that,

“All the wicked will God destroy.” (Psa. 145:20). “The soul that sinneth, it shall die.” (Ezek. 18:4, 20). See also Rom. 6:23—“The wages of sin is death”—and Acts 3: ‘2’3; Rev. 20:7-9, etc. The words of our Lord are—“Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and- body in gehenna”—the second death. (Matt. 10:28).

The attributes of God all work harmoniously; His love, justice, wisdom and power are operating in fulfilment of the plan of the ages without violation of any--“That He might be just and the justifier (only) of him which believeth in Jesus.” See Rom. 3:23-26; Acts 4:12.

As with the theory of the immortality of the soul, so also the doctrine of the Trinity comes down from the mythologies of the remote past, and both have been incorporated in church teachings without any Scriptural support. Not once is the term “Trinity” found in the Bible, and the thought of one God, yet three in one, is obtained only by twisting the meaning of certain texts. “To us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him” (I Cor. 8: (3). For a full explanation of this matter the reader is referred to ‘the book’ “Atonement between God and Man,” study 2, and which will be gladly loaned to anyone desiring.

Anxiety.

(Convention Address. Matt. 6:25-34)

“Therefore I say unto you, Take no thought for your life. Take no thought for ‘the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.” Matt.:25, 34.

NOTES have been taken for this address from the writings of two noted scholars, namely Dr. Dowd and Mr. Oswald Dykes, who tell us that the correct rendering of the words of our Lord, here, is “Be not anxious about your life; be not anxious about to-morrow.”

The opinion of the meaning of this word “anxiety” as expressed by others is “trouble of mind”—not merely to take serious thought, for such calm, judicious thought in the providing of things needful was not the condition of mind that our Lord condemned, but it was that anxiety which needlessly distresses, divides and distracts the mind, thus destroying its peace. Anxiety can be so strained and excessive as to become painful; it disturbs the judgments and makes our own efforts inconstant and ineffectual. It is a consuming force and if persisted in, leads to fretfulness and eventually burns away all the powers of self control.

Another opinion of a medical authority is as follows:—“There is scarcely anything in life that wilt wear one down physically as much as anxiety.” All the eminent physicians in the world can do little for a patient if he persists in fretting over his troubles, real and imaginary. It is exceedingly difficult to make the body well when the mind is sick, and anxiety is a form of mental disease. On the other hand, many a person with a weak body has gone through life comparatively happily, because his mental attitudes were right, his determination strong, his faith intact, his love for God and mankind buoying him up .

We will all have our anxieties and we will all have our burdens to bear, more or less, for does the Bible not tell us that we shall “enter the kingdom through much tribulation?” and our Master’s loving words are—“Come unto me all ye that labour and are heavy laden and I will give you rest. Learn of me, for I am meek and lowly of heart and ye shall find rest for your souls, for my yoke is easy and my burden is light.”

It thus shows us that we will have our tribulations and what will we do with them? What is the opposite to these anxieties? There is a verse in the 55th Psalm which reads—“Cast thy burden upon the Lord and He shall sustain thee: He shall never suffer the righteous to be moved.” This is a very stormy Psalm in the Psalmist experiences. You will notice in it such indignation and force, such violence of thought and

feeling—experiences that may come to us in the bearing of our burdens. But the Psalmist seemed to have been lulled into a momentary peace as the spirit of sweet assurance returned to him, when he came to the words of our text.—“He shall never suffer the righteous to be moved.” Now, what a blessing we have here, as the Master said—“My yoke is easy and my burden is light.”—because He would help us to bear our burdens.

The Psalmist says in another place, “When I sought to know this, it was too painful for me until I went into the sanctuary.” So he took his, perplexities into the presence of God and considered them in the atmosphere of the sanctuary, and lo, the pain and perplexity were gone. It is a pleasing experience of the sons that they too can bring, their perplexities into the sanctuary. Now, what is our own experience in that regard? When we have taken our troubles and trials to the Lord, have we not experienced the sweet assurances? When our love weakened our faith weakened, but “perfect love casteth out fear.” We will always be relieved when we take our troubles to the Lord.

Now, what does a sanctuary mean to us? Is it a haven? David said in another Psalm—“All my springs are in them.” Is it a place where the spring of our refreshment runs deep—a thankful hiding place of our inner experiences where the love of the Lord reigns supreme? If it is, we shall always find a place of the utmost assurance and rest. There is a little poem entitled “The Innermost,” which shows the blessings of the sanctuary.

“Keep a little place of silence,
A quiet realm of your own,
A sanctuary in your heart
Where you may be alone;

Freed from the outward turmoil,
An inward house of prayer,
You will always find God waiting
To meet and bless you there.”

Then there was a little poem published not long ago in our “Peoples Paper” which reads:—

“His presence sweetens all our care,
And makes our burdens light;
A Word from Him ‘dispels our fears,
And gilds the gloom of night,”

Yet, there are some burdens that do not pass away when we take them to the Lord. Is there some other gracious ministry of the loving ‘Lord? Yes there is. “There was given unto me a thorn in the flesh. Thrice I asked the Lord that it be removed and He said unto me, ‘my grace is sufficient for thee.’” The Apostle cast his burden upon the Lord; he asked that it be removed; the burden remained, but the Apostle was strengthened. “Most gladly therefore will I bear my weakness.” This is sometimes the way of the Lord. He sometimes melts and mellows His children in the furnace of affliction. Some of the very finest characters are mellowed in the crucible of trouble. Out of tears comes the smile, out of reverse comes charity and out of suffering comes compassion. So, if the burden be permitted, to remain, what will the Lord do for us? He will sustain us. That is, the bearers will be strengthened; He will strengthen them and help them bear their burdens, and so diminish their load.

The following incident, read recently, might be an illustration. A doctor in a London hospital was watching the weakening of a little child after a severe head operation. Its eyes were heavily bandaged, so that no light could penetrate, The child was too weak to cry, and it just moved its little hand, as a gesture

towards its mother—but its mother was not there. And: so our trials may come to us when no human hand can aid us. But it cannot be so with the Lord in dealing with His children, for He has said, “I will never leave thee, nor forsake thee.” “A mother may forget her child, yet will I never forget thee.”

In all our burdens and trials that we must bear, and which are allotted or permitted to us, we must always have that implicit trust, and know that there will be a constant, never failing direction of our paths by a love that, can never fail—a love for His children.

In the word “sustain?” which is a very rich word in conveying content there is the thought of a nursing ministry—He will deal with us as infants. There is also the thought of support. He will give us the bread of life. He will increase our vitality; . make our powers more wakeful, more alive. There is also in this word the thought that He will hold us up. “Hold Thou me up,” says one of the Psalmists. Sometimes we have seen the elder son bearing his elderly mother, which is a small illustration of the loving kindness of the Lord. “He is at thy right hand.”

Perhaps there were never words spoken on this earth more brimful of such really wise, effectual and sustaining strength as these blessed words of Jesus —”Be not anxious about your life. Be not anxious about to-morrow.” Oh, how many, many have received comfort and solace since those words were uttered to the groaning creation, and how much more so should His children, the sons that are in the earth, be comforted. Is it not His will that we too should have the strength of those words of His? David in various Psalms says, “When my soul is overwhelmed within me, then Thou knowest my path. In the day I cried unto Thee, Thou heardest and, answered me with strength in my soul.” In another place he says—”The Lord God will give strength to His people. He will bless His people with peace.”

There was a lovely little article in the “Herald,” read recently, on “Christ before Pilot.” How wonderfully our Master bore His trials. How they marvelled at the secret, silent, powerful strength of His personality. Where did our Master get His strength? It was imbibed from His communion with, and through the revelations of the Heavenly Father. So we too, in a measure, can go into the sanctuary and get that strength that we need to make our burdens light, which the Master meant us to have.

In reading a proverb recently the following was stated—”If I had only two coins in the wide world; I would buy a loaf with one and a lily with the other.” The counsel is not so unwise after all. The proverb goes on to say, “For I know what the feeling is to be hard up and to make ends meet, so that I shall, not spend a penny unnecessarily, but I know also the feeling that a bouquet. of flowers can have on one’s mental depression.”

So, in’ thinking of our Master’s illustration, He would have us remember His words—”The life is more than meat.” We should always have an advantage, at least we should always be on higher ground, above the people of the land, because He has drawn such nice lessons for us, in God’s providence, towards the flowers and birds. He who robes the lily and feeds the raven, will most assuredly provide for us.

Another thought as a little point brought out in another address regarding full surrender—we need not be anxious about food or clothing. We all have to make ends meet, and provide things decently and honestly, but, ah ! do we just remember our Master’s words? Also, can we look up? We remember that picture of Bunyan’s of the man with the muck rake, who was so intent on gathering the straws that he could not see the crown in the angel’s hand just above him. So we can lift ourselves above our surroundings and remember that even now the Master can see us. He is still supervising the affairs of His church; knows each one of us and marks our lives day by day. Have’ we just got that faith—that true faith? Really, as the Apostle says—”The evidence of things unseen.” Can we just picture now our Master nearer than ever’ He was, perhaps, to His little ones, and have we that strong faith that marks every true life— faith that is at the back of all our lives—that unreserved, unrestricted conviction of the goodness, justice and loving

kindness of the Lord? Ah ! if we can just remember that we need not, as our Master said; take any anxious thought, for He will provide for us.

Above all, Jesus travelled light, not having where to lay His head for an earthly possession. He carried no titles, no extra clothes and no worldly wealth. Born in a lowly place and meek and lowly of heart, He said—"To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." Furthermore He cautioned His disciples to travel light, telling them not to be over anxious for the future as to matters of food and clothing—that the God who cared for the birds would assuredly care for them. Oh! what power and peace there are in His words—"Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." So, there it is—to seek the kingdom of God and His righteousness and to bear witness to the truth..

While there are many little ways that we can help, we will not all have very important ways of witnessing for the truth, but the Master would have us in that patient continuance of well doing—just to go about our daily lives, "In quietness and confidence shall be your strength." So we are to do justly, love mercy and work harmoniously with our God. Paul said, "How unblameworthy and justly we behave ourselves among you." So, it is just in the daily round and common task, as we' were reminded at a previous Convention in Melbourne—just a cup of cold water in the common task of life, just the little simple things we may offer our Master, who has done so much for us.

Question Box.

Question.:—What is the meaning of Jer. 4:23-26? Have these verses been fulfilled or do they apply still future? Some are very sure that these verses and others similar refer to the Millennial reign; that the 'earth will be desolate or void during that time.

Answer:—It would seem clear from these and connecting verses that this prophesy has already had fulfilment on Judah; the trend of the prophet's expression is all that way. Then it may be also. taken as illustrating the desolation of Christendom, but there is nothing to suggest that the passage has anything to do with the world at large.

Other passages from the same prophet, such as Jer. 31:27-34, as well as from "all the holy prophets since the world began," and our Lord and the Apostles, clearly indicate that the Millennial reign of Christ and His saints of this Gospel Age is for "the restitution of all things." This would include all the willing and obedient of mankind who come forth in the general resurrection, for "every soul which will, not hear (obey) that prophet (Christ, the greater than Moses) shall be cut off from amongst the people. (Acts 3:20-23). The earth also is to be brought to perfection during the same period of time. (Isa. 35; Mic. 4:1-4; Amos. 9:11- 15). "Thus saith the Lord, the heaven is my throne, and the earth is my footstool," and the promise is—"I will make the place of my feet glorious." (Isa. 66:1; 60:13).

The Best Wine.

“Thou hast kept the good wine until now.”—John 2:10.

“When from life’s feast the glory has departed,
And weariness creeps on,
When on thy lips the bread has turned to ashes
And all the wine is gone.

“Then fill the jars once more though but with water,
And fill them to the brim;
And to the waiting guests about thy table
Pour out thy best—for Him.

“His power only waits for thy small effort,
To add His mighty touch,
Transmuting thy poor gift to His rich vintage,
Making thy little—much.

“So shalt thou know again the joy of service
That thou hadst thought was past,
And find the Master of the Feast has given
The best wine at the last.”

—Annie Johnson Flint.

“A New Dictator—the Only Hope for Humanity”

The booklet, “A New Dictator — the Only Hope for Humanity,” is taking the place of next month’s issue of the “Peoples Paper” and as this is already printed it is being posted to all readers with this issue.

It is thought that this booklet may be suitable for general use; an extra supply has, been provided and is now available for all desiring. Supplied at 3d. per single copy. 1/6 per dozen posted or sent free to all unable to purchase.

Kingdom, Cards.

These cards, mentioned in last month’s “Peoples Paper,” are now ready for distribution by all willing to give time and effort to place them where good may be done. The object is to encourage people to send for the free literature. Where, two or more friends are distributing in a locality, co-operation would be advisable, and where mailing is done from directory lists, etc., the particulars could per-Imps be forwarded to this office to avoid duplication.

A sample of the cards is being forwarded to all readers with this issue of the “Paper” and supplies can be procured at any time. We trust that some good results may come from this witness work.

“Some of the Parables.” ‘

A special offer of the above booklet is being made at this time. As it contains so-much of the plan ‘of salvation given by our Lord in His parables, it is an appropriate means of assisting the interested to a clearer understanding of the truth. Helpful information is given on the following: The Parable of the Sower; The Marriage Feast; Laborers in the Vineyard; The Rich Man and Lazarus; The Ten Virgins; The

Sheep and the Goats; The Talents; and Everlasting Punishment. Also there is a helpful article on “What shall be. the Sign of Thy Presence and of the End of the World?” Comprising in all 90 pages, nicely bound and with some illustrations it can now be supplied at 6d, per copy; 2/9 per half dozen, and 5/3 per dozen. posted.

Bible Class Assemblies.

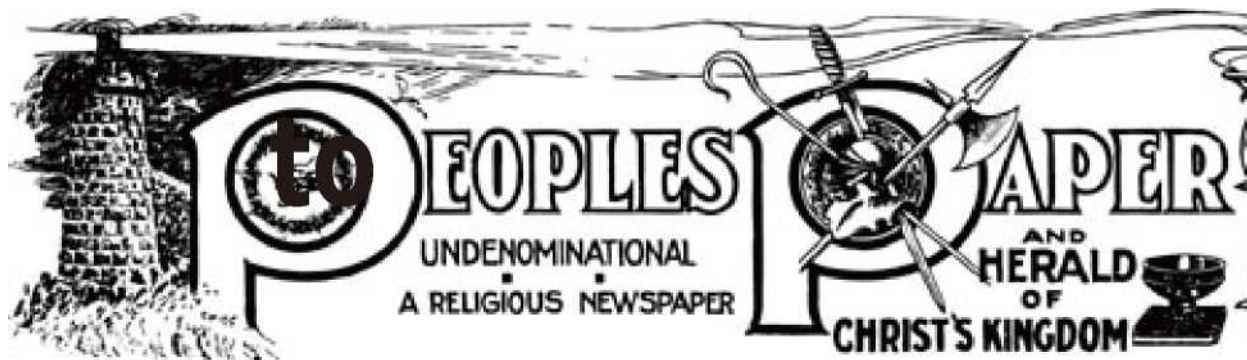
Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7 — Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.— O. B. I. Hall, Wakefield Street, Sundays 3 P.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

Perth.—The Basement, Druids’ Chambers 459 Hay Street East—Sundays, 3.45 p.m and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays, 3.30 p.m. and 6 p.m.

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New Dictator (A Booklet replacing August Issue)

THE ONLY HOPE FOR HUMANITY

“For as in Adam all die, even so in Christ shall all be made alive. . . . For He must reign, till He hath put all enemies under His feet.” (1 Cor. 15:22-25.)

IN the Scriptures we find a most wonderful plan respecting the destiny of the human family, which no one of intelligence should fail to investigate. By searching the Bible records it will be found that the only hope for humanity is dependent on the coming of “A New Dictator.” In other words, our subject refers to the immense work of the risen Lord Jesus Christ, who, over 1900 years ago, was raised from the dead by the power of God, in harmony with His own words recorded in Rev. 1:18—“I am He that liveth and was dead, and behold I am alive for evermore, and have the keys of the grave and of death.”

The Apostle Paul, in 1 Cor. 15, explains this matter so beautifully. Read to verse 26. The words of verse 25 are especially applicable to our subject and agree with a statement from the same Apostle in Phil. 2:10, 11—“That at the name of Jesus every knee should bow, of things in heaven, and things in earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

Past, Present and Future Rulers of the World.

The questions may arise in our minds as to why the past and present rulers of the world—kings, emperors and dictators—have not been successful in bringing peace and happiness to their subjects, that it is found necessary for a new ruler to establish a reign of righteousness throughout the whole earth; and also in what way the reign of this new king will differ from others, so that it can be termed, in the words of the prophet Haggai, “the desire of all nations.” Just think of these words, “the desire of all nations shall come,” and we must at once realise that the administration of the new kingdom will be vastly different from that of the kingdoms of this world. The contrast is shown again by the Psalmist when he says, “Weeping may endure for a night, but joy cometh in the morning.”

With reference to these questions, it is well to review the history of the human family at least briefly; and while we shall see that the whole period of about 6000 years since the creation of man has been largely “a night of weeping,” when “darkness covers the earth and gross darkness the people,” it is necessary that we understand the reason for this, and also how the great remedy is to be brought about by the great Deliverer, who, it is promised, shall bring “joy in the morning” to all the families of the earth.

The reason for darkness being on such a large scale throughout the world is explained by the fact that the

prince of darkness, Satan, has held sway over the majority since the first act of disobedience on the part of our first parents..

The Apostle tells us in the fifth chapter of Romans, “Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” This statement is in agreement with the account in Genesis, where we read of the, sentence of death being pronounced upon Adam—”Dying thou shalt die”—as well as the words of our chapter, verse 22, “As in Adam all die.” So, from that time on, man has had a dying existence—”Born in sin and shapen in iniquity.”

A Groaning Creation: Yet Not Hopeless.

The perfection of our first parent has been more and more obliterated; weaknesses in one direction or another are inherited from generation to generation, and whereas in the beginning man lived over 900 years, yet “the days of our years are threescore years and ten, and if by reason-of strength they be fourscore years, yet is their strength labour and sorrow, for it is soon cut off, and we fly away.” ‘ The Apostle^ undoubtedly very truly sums up the position. of mankind as a whole in the words of Rom. 8:22—”For we know that the whole creation groaneth and travaileth in pain together until now.”

There is no need to add more along this line; truly it is a groaning creation, and yet, as we have already seen, it is not hopeless. But can we wonder, that from the ranks of the best of the fallen race, no king, emperor or dictator can give any hope of delivering his subjects from the curse of sin and death? Have we not then the answer to our first question, as to why past and present rulers have failed to bring in a reign of righteousness and peace for the blessing of mankind?

We are not disparaging the brave efforts of many noble men and women to lift their fellow creatures to higher levels of life; this is to be admired. But as these leaders are imperfect and living a dying existence, as well as the mass of mankind, no lasting results can be achieved from their best efforts. On the other hand many of the world’s great men seek power and authority for selfish reasons and the results from their rule over their fellow men only adds to the groaning of the masses. This is particularly in evidence to-day on the continent of Europe and in the Far East.

In support of the transitory condition of present-day kingdoms and rulers we would refer to a newspaper article of some time ago in which a list of sovereigns was given showing those, about twenty in number, who had been deposed, or who had abdicated in the past thirty years. Certainly this century has been most convincing that it is God’s design to permit mankind to try every form of government, to see if they can bring in happiness and good will upon the earth. After all man’s efforts have failed in great distress, God’s Word assures us that Christ’s Kingdom will bring order and blessing out of chaos and ruin for all the children of men.

Glad Tidings of Great Joy.

Recognising then the necessity of a new ruler, if a reign of righteousness and peace is ever to be established in the earth, let us examine the claims made in the Scriptures concerning our Lord Jesus Christ as being the only hope for humanity. In the first place we have the wonderful proclamation given by the angel at the time of His birth—”Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord . . . and suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth, peace, good will toward men.”

How many people are puzzled in regard to this message, proclaiming “good tidings of great joy” and “on earth peace, good will toward men,” when, on viewing the world 1900 years later, they find, amongst

most people, distress and perplexity instead of great joy, and wars and rumours of wars instead of peace. Can it be that this message has failed; that there has been a great mistake in this matter? Surely not! Let us note that the angel did not indicate that all people at that time and since would immediately hear the good news respecting the birth of the Saviour, the Deliverer, but the assurance is that this blessed truth, that Christ the Lord was the Saviour of mankind, by whom peace will be established on earth in due time, shall yet be good tidings of great joy to all people.

Isaiah, in the ninth chapter, also prophesied concerning this same great event—"For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

Some have wondered why this prophecy, which harmonises with the angel's message, was not fulfilled by our Lord when He was on earth; but from other Scriptures we learn that our Lord's mission at His first advent was in preparation for the work He is to carry out at His second advent. The Apostle, in Hebrews 2, explains this matter very clearly when, in referring to the ultimate object of God to place man over the things of earth, when he is raised up to perfection, says—"But now we see not yet all things put under him, (no, God's plan has not yet advanced that far; however, what we do discern and rejoice in is), We see Jesus, who was made a little lower than the angels for the suffering of death (He became a man) crowned with glory and honour (of perfect humanity) that He by the grace of God should taste death for every man."

The Ransom Sacrifice.

Herein we have revealed the great foundation doctrine of the ransom, upon which all hope for future life and blessing alone can be based. Again and again in the Scriptures this truth shines out in manifestation of the goodness and mercy of the Lord—"God commendeth His love toward us in that while we were yet sinners, Christ died for us," and again, "Christ Jesus gave himself a ransom for all, to be testified in due time." (Rom. 5:8; 1 Tim. 2:6.)

These words, "to be testified in due time," confirm the previous thought, that the good tidings of great joy concerning the Saviour would yet be to all people. And in regard to the ransom or corresponding price for all, we have the condescending love of Christ exhibited, in that He was willing in accordance with the will of God to leave the glory of His heavenly station and become a perfect man, that He might by obedience even unto death redeem the first man, Adam, and all mankind condemned in him. Let us note this truth again in our chapter, 1 Car. 15, verses 21 and 22—"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Could anything be more wonderful and beautifully expressed. The benefits of the redemption through Christ Jesus are just as extensive as the condemnation through Adam.

So the Apostle in this beautiful resurrection chapter before us, explains very clearly the Gospel which he had received—"How that Christ died for our sins according to the Scriptures; and that He was buried and that He rose again the third day according to the Scriptures," and that this was not only witnessed by the twelve disciples, but He was seen by as many as 500 brethren at once, after His resurrection from the dead, and finally by the Apostle Paul himself in a most remarkable way.

Redemption Only by Death and Resurrection of Christ.

Do we not see, then, that even if the Lord Jesus at His first advent had established His reign of peace on earth, all the blessing that He could have bestowed would have been upon a dying race. The death

sentence could not have been lifted, except as the Apostle says, "Christ died for our sins." Our Lord also fully understood His mission at that time, when He said, "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." And further, can we not see that not only Christ's death but also His resurrection was necessary to the salvation of the human family condemned in Adam, for, says the Apostle, "If Christ be not risen then is our preaching vain, and your faith is also vain; ye are yet in your sins, and they which are fallen asleep in Christ are perished." How sad the picture would be, to think that all those who had believed in Christ and fallen asleep in death, to say nothing of the millions who had not even heard the name of Jesus would thus have perished, except Christ be risen from the dead. Can we wonder, then, that the Apostle exclaims so positively, "But now is Christ risen from the dead and become the first-fruits of them that slept."

He had just previously also said, "If in this life only we have hope in Christ, we are of all men most miserable," and how this would apply also in our own cases. But we thank God that the resurrection of Christ guarantees that, "as in Adam all die, even so in Christ shall all be made alive," which is in harmony with our Lord's own words—"Because I live, ye shall live also." (John 14:19).

Two Resurrections—Firstfruits and Afterfruits.

Being assured, then, that our Lord died, "the just for the unjust, that He might bring us to God," being "delivered for our offences and raised again for our justification," let us note further that the Apostle's words with respect to Christ being "the firstfruits of them that slept," implies an afterfruits. This is borne out in verse 23 of our chapter, where the Apostle in speaking of the order of the resurrection says, "But every man in his own order: Christ the firstfruits, afterwards they that are Christ's at His presence." We see, then, that there is what is termed in other Scriptures a first or chief resurrection, and also a general resurrection. It will not be until both of these are accomplished in the fullest sense, as we shall see later, that the words of the prophet Isaiah shall be fulfilled—"He shall see of the travail of His soul and shall be satisfied."

These two resurrections embrace a theme most heart-cheering and encouraging to all thoughtful people, and it was with the thought of both in mind that our Lord taught His disciples to pray, "Thy kingdom come, Thy will be done on earth, as it is in heaven"; for it will be at the beginning of the Kingdom Age that the first or chief resurrection will be completed, and at the close of that same age that the general resurrection will be fulfilled with the re-standing of all the willing and obedient of mankind in that perfection which was lost in Adam.

It is mainly to the general resurrection, concerning all mankind that our topic applies, but in passing let us briefly refer to those having part in the first resurrection, as it will assist in distinguishing the "little flock," of which Jesus spoke, and the "all people" to whom the angel's message of the Saviour is yet to be glad tidings, as previously noted.

The Scriptures teach that those who shall have part in the first resurrection with Christ are selected from every nation, kindred and tongue during this Gospel Age--between the first and second advents of the Lord—and that they are chosen according to fitness. The Apostle James says, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him." In other words, those who will live and reign with Christ must, during the present life, suffer with Him, and in this respect St. Paul says, "The sufferings of the present time are not to be compared with the glory to be revealed in us." Again the same Apostle intimates how reasonable it is to present our bodies a living sacrifice, when once we realise all that the Lord has done for us, in making us acceptable to God through faith in His sacrifice. "The love of Christ constraineth us," says the Apostle, when once the invitation is seen in its true light—"If any man will come after Me, let him deny himself, and take up his cross and follow Me." Those, then, who are faithful in sacrificing their earthly lives in the footsteps of

Jesus shall have part in the first resurrection, and receive the spiritual life as joint-heirs with Christ, being kings and priests unto God. Of these our Master said, "Fear not, little flock, it is your Father's good pleasure, to give you the Kingdom."

Now, let us consider the "afterfruits," those to whom the 'Apostle referred when he said, "afterwards they that are Christ's at His presence." The picture of this general resurrection is shown very clearly in Matt. 25, verses 31 and 32—"When the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory and before Him shall be gathered all nations"; and again in John 5:28, "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear His voice and come forth." . And further, the Apostle in I Thes. 4:14 says, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

Learning Righteousness by Judgments.

And now what does the gathering of all nations really mean. Does it imply, as we once thought, and which so many believe to-day, that it is just a matter of repeating the condemnation upon the majority and their being returned to the same place and condition from which they were called in the resurrection? Let us see what the Scriptures state. In Isaiah 26:9 we read, "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness."

The inhabitants of the world we saw, would mean all nations, "all in their graves shall hear His voice;" "there shall be a resurrection of the just and the unjust." The just, we realise, would have part in the first resurrection and be associated with Christ in His Kingdom, inasmuch as they are promised to reign with Him; so the unjust would be "all nations," "the residue of men," as stated in Acts 1:17, and we now see they are "to learn righteousness." Does this surprise us? If it does it is surely a pleasant surprise, but let us look further for confirmation on this point. In Acts 17:31 we read, "God hath appointed a day in the which He will judge the world in righteousness, by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised him from the dead." The Apostle Peter tells us that "a day with the Lord is as a thousand years," and so we believe the day of which the Apostle spoke in Acts will be the thousand year reign of Christ, the Millennial Age.

He will "judge the world in righteousness," and does not this agree so fully with Isaiah's statement—"When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." And what do mankind need in order to learn righteousness? They need education, they need enlightenment, they need good government, they need peace, they need uplifting, they need many things that they are now seeking, but are unable to obtain, because of the present unfavourable conditions, but all these necessary things the Lord has promised to supply, and we are assured He has the power and authority to fulfil. Let us hear the Psalmist in regard to this matter, "Give the king Thy judgments, O God, and Thy righteousness unto the king's son. He shall judge Thy people with righteousness, and Thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, He shall save the children of the needy and break in pieces the oppressor. They shall fear Thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. His name shall endure for ever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed." (Psalm 72.)

The Desire of All Nations.

Do we not see the great change that will come when the New Ruler, the New Dictator takes unto Himself His power and reigns? Do we not see that mankind cannot bring in the glad day? Now "the whole

creation groaneth and travaileth in pain together,” says the Apostle, and then continues, “waiting for the manifestation of the sons of God.” Waiting, unknowingly at present, for the time when Christ and His saints are revealed in power and great glory that they might execute the judgments written. So the Apostle continues in the eighth chapter of Romans, “For the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” What a glorious promise! What a blessing this will be to all the human race! God knew the end from the beginning, and all along He has been working out His original purpose, meantime permitting various governments to be tried, to let man see that his own efforts to bring about righteousness cannot succeed. And when men have seen all their plans and experiments end in failure, they will be willing to look to God, and will say, “Come, let us go up to the Mountain (Kingdom) of the Lord; He will teach us of His ways, and we will walk in His paths.” And so it is written: “The desire of all nations shall come.”

The Passing of the Present Order.

But the desire of all nations is not yet: first must come the failure of their own institutions. In this connection let us note the Prophet Haggai. “Thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come.” The Apostle Paul quoting from this says, “And this word, Yet once more signifieth the removing of those things that are shaken, as of things that are made that those things which cannot be shaken may remain.” (Heb. 12:27.)

St. Peter speaks of this same shaking time in his second Epistle, third chapter. He says, “The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein, shall be burned up.” It is clear that the Apostle is speaking in figurative language, for if the earth and the heavens were literally to be so destroyed, there would be no people left to enjoy the “new heavens and new earth wherein dwelleth righteousness,” which he assures us is to follow the burning-up time, just as the prophet declares that after the great shaking “the desire of all nations shall come.”

The Apostle simply refers to the destruction of the present order of things in a fiery time of trouble, just as the first heavens and earth, which were before the flood, have passed away. The “earth” refers to the social arrangements or order among men. The “heavens” refers to the spiritual or religious portion of humanity. These elements have both got out of accord with God and righteousness. The whole earth is ungodly and selfish and the religious elements are confused in teachings and have lost the spirit of Christ—becoming worldly institutions. So, with the passing away of everything that can be shaken, there will be a new, clean basis for the establishment of Christ’s kingdom, which will bring in peace and righteousness for the blessing of all mankind.

Christ’s Righteous Reign.

The prophet Isaiah speaking for the Lord respecting His kingdom on earth says, “Judgments also will I lay to the line and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places.” We learn from these words that the Lord will not countenance wrong doing at that time; no one shall be permitted to hinder others as they seek to progress on to perfection. The Lord will rule with a rod of iron where required, we read, and further, “It shall come to pass that every soul which will not hear that prophet (the New King, the New Dictator) shall be destroyed from amongst the people.” (Acts 3:23.) So we see that the Millennial reign of Christ is to be one of righteousness in the strictest sense, but mercy will be extended to all who appreciate the Lord’s goodness and are seeking to progress in harmony with His will. .

“They shall not hurt nor destroy in all My holy kingdom: for the earth shall be full of the knowledge of

the Lord, as the waters cover the sea.” (Isa. 11:9.)

And so we have presented before us in the Scriptures a great highway of holiness, “for a highway shall be there, and a way; it shall be called the way of holiness. The unclean shall not pass over it, but it shall be for those, the wayfaring men, though fools, shall not err therein.” (The way shall be made so plain that all will understand what is right, what is true, and what is God’s will.) “No lion shall be there (Satan is to be hound that he shall deceive the nations no more), nor any ravenous beast shall go up thereon. (No selfish, cruel, greedy men or nations or corporations will be allowed to afflict or oppress mankind.) It shall not be found there. But the redeemed shall walk there, and the ransomed of the Lord (“He gave Himself a ransom for all, to be testified in due time”) shall return (from the land of the enemy, the grave) and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness (in that resurrection day), and sorrow and sighing shall flee away.” (Isa. 35:8-10.) “And there shall be no more curse, for God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.” (Rev. 21:4.)

The Goodness and the Mercy of God.

Does not the knowledge and understanding of such a time of blessing fill us with joy and rejoicing of heart? Some who have heard of such glad tidings have thought it too good to be true; but is it? Let us think for a moment; is not such a plan of salvation just like God, who so loved the world as to give His only begotten Son? As expressed by the Apostle—“He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Yes, let us fully realise it is God’s Word that declares the grand time ahead; all can read it there for themselves, ‘as recorded again by Isaiah, chapter 25, from verse 6—’And in this mountain (kingdom) shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees well refined. And He will destroy in this mountain (kingdom) the face of the covering cast over all people, and the vail that is spread over all nations.

He will swallow up death in victory; and the Lord God shall wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.”

“He will destroy in this mountain (kingdom) the vail that is spread over all people.” What a wonderful promise is contained in these words. The vail over all people, from which none escape at the present time, is the vail of death.

The human race goes down into the grave at the rate of thousands every day, and all this is to be done away with forever in the Kingdom of Christ. Let us quote a selection from the writings of one on this matter. “Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow, that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth! Not a stain of sin mars the harmony and peace of a perfect society: not a bitter thought, not an unkind look or word; love welling up from every heart meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more;^ not an ache, nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth’s society be: and weeping bereaved ones will have their tears all wiped away, when thus they realise the resurrection work complete.”

Completion of the Two Resurrections.

The completion of the resurrection work will be at the close of the Millennial reign of Christ, as it will take the thousand years to lift up all the willing and obedient to perfection upon the restored earth. This is implied in the verse quoted previously, where the Lord declared that He had the keys of the grave and of death. It is one thing to raise up mankind out of the grave, but a further important work to lift them out of the power of death. But the Lord has the authority to do both, for all except the wilfully wicked, who, after spurning the opportunity of obeying the laws of the Kingdom will then be destroyed in the second death, from which there is no resurrection. So, with the resurrection work complete, we read in our chapter, "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and authority and power." That is, that mankind in

their perfection would then be able to stand before God and be dealt with just as Adam was in the beginning. Thus, reconciliation between God and all humanity worthy of life will have been attained, through the redemptive sacrifice of Christ. Can we wonder that there is a mighty chorus of praise and adoration to God from the created beings of the whole universe, as we read in Rev. 5—"Worthy is the Lamb that was slain to receive power and riches, and wisdom and strength, and honour and glory and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Do we see in these two resurrections two distinct salvations clearly indicated—the first salvation being those of the firstfruits unto God, and the second or general salvation embracing the Jewish nation and the residue of men? It will be by both these that the redemption through Christ Jesus shall reach every human being who has ever lived, and will depend upon the individual acceptance of such as to whether there will be lasting life or lasting death. We think of the Lord's words through the prophet Isaiah in this respect—"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword!" "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

So Great Salvation—the High Calling.

Do we see further that those having part in the first resurrection are selected from mankind during the Gospel Age—between our Lord's first and second advents—and comprise those only who are willing to sacrifice all earthly interests and life itself in the footsteps of Christ, and who receive in return a glorious heavenly inheritance much more than compensating for the sacrifice involved. Respecting these, our Lord said, "No man can come to Me except the Father which hath sent Me draw him." (John 6:44)

Here we have the secret of the selection of the Bride, the "little flock." The Father draws those in the right heart condition to recognise Christ as "the way, the truth and the life." He draws those who feel their undone condition; those who realise that of themselves they can do nothing, to the only means of salvation—"the only name under heaven given among men, whereby we must be saved." They are drawn to hear the words of Jesus Himself; saying, "Come unto Me, all ye that labour and are heavy laden and I will give you rest." We note He does not say to come to any particular church or denomination, but "Come unto Me," and having faith in His sacrifice, we then have that rest in Him—"We which have believed do enter into rest." All the burdens and labours of life take on a different aspect, even at this the first step of the Christian life, but we are exhorted by our Lord to go further—"Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light."

We rejoice that the opportunity is still available to respond to this most wonderful invitation; nothing in the wide world can in the least compare with it, and the reason so few accept who have been drawn of God and shown the way, is because the majority are not able to approximate the love and goodness of the Lord behind it all, nor rightly balance a few short years of the pleasures of this life with an eternity of glory and favour at the Lord's right hand. In the Revelation we read the words of Christ: "Behold I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." The opening of the door to His voice is the opening of our hearts. Yes, and when we open our hearts to Him, what joy, what peace, what rest—for the Lord comes in to sup with us and we with Him.

The little hymn so beautifully expresses the thought

"Fling wide the portals of your heart;
Make it a temple set apart
From earthly use for heaven's employ,
Adorned with prayer, and love, and joy."

And can we respond with the words "Redeemer, come! I open wide My heart to Thee: here, Lord, abide."

Does not the love of God and of Christ constrain us so to do; that great love which has not only made this invitation possible that we might have part in the first resurrection, but also provided a general resurrection by which all humanity may be saved from the power of sin and death, and be raised up to perfection upon the restored earth.'

When thus viewing the great plan of salvation complete, do we wonder that the Apostle exclaims, "O the depth of the riches both of the wisdom and knowledge of God!" Can we not also praise God from whom all blessings flow? And in what better way can we praise Him, than by opening our hearts to Him; by so doing we may then experience the promise of our dear Redeemer—"If a man love Me, he will keep my words: And My Father will love him and we will come unto him and make our abode with Him."

"O! come, my Sovereign, enter in; Yet more Thy nobler life begin; Thy Word and Spirit guide us on,
Until the glorious crown be won"

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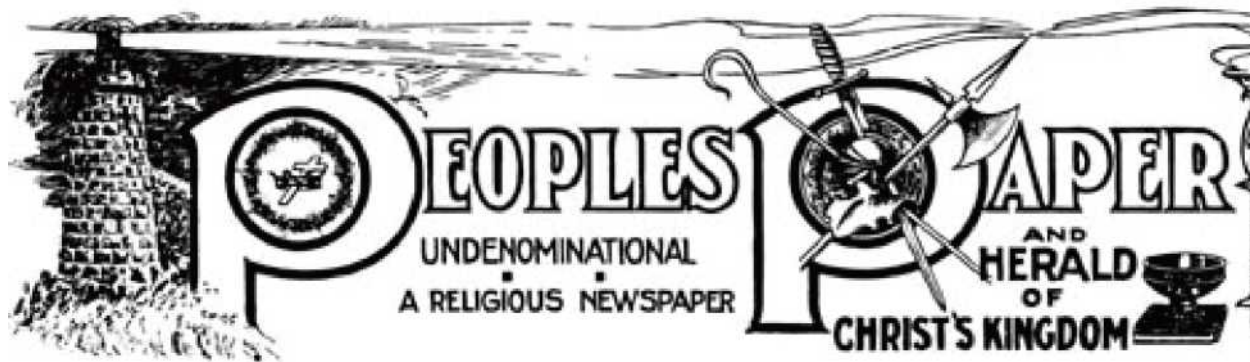
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The Jewish Law and Early Christianity

MANY Christians do not realise the conditions which existed in the Church in the beginning of the Gospel Age.

The Jews as a nation had been typically justified by typical sacrifices, from the Adamic curse, or condemnation, and put under the Law given at Sinai, as a Covenant under which, if obedient, they were to have life. But the Law proved valueless to them so far as giving them the hoped-for life was concerned, though it taught them some good lessons.

All the other nations, known as Gentiles (heathen), were still under the original condemnation of Eden. Consequently when our Lord came, both Jews and Gentiles were under condemnation to death, the Jew by the Law from which he had expected so much, but with which he was unable to comply, because of depravity, and the Gentile by the original sentence upon father Adam, from which he had in no sense escaped, not even typically as the Jew had. But the Redeemer whom God provided was sufficient for both; for in the one sacrifice of himself he accomplished the redemption of both, and reconciled both unto God in one body by the cross.— Eph. 2:16.

The Jewish converts (and they composed the majority of the early Church) could scarcely realise the greatness of the change from the Law Covenant to the new arrangement in Christ, and were continually adding Christ's teachings and His law of love to their Mosaic Law, thus adding to their already heavy burden, instead of accepting the sacrificial death of Christ as the atonement for their sins under the Law, and as the end of the condemnation of that Law Covenant. (Rom. 10:4; 3:20, 28.) It is not surprising when we remember their early prejudices in favour of the Law, that the spirit of truth was able to guide them but slowly into the full truth on the subject. Even the Apostles were slow to learn, and we find St. Peter so slow to follow the lead of the spirit, that he had to be taught by a special vision that Gentiles needed no longer to become Jews, and to conform to the Law of Moses before they could share divine favour, but that they had access to God through Christ regardless of the Law Covenant.

The Jewish Law Covenant not Ours.

Some complained to the other apostles and brethren about St. Paul's recognition of Gentiles, and this brought the question before them all, and led to an investigation of God's dealings in the matter. "When

they heard these things they held their peace and glorified God, saying, then bath God also to the Gentiles granted repentance unto life.” -Acts 11:18.

St. Paul, most easily led of the spirit, got clear views on the subject earliest, and had to oppose others among the apostles less strong and less spiritually clear-sighted. (Gal. 2:11.) Jerusalem was long considered the centre of the Christian religion, the largest number and oldest believers and apostles living there; and as St. Paul’s views of the changed condition of things became clearer and clearer, and he did not hesitate to preach boldly what he saw to be dispensational truth, some prejudiced ones desired to know whether the brethren at Jerusalem would concur in the advanced views, and St. Paul and Barnabas and others went up to Jerusalem to lay the matter before them and to bring back a report.

A great debate and examination of the question on all sides followed. St. Peter and St. James, finally agreeing with St. Paul, influenced the entire council. St. Peter reminded them of God’s wonderful dealing with Cornelius, who was justified and made acceptable to God through faith in Christ, and not through keeping the Law, and urged: “Now, therefore, why tempt ye God, to put a yoke (Moses’s Law) upon the neck of the disciples which neither our fathers nor we were able to bear?” St. James said: “ My sentence is that. we trouble not them which from among the Gentiles are turned to God. Then the Council so decided, and sent a written message to the confused Gentile believers, saying: “We have heard that certain ones who went out from us (here) have troubled you with words subverting your souls (destroying your faith), saying: Be circumcised and keep the Law’—to whom we gave no such commandment . .

It seemed good to the Holy Spirit, and to us to lay upon you no greater burden than these necessary things: that ye abstain from ‘meats offered to idols, and from blood, and from things strangled, and from fornication.” (Acts 15:29). And even these suggestions were given as advice, and not as so much of the Mosaic Law, with penalties attached.

The Law Covenant a Ministration of Death.

The Apostle Paul’s epistle to the Galatians (who had been Gentiles) was written expressly to counteract the influence of the Judaizing teachers who mingled with the believers of Galatia, and endeavoured to subvert the true faith in Christ by pointing them away from the cross of Christ to a hope of acceptance with God by keeping the Law of Moses in connection with faith in Christ: thus making Christianity merely an addition to the Law Covenant and not instead of it. This He calls “another gospel,” yet really not another, for there can be but one; hence it was a perversion of the real Gospel. (Gal. 1:7-9). And here St. Paul indicates that he knew that the Apostles at Jerusalem had at first only a mixed Gospel, and that he went up to see them on the occasion mentioned in Acts 15:4, by revelation, to communicate to them that fuller, purer, unmixed Gospel which he already had been able to receive, and which he had been teaching; and, he says, he communicated it to them privately, lest their reputation should hinder them from receiving the truth— and even then some false brethren spies, sought to compel Titus (a Greek) to be circumcised.—Gal. 2:2-5.

It is further along in this same epistle that St. Paul tells of St. Peter’s vacillation on the question of the Law (chap. 2:11-16) and his words of reproof to Peter—We who are Jews by nature, knowing that a man is not justified by the works of the Law, but on account of faith in Christ, even we have believed in Christ that we might be justified by faith in Christ, and not by obedience to the Law. Why, then, should we attempt to fetter others, or longer bind ourselves, by that which has served its purpose, in bringing us to Christ.

O foolish Galatians! who has deluded you? As many as are trusting to obedience to the Law are under its condemnation or curse. “Christ hath redeemed us (Israelites) from the curse of the Law, that the blessing of Abraham might come to the Gentiles through Christ Jesus, and that we (Israelites) might receive the

promise of the spirit through faith.” And surely God’s Covenant with Abraham, made four hundred and thirty years before the Law was given, cannot be annulled by that Law.—Gal. 3:1, 10, 13, 17.

Next, the apostle answers a supposed inquiry as to what was the object of the Law, and why it was given, if not necessary to the attainment of the Abrahamic promises. He says the Law was added because of sin, to manifest sin in its true light—that sin might be seen to be a great and deep-seated malady. The Law was a pedagogue, or servant, to bring to Christ all Israelites who desired to learn the true way of life.—Gal. 3:24. Matt. 11:28-30.

As children are under nursery laws and subject to teachers until an appointed time, so were we (Israelites) under the Law, and treated as servants rather than as sons. We were kept under restraints, though we were the heirs through whom, according to the promise, others were to be blessed. But in the fullness of time God sent forth His Son, made of a woman, made under the Law, to redeem that were under the Law that we (Israelites), being liberated, might receive the adoption of sons. And also “because ye (who were not under the Law, but were Gentiles or heathen) are sons, God hath sent forth the Spirit of His Son into your hearts.” We were under tutelage, and you were aliens, foreigners and strangers, but now you and we, who are accepted of God in Christ, are fully received into sonship and heirship, and neither of us is subject to the Law.—Gal 4:1-7.

Tell me, you that desire to be under the Law Covenant, do you not understand what it is? It is a bondage, as allegorically shown in Abraham’s two sons. Abraham, here, is a figure of God; and Sarah, the real wife, is a figure of the real Covenant of Blessing, out of which the Christ should come as heir of all, to bless the world. For a long time Sarah was barren; so, too, for a long time the original Covenant of God, made with Abraham—”in thy Seed shall all the nations of the earth be blessed”—brought forth no fruit, until Christ Jesus. Hagar, the servant of Sarah, in the meantime was treated as Sarah’s representative, and her son as the representative of Sarah’s son. Hagar represented the Law Covenant, and fleshly Israel was represented by her child, Ishmael. For the time they represented the true Covenant and the true seed of blessing, though they were always really servants—child, as well as mother. When the true son of the real wife, the heir, was born, it was manifest that the son of the bondwoman was not the heir of promise. And to show typically that the Law Covenant was not to have any rule over the spiritual sons of God, Hagar was not allowed to become the governess of Isaac, but in his interest was dismissed entirely.—Gal. 4:21-31; Gen. 21:10.

The Apostle’s argument, based on this allegory, is that we, brethren, as Isaac was, are the Seed to whom the promise was made; we are not children of the bondwoman, the Law Covenant, but children of the original Abrahamic Covenant (the Sarah Covenant) born free from the slavery and conditions of the Law Covenant. And not only so born, but the Law is entirely put away from us, and has nothing whatever to do with us—”Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage”—the Law Covenant. “If ye be led of the spirits ye are not under the Law (Covenant).”—Gal. 5:1, 18.

But Paul asks—”Shall we continue in sin (wilfully), because we are not under the Law (Covenant)?” (Rom. 6:15.) Shall we take advantage of our liberty to break away into more sin—because we are sons and heirs, and no longer commanded as servants—Thou shalt and thou shalt not? No, no; as sons, begotten of the spirit, partakers of the spirit of holiness, the spirit of the truth, we delight to do our Father’s will; and the law of obedience to his will is deeply engraven upon our hearts. (Heb. 8:10; 10:15, 16.) We gladly sacrifice our all, even our lives, in opposing sin and error, and in forwarding righteousness and truth; hence we answer emphatically, “God forbid.” We will not take advantage of our liberty from the Jewish Law Covenant, to commit sin. But if any man should think to do so, let him remember that only those led by the spirit of God are the sons of God.—Rom. 8:14,

We are not under the Law Covenant, but under divine favour, and not only, so, but being justified and reconciled to God in Christ, we have gone further and accepted the “high calling,” the “heavenly ‘calling,’” and consecrated our justified lives—’even unto death”—and been accepted as members of the Body of Christ, and are thus heirs of the Abrahamic (Sarah) Covenant. (Gal. 3:29.) Hence, so far from desiring to use our liberty to indulge in sin, we, having God’s spirit, detest sin and love righteousness and delight ourselves in the “Law of Christ”—Love. Christ’s Word is our Law—not a law of bondage, but of Liberty. Whoso looketh into the perfect law of liberty and continueth therein (free), being not a forgetful hearer, but one who exercises his liberty, this man shall be truly blessed thereby. Such fulfil the royal law, the law of love.—Jas. 1:25.

The Law of Love.

If we have proved that the Ten Commandments were given to Israel, and to Israel only, and that as the basis of a Covenant made only with that nation, and if we have hewn that the other nations of the world have been left by God without any Law except such traces as yet remain of the original Law, written in the nature of the first perfect man, who was created in God’s image, and that to the Church our Lord gave the Law of Love, then we have proved that the Ten Commandments should not be recognised by the Gospel Church, except as they are in harmony with the law of Love.

Our Lord has a standard for all who accept Him, as Moses, the Mediator of the Law Covenant, had ten commands for a standard. The Master said: “A New Commandment I give unto you, that ye love one another, as have loved you.” (John 13:34.) It is the same law that was expressed in the Ten Commandments, but a more refined and more comprehensive statement of that Law, designed for a more advanced class. The people put under the Law Covenant and baptised into Moses were a household of Servants, while the people of the Law of Love are a household of God’s sons. Thus we read “Moses verily was faithful as a servant over all his House (of Servants). but Christ was faithful as a son over His own House (of sons), whose house are we, if”—Heb. 3:6.

The expression of the Divine Law given at Sinai was exactly suited to the House of Servants to whom it was given; it was a series of instructions—Thou shalt, and Thou shalt not. The expression of the Law of Love is very different, and implies much more liberty. It simply tells those who are God’s sons, and who therefore are begotten of his spirit, You may do or say anything in harmony with love. Pure love for God will lead not only to obedience to His will, but to the study of His Will, in His Word. Pure love governing our conduct towards our fellow-men, and the lower animals will seldom work to their injury. It will come more and more under the guidance of the Lord’s Word, and thus we shall be perfected in love. But from the first it is a safe Law; it is a “Law of Liberty,” in that it requires us merely to act out, according to our own judgments, that which we voluntarily consecrate ourselves to do, our own wishes as New Creatures

Since this Royal Law of Love is made only with those whose desires are changed, who no longer love sin but are seeking escape from it as well as from its penalty, who now love God and His righteousness, it would be manifestly improper to give these “sons of God” the statement of God’s Law or will in the same form that it was expressed to the House of “Servants.” The sons are granted a Law of Liberty, the servants a Law of Bondage. The servants were told what they might and might not do; because they were servants, not sons, not begotten of the Father’s spirit; hence they needed positive commands, restraints and penalties. This is forcibly expressed by the Apostle in his exposition of this very subject in Galatians 3.

But the Law of Love, while it is a Law of Liberty and an “easy yoke” to such as have the Lord’s spirit, is nevertheless a most searching Law — discerning, scrutinising, judging the very thoughts and intents of our hearts, as well as our actions and words. In that one word Love is expressed the very essence of the Divine Law. Love to God implies full obedience, full recognition of divine character—wisdom, love,

justice, and power— full harmony with God in His service, and the exercise of those qualities of character in all our thoughts, words, and deeds.

The “Law of the Spirit of Life in Christ Jesus.”

This Law of Love to God and our fellow-men, which we delight to obey to the extent of our ability, not of compulsion, but of a willing mind, as partakers of the spirit of Christ, is the only Law with which we have to do. While it entirely ignores the Mosaic Law, its “thou shalt,” and “thou shalt not,” it really accomplishes far more than the Mosaic Law; for, with his heart ruled by love, for God, and man, who would desire to dishonour God or to injure his fellow- man?

But as of the Mosaic Law it was true that its utterances were only to those under it—Israelites—for “whatsoever the Law saith it saith to them who are under the Law” (Rom. 3:19), so it is true of the Law of Love; it speaks only to those who are under it, and these are only the consecrated believers in Christ. It is a law of liberty, in that all who are under it are under it from choice. They came under it voluntarily, and may leave it when they please. In this it differs greatly from the Law put upon fleshly Israel as a nation, in which they had no individual liberty or choice, being born under bondage to that Law Covenant. Our Law is the Royal Law; because the “little flock,” developed under this Law of Liberty and Love, is the Royal family—the divine family, selected under their Lord and Head to be heirs of God, joint-heirs with Jesus Christ, partakers of the divine nature.—Rom. 8:17; 2 Pet. 1:4.

Those now being selected as members for the Body of Christ, are only such as delight to do God’s will, sons of God and “brethren of Christ,” having this likeness to Christ. And at the close of the Millennial Age, when the rod of iron shall have broken the proud hearts, and shall have caused the stiff knees to bend in obedience, and when the obstinate are cut off as incorrigible, wilful sinners, then the Law of Love and Liberty will again be virtually in force over all God’s creatures. All who shall be permitted to enter upon that grand age of human perfection, following the Millennial reign of Christ will first have been tested, and will have given abundant proof that they delight to do God’s will, and that His righteous law is continually their heart’s desire.

Alive Without the Law Once.

In his letter to the Romans (chapter 7), the Apostle reasons with Jewish converts to Christianity: “For,” he says, “I speak to them that know the Law.”

He then represents the Law Covenant as a husband, and Israelites bound by it as a wife, to a husband. He shows that as it would be a sin for the woman to unite with another man while her husband lives, so it would be wrong for Israel to leave Moses and His Covenant of the Law, and to unite with Christ unless released by death--either the death of the Law Covenant or their death to the Law Covenant.

It is a common mistake to suppose the Scriptures to teach that the Law Covenant died, or was destroyed by our Lord. It still lives; and all the children of Jacob are still bound by it, unless they have died to it. Only those who realise that they could not gain everlasting life through their union with Moses (the Law Covenant) are ready to abandon all hope of saving their life by that union with Moses, to become dead to all such expectations, and to accept the death of Christ, the ransom for Adam and all his race, as the basis of a new hope of a new life. Hence, only such Israelites as by faith reckoned themselves hopelessly dead under the Law Covenant, and as risen with Christ to a new life secured by His sacrifice, and who in will are dead to sin—only such could be united to Christ as the New Husband. Thus, according to the Apostle’s reasoning, the thought of blending the two Covenants and being united to both Moses and Christ, was wholly out of the question.—Compare Rom. 6:2.

The text, “Christ is the end (or fulfilment) of the Law (Covenant) for righteousness to everyone (under it) that believeth” (Rom. 10:4), does not conflict with the above. because only believers are specified. (Compare Rom. 3:

31; Gal. 2:19.) Eph. 2:15 should be read: “Having abolished in His flesh the enmity of the law of commandments contained in ordinances,” . Col. 2:13, 14 refers to “quickened” Jewish believers for whom the handwriting of ordinances is blotted out. Verse 20 refers to the Gentile converts who had to become dead to the “rudiments of the world,” before becoming members of Christ, the heir of the original Abrahamic Covenant typified by Sarah. even as the Jews must become dead to the rudiments of their Law Covenant, typified by Hagar.

The Law Covenant Not Dead.

That the Law Covenant with Israel is still binding upon that nation is further evident from the fact that upon their national rejection of Christ they were nationally blinded until the end of the Gospel Age (Rom. 11:7, 25), and that God declares that He has “not cast away His people,” but that under the New Covenant He will yet open their eyes to see Christ as the only door of hope, and that of a new life purchased with His own. (Rom. 11:2, 27, 29; Jer. 31:31.) Meanwhile, we have the evidence that their Covenant continues in force in the fact that, as a nation, they have for centuries been receiving the very “curses” specified under their Covenant. —See Deut. 28:15-57. Verses 49-53 describe the Roman siege, &c.; verses 64-67 describe the condition of Israel since, (Isa. 59:21). The Lord in Leviticus (26:18, 34-45) declared the symbolical “seven times,” 2,520 years, of Israel’s subjection ‘to the Gentiles. Thus their experience that Covenant we learned so much about sin?

What was defective in the old or Law Covenant? Was it sinful or bad? No. How came it then that under that Covenant we learned so much about sin?

Because, previous to receiving the Law, Israelites were like the remainder of the world—dead in trespasses and sins; and, being already under sentence of death, we were like the remainder, unrecognised of God, and without any special commands; and hence we could not disobey or increase our sin by disobedience, until the Law Covenant began to command us.

But, notwithstanding that death sentence under which we and all the world rested, we Israelites were “alive” before the Law Covenant came, because God had promised our father Abraham that somehow and at some time He would bless His Seed, and through it all the families of the earth. Thus, in God’s promise to Abraham, a future life was assured to us all, before the Mosaic Covenant was made; but just as soon as that Law Covenant went into force, and required that we must obey its every command, in order to secure life, that soon we found that we could not absolutely control our poor, fallen bodies, however much we willed to do so with our minds. And, as sin developed, we died— our hopes of life expired, because we could not keep that Law Covenant. I speak for, or as representing, our whole nation. Thus we found that the Law Covenant, promising life to the obedient, really sentenced us to death, because we could not obey its requirements.

Thus we acknowledge that the Law and the Covenant were good in themselves, but not helpful to us, because we were fallen beings. But God intended that it should show us how imperfect we really are. (Verse 13.) For the Law is adapted to all who are in full harmony with God’s Spirit—perfect beings—and this we Israelites were not; we were and are by nature, carnal, depraved, even as others. And if our hearts be right, we can and will admit that we are unable to obey God’s perfect law, and that perfection is not to be found in our fallen flesh, even though in our mind we approve God’s Law and would gladly obey it.

This is the wretched condition in which we find ourselves (verse 24), wanting to obey God’s Law, and to

have His favour and the everlasting life promised to them that love and obey Him, and yet unable to do so because of our dead bodies—fallen and sentenced through Adam’s transgression. Oh! How can we get release from this, our difficulty? We cannot obey God’s Law, and God cannot give us an imperfect Law to suit our fallen condition. Oh, wretched, hopeless condition.

But no, brethren, there is hope in Christ! Not a hope of our fulfilling the Law Covenant—no hope of doing those things commanded, and living as a result; nor any hope of saving anything out of the wreck of Adam’s fall and sentence. That must all be abandoned. We! Israelites must die under the Law Covenant, as unsaved by it as we were before it was made, as unsaved as the Gentiles who never had a share in it. But as we realise ourselves dead under the terms of the Law Covenant, we see that Christ has died for Adam’s sin, paid his penalty and thus redeemed him and all—lost through his disobedience—Jew and Gentile, bond and free, male and female. And this relieves us Jews, because Christ was a Jew, “born under the Law” Covenant, that He might redeem those who were under it. (Gal. 4:4, 5.) In consequence, therefore, God can be just and accept all who serve His Law in their minds and wills, and whose only hindrance from perfect obedience is the weakness of the fallen flesh.

Thanks be unto God for His unspeakable gift—Christ through whom we become heirs of the chiefest of God’s blessings on the divine plane and members of the Mediator of the New Covenant (typified in Keturah, Abraham’s third wife), by which many will be blessed with, Restitution during the Messianic Age.—Acts 3:20, 21.

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Taking Heed to God’s Will.

THE Press report of the Tenth \\\Todd’s Christian Endeavour Convention, held recently in Melbourne, quotes one of the principal speakers as follows

“Rev. Dr. Stanley Jones, India, urged the 20,000 people present at the evening convention to accomplish three things —blot out the stigma in regard to aborigines; to help China, not by hating Japan, but by non-violent economic boycotting Japan as long as China was invaded, and to send men and women to help India, particularly as 60,000,000 untouchables’ were on the verge of turning to Christianity. He appealed for a united Church in Australia, as a divided world would not turn to a divided Church for guidance.”

How disappointing the above statement -must have been to those longing to hear of the Gospel message of hope, both for the Church and the world. While expressive of a desire for social reform, etc., which is also advocated by many who do not claim to be Christians, it is nevertheless devoid of the Lord’s plan of salvation and His will concerning the activities of His followers throughout this Gospel Age, as revealed in His Word, and shows how little the Bible is understood by present day ministers and missionaries the world over.

The Scriptures clearly indicate that the present is not the time for the conversion of the world to

Christianity, nor of 60,000,000 in any country, but rather that God is “taking out a people for His name” (Acts 15:14), in all “a little flock,” to be His Church, the Bride of Christ; and that the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God’s witness to the world; and to prepare to be the kings and priests of the next age—Eph. 4:12; Matt. 24:14; Rev. 1:6, 20:6. The hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ’s Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed. Acts. 3:20-23; Isa. 35.

How sad is the position of those claiming to be Christian leaders who would seek to “reform” the present order of things when this is definitely not the Lord’s will. At our Lord’s first advent He showed that the “old bottles” (the religious systems of that time) could not be entrusted with the new wine, the Gospel message (Matt. 9:17). So, at the close of this Gospel Age, there is a corresponding casting off of present day systems of religion (Rev. 3:14-17), because they are out of harmony with God’s will and plan of salvation through Christ, accepting instead the worldly spirit and desire to perpetuate that which the Lord sees good to destroy. (See 2 Pet. 3:10; Heb. 12:26, 27.)

Instead of endeavouring to combine the churches of to-day to present a united front, the Lord’s people are exhorted to leave these systems of Babylon—“Come out of her my people, that ye be not partakers of her sins.” “And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee.” (Rev. 18:4, 23.) Jeremiah also prophesied concerning the present time--“Babylon hath been a golden cup in the Lord’s hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed; howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her . . . The Lord hath brought forth our righteousness: come, and let us declare in Zion the work of the Lord our God.” (Jer. 51:7-10.)

In His Presence.

“My Presence shall go with thee, and I will give thee rest.”—Ex. 33:14.

“My Presence shall go with thee;” Even so,
I know, dear Lord, that Thou with me wilt go:
The way lies dark before, unseen, unknown,
Perchance it leads through deserts drear and lone,
Or valleys dim, but whatsoe’er it be
It will be well if Thou dost go with me.

“My Presence shall go with thee.”
All the way Thou wilt be near to keep me day by day;
Thou wilt perform for me Thy perfect will
And in Thy care I shall be safe from ill:
Thus Lord, I onward go without a fear
For Thou art all I need, and Thou, art near.”
—Ruth Thomas.

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The Christian Pathway.

(Contributed)

“Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator” (1 Pet. 4:19).

GENERAL teachings of our day largely omit mention of suffering as regards Christian faith and practice. But because the Bible in a number of places tells us to “rejoice in the Lord,” and “sing praise unto His name,” etc., it does not follow that no suffering is entailed. On the contrary we read that “All who will live Godly in Christ Jesus will suffer persecution.” This has been fulfilled in the past, and so it must continue until the great millennial dawning, when Christ shall take unto Himself His great power to reign.

It would seem that the reason why so little is heard now of suffering and persecution, is because there are so few who are living “Godly lives in Christ Jesus.” There appears to be rather large numbers of professing Christians who have not to contend with any persecution or suffering, in their so-called Christian walk. All such, if they are honest, would be compelled to admit that the reason is because their godly life is only profession, and that their real attitude is “Be at one with the world,” instead of “Coming out and being separate.” Probably they realise quite well that it is the coming out and being separate, that brings the persecution.

Therefore, when we seek for truth of Scriptural teaching, it is most important that we distinguish sharply between nominal Christianity (Christians in name only) and truly consecrated Christians; because those who are nominal only, often teach doctrines and live lives that give an altogether wrong impression of Christianity and real discipleship. One longs to expose these errors, not fit-the sake of sitting in judgment upon any, but in order to warn and help those who desire to be true, and who are in danger of being led into the confusion which falsity produces.

The first happening in a Christian’s life is conviction of Sin. When one becomes convicted of sin, that is, realises and is ready to admit that the life he or she has been living estranges them from God, then the Gospel message to such is “Repent and believe on the name of the Lord Jesus Christ that ye might be saved that your sins might be blotted out.” Christ died upon the Cross for all men. ALL men have at one time been unsaved sinners, for all have sinned and come short of the glory of God. There has not been one exception, except of course our Lord, Christ Jesus. And He, the one exception, the sinless, perfect man, died upon the cross, “The just for the unjust,” that He might reconcile us again to God. His life offered up at Calvary blots out the sin, and all who gain such understanding and gladly accept the salvation offered, find peace with God.

Now, all who have gone that far, find cause for true rejoicing. It is a happy day for the one/ who can be brought, to see that Christ was the propitiation for his or her sin, as it was indeed for the sins of the whole world. The dictionary rendering of propitiation is “act of appeasing,” or “atonement.” Sin produces enmity with God, but the Christian’s sins are appeased or atoned for by the shed blood of Jesus at

Calvary. They are blotted out; the enmity is thus destroyed and we are at peace with God. Having come to that point we are justified by faith in the blood of Jesus Christ.

Too often the preaching of God's Word stops at this point. Most certainly we must have a good understanding of all this first; but it is far from all; indeed, it is only the beginning. Now begins the real Christian life and the test as to just how much we appreciate God's love for us. Now is presented unto us the opportunity of presenting our bodies living sacrifices, holy, acceptable unto God, which the Apostle Paul says is our reasonable or proper service. Our life is' no longer our own; it has been bought with a price. It must be laid down now, consecrated to the Master's service and the call is to infinitely higher things than we have been concerned with hitherto. Old things pass away: all becomes new. As we hear the call of God to seek' "the prize of the high calling in Christ Jesus," our chief hopes and ambitions become spiritual, heavenly, instead of carnal—worldly.

We are specially exhorted to make our calling and election sure, being reminded that not all the called are finally elected or chosen, but only those who are diligent in obeying, and remain faithful unto death. Many are called but few are chosen and given the prize of the high calling. We cannot say that there is not a lesser prize to be given to many, but now the way of the high calling is the special call and we stand as it were at the crossroads.' Now assuredly is the time to stop and count the cost of setting our hand to the plough without looking back.

Many esteem the cost too great even to heed the call. They may hear it, but instantly suppress it, giving it little consideration. Others hear and heed and begin to tread the narrow way,, 'but when persecution arises because of the Word, they halt. Some turn quickly back: others halt so long, that often the call loses its clearness and almost without realising it, their steps are retraced back to the broad way of the world. But for those who go on in the face of all, having set their hand to the plough, determined by the grace of God never to look back, to these are the comforting- words of our text applied.

History shows us what dreadful, torture and persecution many of Christ's disciples have had to endure for a witness to the truth, especially in the days of the power of Rome. Countless numbers were burned at the stake, others were thrown into a playground to be mauled by wild beasts, their dying agonies making entertainment for thousands, who gathered to watch and gloat over the victims because they would not bow the knee to the regime of a church which professed to be "The Church of God," but which we now recognise as a part of the great system of Anti-Christ.

We can be thankful to God that we have not in our day to face the same physical torture in adherence to our faith.

But persecution has not ceased. He who will be true to the Word of God will still face persecution in some measure. The true Christian, as of yore, must be still a stranger and pilgrim upon earth. Here below he has no abiding city (the treasures of his heart are not earthly things) but he seeks one to come. The so-called joys and pleasures of this world find nothing in him (though prior to the call he may have been interested in them to 'some extent) and as his spiritual sight increases he is able so to visualise heavenly things that those of the world begin to term him peculiar, just as they did with Paul when they cried, "Thou art mad, much learning hath made thee mad," or as we have it in the 4th verse of our chapter, "Wherein they, think it strange that ye run not with them to the same excess of riot speaking evil of you." As the worldly find the truly consecrated running not to the same excess of riot as themselves, they begin to separate him from their company, speaking evil of him; taunting him as being old-fashioned, or narrow-minded, or a selfrighteous hypocrite or something similar. But what say the scriptures, "Blessed are ye when men shall revile you and say all manner of evil against you falsely for my sake, for great is your reward in Heaven" (Matt. 5:11).

Of the multitudes who have come to some understanding of justification by faith in the shed blood of Jesus, quite a few appear to make the mistake of seeking to find all the blessing of such salvation in this life. They enter very largely into all the world's pursuits, interpreting the message of salvation in the nature of a licence to better enjoy the worldling's pleasure. To know Christ means much to us here below but "If in this life only we have hope in Christ we are of all men most pitiable." Thank God our chief hope is centred in that "to come." To follow Christ truly now, will probably bring many more persecutions, heartaches and sufferings than warm hand claps and expressions of good cheer. But our trust is not to be in men but "hope thou in God." Just as Peter, one of our Lord's closest followers would have hindered our Lord from the path of duty (Matthew 16:21-23), so often our well-meaning friends would hinder us from the full consecration and we must be ever on guard against the easy world conformity, the seeking to serve both God and Mammon, the impossible.

We are not, however, to suffer as evil doers and count it Christian suffering. Many times impulsively we do or say things which we ought not, and afterwards besides feeling sorry or repentant, we may have to suffer as a consequence of our action. Under such circumstances we can but admit our fault and seek to make the best of it, praying God so to guide and counsel that we might be more thoughtful again. On such occasions we should guard against hardening our hearts, and refrain from attaching any blame to God for allowing something that was entirely our own fault. We can learn along this line from the 20th verse of the 2nd Chapter of this Epistle "For what glory is it, if when ye be buffeted for your faults, ye take it patiently, but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God."

So, we learn from this Epistle of Peter, that to follow our Lord fully, as He commanded when he said, "He that would come after me let him deny himself and take up his cross and follow me," presents no easy road whilst we dwell or tabernacle in the flesh. It is a way in which, without doubt, we will encounter the opposition of the world, the flesh, and the devil and to such an extent that it will entail suffering for righteousness sake. It is impossible to enumerate all the ways in which that suffering might come, for the various circumstances of Christ's followers give rise to differing experiences; but when we humble ourselves beneath the mighty hand of God, casting all our care upon Him, through Jesus, remembering that He will not suffer us to be tempted above that which we are able to bear, we can rest assured that He will work all things together for our ultimate good.—'Wherefore, let them that suffer according to the will of God commit their lives unto him in doing good, as unto a faithful Creator.'

Kingdom Cards.

It is pleasing to report some good results from the distribution of Kingdom Cards. Enquiries have been received from all the Australian States, and it is hoped that the message contained in the free literature may be helpful to many.

It is by faith that such witness work is undertaken, knowing that the Lord will grant the increase as He sees good and also add a blessing to those engaged in the work. Possibly others of our readers would desire some of these cards for passing out where good may be done; a postal request will bring a supply to all willing workers.

"A New Dictator" in tract Form.

Requests having been received that the booklet, "A New Dictator" be printed as a tract, a quantity is now available in this form, as well as the booklets, for the use of the brethren. When ordering please state the number that can be wisely used.

Other tracts also on hand—"Upon the Earth Distress with Perplexity," "When Christ is King," etc.

Deliverance—Type and Anti-Type.

“And it shall come to pass that every soul shall be utterly destroyed from among the people, which shall not harken to that Prophet.” Acts 3:22, 23.

IN the words of this text the apostle calls a attention to the fact that all these coming blessings were intimated in the words of the Prophet Moses, and that. Moses himself typified the coming great deliverer. We call to mind how great was the deliverance which God effected for the people of Israel at the hand of Moses, bringing them out of Egypt and through the Red Sea, making them his covenant people. Great and wonderful as all that was, it was merely the shadow of the much greater and much better blessings God intends to bestow. Moses was a type — a greater than Moses is the antitype; a typical servitude to a Pharaoh under hard conditions and a deliverance therefrom, was a type — a severer bondage under Satan and a grander deliverance for the world of mankind, is the anti-type.

A grand man, the meekest man in all the earth, Moses was the typical leader at whose hands as mediator the Law Covenant was instituted, offering blessings and curses to the people according as they would obey or disobey it. This was the type; the antitype must be much larger, much greater than Moses; and the New Covenant which He as Mediator will establish will be a much grander covenant, offering not temporal blessings but eternal ones, and not temporal punishments but everlasting ones. We pause here to remark that none of the punishments under the Mosaic law were torturous—death was the extreme penalty.

But death inflicted for violation of Moses' law did not effect the opportunities for an everlasting life secured not only for the world but also for Israel through the great sacrifice at Calvary; hence all those cut off from life for disobedience to Moses' law will nevertheless have a blessing, an opportunity for life eternal under the antitypical Moses. But the death sentence which will come upon the disobedient of mankind under the ministrations of the antitypical Prophet, the Christ, will not be a never-ending torture, but a never-ending death; not a never-ending dying, but a death condition from which there will be no awakening, no resuscitation, no resurrection—the annihilation of being as described by the Apostle Paul, saying, “They shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power.”

“Well, God loves patience!
Souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfil their mission,
Be just as useful in the Father's sight.”

—From “At the Beautiful Gate.”

”A Review of The Doctrines.”

This book of 92 pages by Brother H. J. Shearn, of England, previously sold With a cloth cover at 1/6, is now available in paper binding at 6d. per cony, post paid.

While not agreeing with all the thoughts expressed, it will be, found a useful book, especially as a Class study. The brief statements on the various doctrines leaves scope for additional expressions by individual members, and Classes interested are invited to send for samples.

“Daily Heavenly Manna”

Another edition of the above book is found necessary at this time, as our stock in cloth binding is exhausted. The work is to commence right away and the new books should be ready late in October.

A slight increase in price is unavoidable for the new books on account of higher production costs, but being of the same high quality in every way, we feel sure they are still very good value. These well-known books of nearly 200 pages, in the handy pocket size, will be supplied in first class cloth binding, black or dark green, with red edges and gold lettering embossed, at 1/10 (45 cents) per copy, posted. Orders for these books may be placed for delivery towards the end of October, D.V.

These “Daily Heavenly Manna” are still available in fine leather binding, with red edges, round corners and title embossed in gold, at 2/6 (60 cents) per copy, post paid.

“Poems of Dawn.”

Friends interested in a reproduction of the book of selected poems, “Poems of Dawn,” are asked to communicate with us.

Containing over 230 very helpful poems expressive of the Christian life and hopes to come, as well as numerous page fillers this little hook has been sought after quite often by the brethren since it has been out of print. While it would seem that the demand would not warrant a printing in the usual way, it is thought that it could be produced in handy size, with clear type suitable to all (not -capital letters), at reasonable price, by duplicator, should sufficient be required.

All desiring copies are asked to state if possible the number they could use should the work be undertaken.

Bibles at Low Cost.

A supply of two very reasonably priced Bibles is now in stock, and can be recommended to give good service. Collins' Clear-Type Bible, with Concordance new Brevier type, bound in strong imitation leather. Size,

7 x 11; weight, 1 lb. 12ozs. Price, 7/, Cambridge Concordance Bible, Minion type, bound in strong imitation leather. Size 7 x 5 x 1; weight 1 lb. 4 oz. Useful everyday Bible. 8/6.

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7 — Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—O. B. I. Hall, Wakefield Street, Sundays 3 p.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

Perth - Druid's Chambers, (The Basement), 450 Hay Street, East,—Sundays, 3.45 p.m. and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays, 3.30 p.m. and 6 p.m.

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Putting Away All Bitterness, -- Be Kind

(Ephesians 4:32-32)

THAT word "bitterness," as we look upon it in a general way would seem to describe a very bad trait of character; but in this case, it is defined from the original Greek as "sharpness"—a more refined meaning, something to which Christian people in general would be more subject; a sharp and touchy disposition, or hurt feelings, which develop much from imaginations of the mind. Some people have flesh failings that way, and have what is sometimes called a "crabby" disposition, which the Apostle says should be put away, and as he advances in this verse the items seem to be more severe.

Wrath here seems to be in the mind, while anger and clamour would refer to noisy demonstration of angry feelings, because clamour means "to make an outcry"—"to give vent to the feelings." Then he mentions evil speaking or railing as something where the tongue gets busy and may develop into busy-bodging which may cultivate malice, a most undesirable and unchristian disposition.

Now it is profitable at times to stop and think if some of these things show any sign of working in us, even in the smallest measure, so that we may nip it in the bud. It is much easier to pull out these small weeds while they are yet tender, but much more difficult to remove when they take a deeper root. Observation and experience show how little roots of bitterness have sprung up and grown stronger against an individual and it does not take long to bring others under the influence which grows, so that many are defiled. The Apostle's injunction to put away evil speaking is very positive; we are to speak evil of no one.

The question arises, What is evil speaking? What does the Apostle mean when he says, "speak evil of no man?"

Does he mean that we should say nothing of any man with an evil intention toward him? Or does he mean speak no evil whatever the intention? We surely know that to speak evil with a wrong motive, a wrong intention would be a serious crime, especially in a child of God: But we would think the Apostle meant, no matter what your motive, speak evil about nobody. If that be his thought it places a very stringent requirement upon all of the Lord's people. If the motive for speaking evil were bad, all the worse. This subject has various sides. To speak evil is to speak that which is injurious: therefore one should say nothing that would injure any man.

It is very easy to see the justice and the reasonableness of this requirement if we apply the golden rule. Would we wish anyone to speak slightly of us? Would we wish anyone to do us evil, to comment on our faults, or on what the speaker considered faults, and thus lower us in the eyes of others? If the Lord's

people would apply the golden rule to every affair of life, it would surely be very helpful. Some of the most conscientious Christians have difficulty along this line.

In considering this matter of evil speaking, some think, Is my motive right? They forget that their motive in speaking depreciatively of others has nothing to do with the Apostle's injunction. No matter what the motive, we should not speak evil. The question is not, did I have a good intention or a bad one? but am I speaking evil, am I saying anything contrary to the golden rule, something that I would not wish to have said of me? It would be good if this thought could be instilled into the hearts and minds, of everyone.

Now in propelling our boat along this stream we may run up against what is termed snags, something that jars against the smooth running of our craft. How could we apply the injunction of our text in the case of the home for instance, or the office, or an establishment where many are employed? Suppose one is connected with such a place where rules and regulations are set down for the governing of the same. Would it be evil speaking in such a case on one's part to report any violations of these rules. This is not considered to be evil speaking; because it is considered that if we ourselves were violating those rules, the person who would report us would be doing right, not doing us evil or wrong or injury. By not reporting the misdemeanor or violation of rules the person would be encouraging in us a continuation of the wrong course. One would feel it a very distasteful business to report anyone not carrying out rules very strictly, because it stirs up much ill-feeling and strife and one can soon bring upon oneself the hatred of those concerned. One case is where an employer in one department had three employees; he set down rules that none of them were to serve themselves individually; if they wanted anything they should ask the other to serve them. Two

of the employees were rather careless in regard to the rules and had a certain dislike to the more exacting one who studied her employer's interest, and perhaps also her desire that the rules should be properly applied. And of course in laying a complaint to the right authority, brought down ill-feeling upon her head, and unkind remarks that she was seeking favour from the management, when it was just a principle of being exact. So we see there are many perils with which to contend.

We find in the Christian walk, trials from one quarter or another. God's people are supposed always to have no other motive than good ones for any course pursued. A person who accepts a position in any establishment, accepts also the conditions and rules connected with such position. No doubt all rules and regulations are made, not with a view to injuring anyone, but for the general welfare of the concern; hence the observance of all these obligations should be considered a serious responsibility. One should not report an infraction of rules in an evil way, but merely as a fact. It is not necessary, for the one who informs, to judge the heart of the one reported. It is not to be concluded that the heart is bad; even though the person may have a foolish brain, or be forgetful or inattentive to the observance of important rules. We find some people willing in their bodywork, but lazy in their mind.

Applying the question to our proper course in the Church, in matters relating to ourselves personally, we see where our individual responsibility lies. "If thy brother trespass against thee, go and tell him his fault between thee and him alone." Our Lord does not refer to what he does against someone else, but against "thee." Our business is to look after our own affairs, to practise on ourselves.

Now suppose we saw something radically wrong, suppose we saw someone ill-treating an animal: should we say nothing? No doubt the spirit would rise up in us against injustice, and we would remonstrate against those evils; or it might be proper to report such things to the right authority; but it is not the business of everyone to go about attempting to straighten out matters in general. The world is full of evil, and we realise there will be evil until the kingdom shall take control. We think that as far as the Church is concerned the many difficulties we see in the world would better be left alone as a rule, for if we start out to right the things that are wrong we would not have any time left. Those who sincerely try to do what is

right' are already misjudged; therefore we do well not to add to this opposition by becoming too busy in things that are not directly pertaining to the kingdom. But regarding evil speaking in the Church; anything injurious to the real interests of another should never be spoken. None can be too careful of their words concerning others. The disposition that would expose the imperfections of the brethren is surely not the love that covers. Every follower of Christ will surely see that evil speaking is slander, that it is besmirching the good name of a brother or sisters that it is a direct violation of the Word of God, and that defamation is theft of another's reputation. Once seeing the matter from the Divine standpoint, the only true standpoint, the child of God must surely awaken to the greatest possible energy in overcoming such works of the flesh and of the devil.

Let each one search his or her own heart, and think over his or her own conduct and then ask the question, "Is it I?" And let everyone who hopes to be accounted worthy of a place in the kingdom, purge out the old leaven of malice, envy, back-biting and strife, if any yet remain, that he or she may become a copy of God's dear Son. The flesh is very seductive and is inclined to make all manner of excuses for itself. Let each one make this a matter of personal heart searching. There is a solemn need to develop and perfect our characters. Let us pray more earnestly in the words of the Psalmist, "Set a watch, O Lord before my mouth; keep the door of my lips." No one is without temptations.

The mind of the flesh may be so agreeable to suggestions of evil as to be unconscious of their nature, but he who loves righteousness can never fail to be painfully aware that evil is present with him. Even the one who has made the greatest advancement in the Christian -course is not exempt, for the attributes of the fallen human nature are still present in his flesh, though brought into subjection to the Divine will and thus deprived of the privilege of exercise. The person in whom faith and love exist in the highest degree attainable in the present life, hungers and thirsts like any other person; he is the subject of the propensities and affections which lay the foundation, and which furnish the support, of the various family relations; he loves his children; or parents and other relatives, and is the subject of other natural ties and sympathies; he suffers from fatigue and sickness; he is grieved, troubled and perplexed in various ways. While, therefore, it is our privilege, even in the present life, to be exempt from the commission of voluntary sin, it does not appear, retaining as we do our constitutional tendencies, and remaining subject to constitutional infirmities, that we either have or can reasonably expect any such exemption from temptations.

Success in meeting , and resisting , temptations should give no feeling of security that would result in a tendency to trifle with them. To linger one moment under the influence of any temptation which could be escaped, shows not only a great lack of wisdom, but is also a sin of presumption. All have been promised grace sufficient for every time of need, but this assures no measure of grace for temptations to which we are being subjected merely because of our careless lingering under the influence of their seduction. Instead, the exhortation is "Watch and pray that ye enter not into temptation." The wise man says "Can a man take fire in his bosom and his clothes not be burned? Can one go upon hot coals and his feet not be burned?" It would be foolishness to place ourselves where evil is; or to linger even in our thoughts in its vicinity. Since we are not ignorant of the devices of the wily foe who is opposed to every step of progress toward righteousness, there is no occasion for surprise as each resistance to sinful suggestions is countered by correspondingly violent attacks of the Adversary.

This no doubt explains in part how it is that some have attained a very high degree of Christian development, only through subtle temptations to later be degraded to a plane lower than ever before experienced. The result is equally lamentable for those, who, because of their very attainment have developed a false feeling of safety and have grown careless—a condition of which Satan is quick to take advantage. The one who makes little or no resistance to temptation, knows little or nothing of its power. There is little inducement for Satan to exert his strength toward one who yields easily. But once he becomes fixed in God's will, Satan will exert violent attacks to try and break down all resistance.

In an endeavour to understand temptations it is necessary to know their specific nature. We should, as far as possible, know the various weak points in our character, and the forms of temptation by which these weak points may be most successfully attacked. At these points, and against these temptations our strongest Scriptural defences should be raised. When we are doubtful as to whether or not it would be wrong to follow a suggestion that has come to us, or doubtful as to how far we may follow it in righteousness, the difficulty should be laid in faith before the Lord, nothing doubting, that He will guide to a clear understanding of the issue in due time. Then we must wait upon the Lord until He shall make the way plain. Rather than run the risk of displeasing Him we should take no step until it becomes clear that it is in harmony with His will.

True safety under temptation lies in having formed the habit of unfailingly looking heavenward for guidance under every circumstance, and of having accustomed ourselves to waiting upon the Lord always for the revelation of His Will, all the while maintaining the calmness of one who knows by experience that not one of all His good promises can fail. By some means this heaven-born peace must be disturbed if Satan is to find any means of influencing us to sin.

Once introduced, it depends upon our reaction as to whether the temptation shall become an emissary of Satan to draw us from the narrow-way, or prove to be the fire of the Great Refiner for the perfecting of the gold that shall eventually be to the praise of His eternal glory. The Lord permits the temptations that they may both prove and develop this chosen class at the same time burning all the dross away. Knowing that God supervises the refining, is our assurance that not gold but dross will be burned away. We may be confident that He who is supervising the great work of preparing His people to shine as the brightness of the firmament in His kingdom, will not suffer them to be tempted above that they are able; but will with the temptation make a way of escape, that they may be able to bear it.

It should not be overlooked, however, that there is no assurance in this statement that some will not find themselves in temptations greater than they are willing to bear to the praise of His glory. The thought is that those who are willing to bear the temptations, the testings, will be able to bear them, for they, like the three Hebrews in the fiery furnace, will find One like the Son of God in the furnace of affliction with them. It is not His desire that any should perish in their testings, but that by them they should be induced to flee to His protecting arms. This assurance should exclude all possibility of any disquieting thoughts.

The habit of prayer should be so fixed that there need be no time lost when temptation threatens. While the danger is still on, the horizon, ere it has time to reach us, if we would have safety, the prayer of faith should ascend to enable us to meet and vanquish the Tempter; the prayer that our feebleness be rounded out to perfectness in His strength, for He has said, "My strength is made perfect in weakness." There may be, and no doubt certainly will be, trials greater than we are able to bear if we depend on the faith of yesterday for the trials of to-day. The promise is strength sufficient for every time of need, not strength, for a lifetime, but for each and every time of need, just the strength that is needed at the time. God does not open paths for us in advance of our coming. He does not promise help before help is needed.

He does not remove obstacles out of our way before we reach them. Yet when we are on the edge of our need God's hand is stretched out. Many people forget this, and are forever worrying about difficulties which they think they see in the future. Every day and every moment brings its duties and trials, and needs its appropriate grace. There must therefore, be constantly repeated acts of faith, and by means of faith a constant application of the atoning blood, both to preserve against the power of existing temptation and also to wash the mind from the impurity of its stains if we have even in a measure yielded to it.

Since trials are truly grievous for a time, they can be an occasion of rejoicing only because they work out the peaceable fruits of righteousness, purifying our hearts and strengthening our faith. We need to be

continually teachable, and learning to attentively hearken for the voice of God in our daily path. Each one of the Lord's footstep followers must some day ascend the mount to his final test, and the record will be glorious only for those who have learned submission by the things they have suffered, whose ears have attentively hearkened.

In connection with our subject the R.V. gives this particular occasion of evil-speaking, as railing, but, whichever way we take it, there are many occasions when it would be much wiser to refrain from speaking.

The Psalmist says, "I will keep my mouth with a bridle while the wicked is before me; I was dumb with silence, I held my peace." Many times we realise that "silence is golden." The wise man says in Prov. 10:19. "In a multitude of words transgression cannot be avoided; but he that refraineth his lips is intelligent" (Leeser). Early in the life of every Christian it is realised that one's expression in his outward conduct and in his words has an important bearing on his progress in the development of Christ-likeness and true piety. The tongue, we know, is represented in the Lord's Word as a vast power for good or evil. In Eccles. 5:2 the wise man advises "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven and thou upon earth, therefore let thy words be few." Careful meditation on this passage will confirm the wisdom that it sets forth. We could say it is almost impossible for such that talk a lot, to speak without saying something that is likely to be injurious or unprofitable. It would be unreasonable to expect to indulge freely in conversation with others, in the manner to which some commonly do, without conforming, in part at least, to their own views and terms of social intercourse. In a sense we seem to be under the necessity of sympathising to some extent with their lines of thought and experience, and may not be at liberty wholly to reject subjects which are pleasing to them. And who does not know that, acting on this view we are often introduced to various topics which, both in their nature and tendency are remote from a religious and edifying character.

How large a portion of the conversation of the great mass of mankind is taken up with unfavourable comments on the conduct of their neighbours. How much there is of hinted suspicion. How much of backbiting and the like. Now, if we would not be accessory to sins of this kind, we must learn the difficult art of controlling the tongue, and of forming habits of conscientious silence. And then again, too much conversation has an injurious effect upon the religious instincts of the mind by filling the soul with many vain and useless thoughts. All such thoughts take up more or less of the attention of the mind, and just so far as it is so occupied it is necessarily deprived of the consciousness of God's purifying presence. Such are the laws of the mind, that it cannot be occupied with the things of God and a multitude of worldly vanities at the 'same time.

And in addition it should be remembered that words are one of the outward signs and natural expressions of the inward passions; and whatever may be true of those of a different character, it is well understood that the resentful passions which often interpose, are an obstacle to holiness and may acquire great vigor by outward exhibition.

On the contrary it is equally well understood that they generally wither and die under a system of silence. So that by upholding a practice of silence generally, we shall not 'Only find our thoughts less liable to wander, and more collected in God than they would otherwise be, but shall also find the passions pertaining to anger, and the exciting passions generally, when thus deprived of the powerful stimulation of words, more submissive and more perfectly under control.

The Apostle, after exhorting to put away these things, then informs us of the ones to put on in their place, because the mind cannot remain empty, otherwise the evils 'may return. He says, "be ye kind one to another, tenderhearted"; this latter word has the thought of being compassionate, 'sympathetic. This is a lovely and necessary 'condition of mind; to be sympathetic under the guidance 'of the spirit of a sound

mind. It is one of the principles 'of 'God. We sing it in that good old hymn, "His loving-kindness, O how great." In this respect David was a man after God's own heart—he had the forgiving disposition.

While the Scriptures inculcate the thought that God's people are to be generous toward all, they make common 'the thought that they should have a special interest in one another. Kindness is certainly one of the elements of love, as the Apostle says, and tender-heartedness must characterise those who would have a participation with our Lord in 'His kingdom. Hardness of heart and callousness, are evidences of degradation, and many inherit these things 'from their ancestors, while many can be thankful that they have inherited from their ancestors the loving disposition which gives them a good start off in the race. When we know how much God has forgiven us, and how much we need forgiveness, it should make us more and more of the forgiving disposition which is well pleasing in:the sight of God.

There are 'times in our lives when we might brighten some amongst whom we move, with a few kind words; kind thoughts cannot be read without being put into practice. In this way generous impulses may leave footprints on the sands of time. The words of a hymn again remind us—"Thus do we pass from this earth and its toiling, only remembered by what we have done."

Our Lord said—"Blessed are the merciful." They are the kind to whom the heavenly Father will be pleased to extend His mercy and favour. They are the only ones who will be in a proper attitude to receive the great blessing of the kingdom. May we always apply this lesson to ourselves in regard to our dealings with 'the brethren and with our neighbours. What matters it to us whether they mean evil or good, have we not God's assurance that all things are working together for good to them that love Him? And this being the case why should we have the slightest resentment against the persons or instrumentalities in any way used of the Lord in connection with our affairs. Those who thus trust in the Lord and those only, are able to properly view and meet the affairs of life. The climax of the situation here is to cast off those things that drag one down, and hold fast and cultivate that disposition that lifts one up, as another has written—"all do not know it, but it is a fact that the grandest quality that man can exercise, and the one which brings the largest amount of blessing itself is the exercise of the Godlike quality of mercy, compassion, benevolence."

“Think It Not Strange”

Why should we think it strange when trials come?
How can we ever murmur, or be dumb
When we should peaceful be and ever say,
Let God be magnified in life alway?

Where is our faith, if we in trial fret?
God never fails, He will not once forget,
Nor will: He ever leave the weakest saint,;—
Then why should we despond, or fear, or faint?

We should look up, and trust our gracious God,
Since we are saved and bought by poured out blood;
How can we e’er forget that Glorious One,
Who died to save—God’s well-beloved Son?

A life ‘of praise, since saved by Sovereign grace,
Should be our aim,—saved out from Adam’s race;
Our daily life for Him who freely died
Should be a song, however we are tried.

God is, and God is love, He will not fail,
But in, and over all He must prevail;
Then let us look on high, and trust in Him,
With all: our soul, with faith that ne’er grows dim.

God is our Refuge, and our strength as well,
And we are saved, and blessed in Him as well;
How can we fail to praise Him and adore,
Our. Glorious Lord, whose Presence is so sure?

Come then ye saints, and sing with heart and voice,
Lift up your heads, the Lord is here, rejoice;
Trials, troubles, sorrows, only draw us nearer
To Him, our blessed Lord and Head, and Heaven seems dearer.

—Selected.

Tabernacle Shadows.

A supply of the new edition of these helpful little books, printed by the “Dawn” brethren, is now on hand. It is an exact reprint of the original book, having also the Berean Questions bound in the back. Neat in appearance with blue, paper cover, it is Priced at 1/- per copy, post paid.

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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,

I Cross (a) on the wrapper indicates that the Subscription to “Peoples Paper is overdue.

The Resurrection Body of the Lord and His Saints

SOME still think that the Lord now wears the the body of humiliation with its five bleeding wounds received on Calvary. If such were true, then all the martyred saints, “planted together in the likeness of His death,” and to share “in the likeness of His resurrection,” (Rom. 6:5) would also have their poor rack-mangled bodies and broken limbs, and some like St. Paul, having been beheaded, would he either heads without bodies, or bodies without heads; and what of those ‘whose poor bodies were burned to ashes! .

A proper understanding of the resurrection saves all such confusion. “And that which thou sowest, thou sowest not that body that shall be . . . But God giveth it (the individual or new creature, the being) a body as it bath pleased him” (1 Cor. 15:37, 38). “It is sown a natural, body, it is raised a spiritual body” (see verse 44). “If the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens” (2 Cor. 5:1). So, St. Peter says Christ was “put to death in the flesh but quickened (raised) in the spirit” (see literal Greek Diaglott translation, 1 Pet. 3:18).

The body of Jesus was no doubt taken care of and during the six weeks prior to His ascension, He did on one occasion appear in that form in order to convince Thomas of His resurrection, but He did not always appear in that body. As a spirit being, He had power to materialise, miraculously assuming a human body as did the angels appearing to Abraham and others of old time. Once He appeared as a gardener to Mary and again as a stranger to the disciples on the way to Emmaus. Then again in another form as a stranger on the sea shore. On no occasion (excepting to convince Thomas) was He recognised by His bodily appearance; it was always by His tone of voice or His words and the way He had of “breaking bread and giving thanks.”

After His ascension and glorification, He was never again seen in human form, for He is now in the “express image of the Father’s person” (Heb. 1:3); highly exalted above all principalities, and powers in the heavens (Col. 1:16, 17). The Apostle assures us that on coming again, it will not be in any body of humiliation, but in great power and glory, and our Lord says the same thing in the parable in Matt. 25:31. “In His glory and all the holy angels with Him.” The Apostle John (1 Johri 3:2), says we do not know what our Lord is like, so we do not know what we shall be like, but we do know that when we shall see Him we shall be like Him.

Some seem to think that the angel said as Jesus ascended in the cloud, that He would come again in the same bodily form as they saw Him, go, but the angel did not say anything of the kind. What was said was, “This same Jesus which ye have seen taken up into heaven, shall so come in like manner as ye have seen Him go.” There was no mention that anyone would see Him come back, but simply that He would come back and in the clouds. It was like the parables, a picture with a large meaning. The clouds picture the clouds of trouble by which His presence will be made known, and these clouds we see hovering over the world to-day.

Jesus was no longer a human being; He gave His flesh, His humanity, for the life of the world. “He was put to death flesh, raised spirit,” and highly exalted “to the express image of the Father’s person,” “whom no man can see.” So Jesus never again appeared in human form. When Paul got a glimpse of His glory on the way to Damascus, he was blinded; he could not see. His form but just saw the brightness and heard the voice.

Jesus truly said, “The world seeth me no more, but ye (the church) shall see me,” because “I will come again and receive you unto myself; that where I am, ye may be also” (John 14). Paul also states, “Though we have known Christ after the flesh henceforth know we Him (.4:)) no more” (2 Cor. 5:16).

No, He does not come again to suffer death for the world, in a body of humiliation, but He comes in power and great glory to dethrone Satan, the wicked “prince of this world” and to take the control of earth and bring in righteousness and peace and goodwill and to make the whole earth as the garden of Eden.

Satan is a powerful spirit being, invisible to human eyes, having much more power than if visible and confined to the limitations of human nature, in a human body. Christ is a much more powerful spirit being; He is the “stronger man” that is going to bind the “strong man” (Satan) and reign in his stead. He, too, will have much more power to assist mankind by His influences, His spirit of love, mercy, goodness, justice, truth, righteousness and wisdom, than if He were again in human form with its limitations. He was made flesh, “a little lower than angels, for the suffering of death.” He paid the price of sin and purchased the world—“He died, rose and revived that He might be the Lord (owner) of the dead and the living.” Having chosen His Church as joint-heirs in the Kingdom, during the Gospel Age; (Rev. 3:21), He now comes to lift up the poor, groaning creation out of its depravity and restore mankind to the image of God. “To bless all the families of the earth.” (Rom. 8:19-22: Gal. 3:16, 29).

Ransom Points to be Remembered.

Ransom used in Scriptures.

WHEN EVER the word Ransom is used in the Scriptures it has the sense of ransom-price according to the Greek—a corresponding price, a sufficient price.

Meaning of Ransoming.

Ransoming signifies the application of the ransom-price. Thus when we read that our Lord Jesus gave himself a ransom-price for all, the meaning is that His sacrifice, finished at Calvary, is a sufficient price to effect the ransoming of all mankind, if so applied or when so applied.

Providing and Applying Ransom-price.

Our Lord laid down His life; He died on our behalf; He gave our ransom-price into the Father’s hands when he offered Himself without spot to God. But the putting of that vicarious sacrifice into God’s hands and the application of that merit to mankind are two different matters.

Laying down the Ransom-price.

The laying down of the ransom-price was finished at Calvary; but the application of it was not even begun for fifty days. Three days our Redeemer was dead—arising on the third day. Then for forty days He was with the Disciples, appearing occasionally for their instruction. Then He ascended upon high, there “to appear in the presence of God for us,” and promptly on the fiftieth day, Pentecost, the outpouring of the holy spirit upon God’s believing and consecrated servants and handmaidens began.

Proof that the Church had been Ransomed.

Pentecost was the proof that our glorified Lord had applied the merit of His sacrifice, had applied His blood as our ransom-price. Pentecost was therefore a proof that the Church had been ransomed—that the antitypical sprinkling of His blood by our great High Priest on the mercy-seat, or propitiatory, “for us” had been accomplished, and that it was satisfactory to justice, and that our sins were cancelled. Thereupon

the High Priest began at once his secondary offering of His “members”— “living sacrifices, holy and acceptable unto God.” (Rom. 12:1.). This in the type was represented by the killing of “The Lord’s Goat”—”The goat of the sin-offering that is for the people.”—Lev. 16:15.

Ransom-price all necessary for the Church.

The ransom-price all went for the atonement of our sins when the great High Priest appeared “for us.” That ransom- price bought us (1 Cor. 6:20); but was applied for no others and blessings came upon no others. It is “for all” (1 Tim. 2:6), but has not yet been so applied. .

Philosophy of applying Ransom-price.

It took all of that merit or ransom-price to make atonement for our sins—because it was so applied. It would have required all of it for even one man’s release. It is because the penalty or sentence of death passed, “upon all men to condemnation,” through one man’s offence or sin, that the one man’s death can be applied for more than one man’s release from condemnation. But whatever the number it is applied for, it takes it all to effect the release from condemnation.

High Priest now has no merit to apply.

So, then, the High Priest, having applied the entire ransom-price “for us,” “on our behalf” (Heb. 9:24), for the blemishes or condemnation of those now accepted as His members and His house—the household of faith—it follows that he has no merit now remaining to apply for the world. The ransom-price which was sufficient for one man or for all men was applied only “for us,” “for our sins.”

The Hope of the World.

Ah, it has not been forgotten in the divine purpose, and in due time it will be ransomed—”the precious blood,” the ransom-price, will be applied on the mercy-seat for the sins of all the people. Then the holy spirit will be poured out upon all flesh.

Re Church paying World’s Ransom-price.

What ! will the Church pay the world’s ransom-price ? Not so. It is the divine arrangement that in all things He (Jesus) should have the preeminence. Jesus’ merit, as we have seen, is now fully in use— accredited to us who are of the household of faith, for our justification by faith. We are counted, or reckoned, as possessing the earthly rights and life forfeited by Adam and redeemed by Jesus. But this reckoning or justification is confirmed to us of God by the holy spirit’s begetting to a new nature only because of our consecration vow to the Lord that we would lay down our lives, sacrificing all earthly interests and rights as He did—walking fully in His steps, being baptised into His death, drinking of His cup of ignominy—partaking with our Head of “the blood of the New Covenant,” by which as a legacy or testament the ransom-price blessing shall in due. time be bequeathed to natural Israel—with the proviso that all mankind may be blessed by becoming Israelites indeed on the human plane of restitution— Abraham’s earthly seed— as the sands of the sea for multitude.

Re returning Ransom-price to High Priest.

Note, then, that the one ransom-price, laid down by our Lord at Calvary, was all paid over to Justice “on our behalf,” “for us,” as was acknowledged at Pentecost and since, by the holy spirit upon the Lord’s servants and handmaidens. Note also that the restitution rights which we are now using as sharers in our Lord’s sacrifice must all be surrendered back to justice before the great High Priest can present that same

ransom-price again on behalf of the world, under the New Covenant conditions.

Classes developed under original Abrahamic Covenant.

“Ye shall all die like men,” or as men, writes the Lord through the prophet. (Psa. 82:7.). There are three classes developed under God’s original Covenant with Abraham—The Grace or Sarah Covenant. (1) The “little flock” of under-priests —members of the Body of the High Priest. These suffer with Him, sharing “His death,” “His cup,” “baptised into His death.” (2) The “great company,” who consecrated unto death and were begotten of the spirit, but who “through fear of death were all their lifetime subject to bondage.” These must die, but not as parts of Christ’s body, not as parts of His sacrifice. They must suffer “the destruction of the flesh, that the spirit (new nature) may be saved in the day of the Lord Jesus.” (3) Those who wilfully turn from and repudiate their consecration to sacrifice must die the Second Death. These are described by St. Paul as treating despitefully the One who paid their ransom- price and accepted them as His members, sanctifying them apart as His joint-sacrificers and joint-sharers of His glory in connection with the great work of mediating the New Covenant, under which Israel and the world will be blessed.—Heb. 10:29.

Death of All Sanctified.

All of these three classes, all whose justification and sacrifice of sanctification were accepted by the Lord—as evidenced by their receiving the holy spirit as His servants and handmaidens—all these must die before the New Covenant with Israel and mankind will be sealed. They must lay down all earthly justification and earthly rights, , forever, before the one ransom-price can be back into the hands of justice to the credit of the High Priest, that He may therewith appear in the presence of God to make an atonement with His ransom-price for the sins of all the people. Then, at the close of this age and the opening of the Millennium, our Lord, who as the man Christ Jesus gave Himself a ransom-price for all, will have presented that price “for all.” Thus “He is the propitiation (expiator—Strong’s Lexicon) for our sins (the Church’s sins), and not for ours only, but also for the sins of the whole world.” (1 John 2:2). The expiations are separate and distinct, but the one sacrifice, finished at Calvary, is the ransom-price by which both expiations are to be effected. (Z. 1909-349.).

Correspondence.

Victoria,

11th Sept., 1938. Dear Brother,

Time passes quickly since my last letter to you. The common round, the little trials and testings are ever with one, making it ever necessary to wait upon the Lord that He might strengthen the heart.

I would mention that I have tendered my resignation as a member of the Methodist Church, feeling it the right thing to do. My feelings and emotions regarding it all are such that seems best not to write. The Lord understands and I would leave it in His hands, trusting Him to keep and guide me in coming days. I have stated my readiness to conduct services if required to do so, preaching according to the Word alone, as led of the spirit to understand it.

It appears, Brother, that world events are moving rapidly and especially lately have I noticed how men's hearts are failing them for fear. I seek ever as I can to point beyond the trouble time, but realise, too, how great the need of patience just now.

Last time I wrote I enquired about a Revised Version N.T., and would now like one for about 2/6, the price quoted for secondhand ones; and would like also two more of the pocket "Divine Plan of the Ages." Deduct this amount from the money at credit with you; also place a further 5/- to the Tract Fund Account. I would like also another copy of September "People's Paper."

I am enclosing some thoughts on Heb. 10:38. If of any use I am glad. They contain nothing but what is known to most readers I know but if of any use at all just use them accordingly.

Things are very dry up here feed for stock having been a problem all this season; crops are for the greater part very backward. Falling prices, too, all conspire together, as it were, to capture our minds to the cares of this world, but grace will be sufficient I know.

With much Christian love to yourself and to all "led of His spirit."

Victoria,

10th Sept., 1938. Dear Brother,

I was very pleased to hear from you, the letter having reached me on time. Thank you for writing. Almost daily I had planned to write you; I have worked hard, late and early, needless to say often over tired, very thankful for good health and strength, with constantly renewed faith in God; under His guidance I cheerfully press on, spiritually and temporally also.

Yes, I would be delighted to come down occasionally for the Sunday meetings, but finance is a drawback. Happily the Lord's children are always meeting new and very welcome surprises in the Lord's blessings, so that if circumstances do not permit our much desired personal contact and fellowship, we are one, just the same; never separated, one in spirit, heart and loving unity, and so it is natural to remember one another and pray for one another and so fulfil the law of Christ.

I note your progress in the studies Luke and Hebrews; I would have enjoyed it had I been there. I will read Vol. 2, "The Manner of Our Lord's Return." I think that is so vitally important; without a clear understanding we are totally in the dark. I am pleased to say that to me it seems clear—so much so, that one almost marvels at the blindness tradition has inflicted on the nominal church. I will read up Vol. 2 on it again.

I realise the hearty welcome awaiting the Brother from W.A., also Bro N. I'll be with you, though out here, in those welcomes. I am glad to hear of the good prospects for the Kingdom Cards; perhaps later I may see some scope for their circulation, also other literature in this part.

As I suppose, and it was only reasonable too, most of our Class wondered if I would continue on, or do as most others, disagree on some point of Scripture and leave. If that was so, well just for once how glad you are that you were mistaken, and now rejoice with me, for I did not know if I would remain, but I had an open mind. I heard

a few explanations that astonished me; it wrecked some of my own ideas, but I decided to look further into them, really desiring to know only the Truth. And new as it was to me I saw it clearly and gladly, and thankfully embraced it. I cannot just now tell you all the knowledge and blessing I received through those fellowship meetings; every day I am rejoicing over them.

Kindly convey my Christian love to all the brethren and assure them of my loyalty, love and prayers on their behalf.

Your fellow traveller to the Heavenly Kingdom.

South Australia, September, 1938.

Berean Bible Institute,

Melbourne, Vic.

I must thank you for sending along so many interesting papers concerning God's great plan of salvation and restoration. It is such welcome news after holding other beliefs for so long. Although, after having a great grief in my life, I began to think for myself there must be some other interpretation of the Scriptures.

I am so glad, to be in touch with someone who has confirmed what is more consistent with a God of love.

Yours in the blessed hope of our Redeemer,

South Australia.

To the Brethren,

Berean Bible Institute.

I had one of your papers called "The Voice" sent to me; subject, "The Troubled Word's Hope."

For the last three years I have been blessed with the knowledge that the Kingdom of our blessed Lord is the only hope for the world of mankind, and that the present age is for calling and disciplining those for that great honour of reigning with Christ for the purpose of blessing those who have not been enlightened as yet; that Christ died for them and is to give them that knowledge that they may have opportunity of believing into Him, that He may give them life free from the Adamic penalty with all its sorrow, pain and death.

As you are giving a special' offer of one of your publications, "Foregleams of the Golden Age," I would be glad if you would send one to me, as I am very interested in the good tidings that we are so privileged to know, when most people cannot see those things are taught in God's Word.

I will enclose the 2/- for the special price of the book which I. will look forward to receiving, and remain

Yours in the one hope,

South Australia.

Berean Bible Institute,
Melbourne.

Dear Sirs,

Please send per post the book "Foregleams of the Golden Age" that is quoted in your paper, "The Voice."

I have at different times received your paper from an unknown friend from Murray Bridge, S.A. The papers are very nice reading indeed. (Later.) In reply to your letter I am pleased to say I received the book "Foregleams of the Golden Age." I am progressing slowly with the reading and have read the booklet "A New Dictator," also the July and September issues of the "People's Paper" which I like very much, and will you please send me a copy each month. Postal note for 2/6 enclosed.

I will now close with Christian regards and best wishes. Yours truly,

"A Review of The Doctrines."

This book of 92 pages by Brother H. J. Shearn, of England, previously sold with a cloth cover at 1/6, is now available in paper binding at 6d. per copy, post paid.

While not agreeing with all the thoughts expressed, It will be found a useful book, especially as a Class study. The brief statements on the various doctrines leaves scope for additional expressions by individual members, and Classes interested are invited to send for samples.

"Poems of Dawn."

Friends interested in a reproduction of the book of selected poems, "Poems of Dawn," are asked to communicate with us.

Containing over 230 very helpful poems expressive of the Christian life and hopes to come, as well as numerous page fillers this little hook has been sought after quite often by the brethren since it has been out of print. While it would seem that the demand would not warrant a printing in the usual way, it is thought that it could be produced in handy size, with clear type suitable to all (not capital letters), at reasonable price, by duplicator, should sufficient be required.

All desiring copies are asked to state if possible the number they could use should the work be undertaken.

"The Photo-Drama of Creation."

A limited number of the "Scenario of the Photo-Drama of Creation" is now available. This book, well known to many of our readers, contains a very helpful description of God's Plan of the Ages, in short, complete articles, each of which is accompanied by fitting illustrations. This makes the book very interesting for children as well as grown-ups. The plan of God is traced from beginning to end by the 96 concise articles and nearly 400 illustrations.

Friends desiring copies of these books are advised to make early application. In two bindings—with

strong paper covers, at 3/6; in de luxe, beautifully bound, with gold edges, at 4/9, post paid.

Hymn Books.

The brethren of the Bible Students Committee, England, are now preparing a new hymn book of words, as all previous editions are out of print.

As the new books are to contain all the “Dawn Hymns” the additional ones found in the “Christian Hymns,” and further selections making in all about 450 hymns, they will no doubt be very good and useful for those Classes or individual brethren in need of new books.

A supply is expected to reach us in the course of some weeks, and orders may be placed for delivery on arrival. The price is expected to be in the vicinity of 1/- for single copies.

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7 — Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.— O B. I. Hall, Wakefield Street, Sundays 3 p.m. and 6.30 p.m.;

Perth — Druid’s Chambers, (The Basement), 459 Hay Street, East,—Sundays, 3.45 p.m. and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays, 3.30 p.m. and 6 p.m.

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The World's Perplexities and Bible Prophecy.

IN our Lord's great prophecy recorded in His discourse in Matthew, chapters 24 and 25, we have in such concise, yet wonderfully comprehensive and highly figurative language, the prediction of the fall of Jerusalem and the scattering of Israel among the nations; also a forecast of the history of the Gospel Age as respecting the Church.

Certain signs are provided by which the faithful in Christ might know of His second presence and Of the end of the age, which would be similar to Noah's day. While the world of that day was ended by the Flood, the "present evil world" (age) would end in a similar world-wide catastrophe—"a time of trouble, such as has not been since the world began, nor ever shall be again." (See Matt. 24:21; Dan. 12:1). Luke's account (Luke 21) says—"Upon the earth, distress of nations with perplexity, men's hearts failing them for fear of what is coming on the earth."

Turning to Daniel 12:1-4, there can be no doubt that he refers to the present time, for his words are so entirely fulfilled in this day. "Many shall run to and fro and knowledge shall be increased, at the time of the end." We might think it strange that all these wonderful inventions have come about during the past hundred years, It is not that men have better brains than our forefathers; rather the race has degenerated. It is simply that the time of fulfilment of prophecy has come, for we are living in "the time of the end." That does not mean the destruction of the literal earth or literal heavens, but simply that the present order of society and of the spiritual control will be overthrown and pass away, and a new world, a new age under a better ruler will come in-2 Peter 3.

Sir Isaac Newton speaking of Daniel's prophecy said that he would not be surprised if men would be able to travel at the rate of 25 miles an hour. The noted French infidel, Voltaire, ridiculed Newton as being so foolish to make so rash a statement, but to-day men are travelling more than two hundred miles an hour.

Before the great war, we were taken to task when it was pointed out that the Scriptures clearly foretold the collapse of society as it existed. One minister, who but voiced the thoughts of most, said that Christianity was so changing men's hearts that no wars of aggression and conquest could ever again take place. Christianity was making it impossible for one nation to fear or distrust another--the world was being converted. But what happened? The Bible was proved true—"In the last days; perilous times shall come . . . men would be truce-breakers, fierce, traitors, despisers of them that are good, etc.-2 Tim. 3:1-5.

The Permission of Evil.

Without the inspired Word of God, we might well be puzzled as to why a wise and loving God should permit all the wickedness, sorrows and horrors of the past and present; why the wicked prosper instead of the righteous, and the innocent suffer for the guilty. The fact, however, that God foreknew it all and foretold these evil conditions, and has permitted them to develop, indicates that there is some wise and good purpose in it, and we will endeavour to show something of that purpose.

The Bible speaks of a “Divine Plan of the Ages,” It was man’s choice, represented in our first parent, to disobey God. He chose to obey Satan and has been allowed to reap the consequences, but God at the same time provided a way of meeting the justice of His own throne. Christ volunteered to pay the price of that man’s sin, so that “as all die in Adam, so all may be made alive again in Christ.” (1 Cor. 15:3, 21, 22; Rom. 5:12-18).

It is indeed a sad, hard lesson, but ultimately it will be turned to good account, for all will have an opportunity of doing righteously and gaining life. Some have that opportunity now and may if faithful be associated with Christ in the Messianic Kingdom Age, which we are assured is very near, when all the residue of mankind may seek the Lord and be rewarded with perfect human life.

The Bible speaks of Satan as the prince of this age. In due time Christ takes control instead, and Satan and all evil influences will be bound. Instead of the fallen angels co-operating with Satan in all deceptions, spiritualistic seances, etc., the Church glorified will co-operate with Christ in leading all the willing and obedient up the highway of holiness to life eternal. That is for what we were taught to pray—”Thy Kingdom come, Thy will be done on earth as in heaven”; “Peace on earth, goodwill towards men.”

Perplexities of Our Day.

All thinkers to-day realise that the world is heading for a collapse of civilisation—a great upheaval. Never has there been such an abundance of good things, not only necessities and comforts, but luxuries. The common people have lovely homes; electricity, motor cars, and many good and bad things that even the rich could not have years ago. Think of the advantages of education—knowledge increased and the comforts in travelling, etc. Instead of this making the people content and happier, it would seem the reverse; there is more restlessness, more discontent, more grasping greed, jealousy, envy, strife and murder.

There is less reverence for the things of God, more callousness and disregard for law and order, and less rectitude in business; less trust between nations and consequently there is this “Distress of Nations and men’s hearts are failing for fear and for looking after these things coming on the earth,” with all the diabolical preparations for the wholesale murdering of our fellow creatures.

As we realise this condition of things and see the wonderful fulfilment of prophecy before us, it is but reasonable that we should expect to find in the Bible some indication of what the outcome of it will be and a solution of the problem that has so long perplexed thinkers, as to why God permits all these evils and calamities.

The Divine Plan of the Ages—Ephes. 3:9-11 (Diaglott).

It would seem that a period, of 7000 years was arranged, during which time mankind would be created and increase sufficiently to fill the earth with a perfect race mentally and morally in the likeness of God—able to appreciate the Divine principles of Wisdom, Justice and Love, with a free will to choose good or evil—and ultimately all who receive eternal life will so love righteousness and hate evil that that free will

shall always be exercised along right lines.

In order that this be attained, it was necessary that man should have a knowledge of evil as well as of good and so Divine Wisdom arranged that man being placed in Eden with every good thing needful for happy enjoyment of life should be allowed his own choice of obedience or disobedience, in full knowledge of the fact that disobedience would mean death. We all know the result of that trial; we see it all around us in the sin, sorrow, pain and death every day. Every funeral procession reminds us that “the wages of sin is death.” (Rom. 6:23).

It appears that 6000 years is the time allotted wherein this experience shall be gained and then during the 7th Thousand year period, God would exercise His power, control the forces of evil and by punishment for evil doing and rewards for right living, man would be assisted out of his depravity, lifted out of sin and death, and brought again into the image of God. Thus we read, “The whole creation groaneth and travaileth together in pain, waiting for the manifestation of the sons of God.” (Rom. 8:19, 22).

Ages or Dispensations.

The Bible divides the 7000 years into three great days or epochs. Peter, in the 3rd chapter of his 2nd Epistle, mentions all three worlds or ages, (1) The world that was before the Flood. (2) The present evil world. (3) The world to come wherein dwelleth righteousness. The first dates from the creation of Man to the Flood. The second from the Flood to the setting up of Christ’s Kingdom at the end of this Gospel Age, and the third is from thence “World without end.”

In the world before the Flood, God was allowing man to experience the consequences of his choice, in obeying Satan, and Angels were permitted contact with mankind, evidently to instruct man in respect of production of necessities and respecting astronomy, etc., and at the same time the angels could learn the bitter experiences of sin by observation while the human family was to learn by actual experiences. These angelic beings had been created before man and had been used in preparation of the earth for human habitation—Job. 38:47, speaks of them, as shouting for joy when the time had arrived for man to be created.

Some people think that men were intended to die and then become angels in heaven. That is quite a wrong thought; man was “of the earth earthy” and intended to enjoy eternal life on the earth. Death came as the penalty for sin. It is a false thought that the poet gives in the words “call it not death, ‘tis but transition.” The trees of life ‘were such as would have sustained life everlastingly, therefore when sin entered, man was driven from the garden and prevented from eating of these trees. Thus the sentence would be enforced.

It is claimed that man is an immortal soul, but if that were so it would not have mattered whether he had access to these trees of life or not, for immortal life is not dependent on food; it is self contained. Besides, God only had immortality, as Paul says.

Instead of assisting man in ways of righteousness during that age, the angels became sinful themselves and contributed to the further degeneration of mankind. They materialised, took the forms of men, married the daughters of men and produced a hybrid race—giants. “And God looked upon the earth and it was corrupt, all flesh had corrupted his way ;” only Noah’s family were found “perfect in his generations”—still of pure Adamic descent. For this reason God .permitted the great Flood that all might be destroyed and a fresh start. be made of pure Adamic stock. Thus as in 2 Peter 3, 5, 6, “The world that then was perished.” See also Gen. 6. 2, 4; job 4:18; Jude 6; 2 Peter 2:4. It was necessary to preserve .the race in the pureness of Adamic descent, for only as all die in Adam will all be redeemed in Christ. 1 Cor. 15:21, 22; Rom. 5:12, 18.

Probably not 50 years from the fall into sin the first murder was committed, but how quickly the broad road of sin widens, in jealousy, envy, bitterness and strife. How many millions of murders and more broken hearts have followed until to-day men are murdered by the thousands by the diabolical devices of war. Such is the consequence of man stepping out of the good providence of his Creator.

So God was dealing not only with the earth—human society—but with the “heavens”—the spiritual beings, angels. Human arrangements were destroyed, the spiritual control by angels ceased, the disobedient spirits were degraded and restrained as Jude and Peter inform us. . So the “heavens” and the “earth” passed away.

The Present Evil World.

Peter tells us that the present “heavens” (spiritual, religious elements) and earth (social, national order of things) are also to be destroyed in a fiery time of trouble. Satan is called. “the God of this world” which began after the Flood, also “the prince of the power of the air,” or heavens. He still rules in the minds of the great majority and has instituted all kinds of false religions. During this present evil world, God has allowed mankind to try all their own ways of governing in trying to bring about a happy condition. All sorts of governments have been tried; all have failed, for selfishness is so engraven in the human heart that many politicians evidently think much more of their own interests than of their responsibilities to the nations. During this long period of over 4000 years, “God has suffered all nations to walk in their own ways winking at their ignorance.”

Very shortly after the deluge, we find that idolatry existed: Men made images representing the angels—gods—and Nimrod, the great-grandson of Noah, founded the great pagan system of mythology at Babylon. This became the religion of Egypt and it still holds with the majority of mankind in one form or another. Every form of false religion seems traceable to Nimrod and Isis of Babylon. It was from here that Abraham was called of God and, told to depart that he might serve God apart from all that depravity. The church of early days compromised with Paganism and adopted some of its doctrines and festivals. Indeed the Pope’s title, “Pontifex Maximus” is of pagan origin. The doctrines of “eternal torture,” “inherent immortality,” “purgatory,” and “Trinity” are all pagan and contrary to Bible teachings. These are some of the things Peter prophesied would come in; “damnable heresies,” he calls, them.

Satan has thus influenced the whole systems of religion, (the present heavens) based upon the first great lie in Eden—“Thou shalt not surely die.” In this way, “The God of this world hath blinded the minds of them that believe not” and leads many into Spiritism, Christian Science and Theosophy, and has hidden and confused the pure, teachings of Christ and the Apostles. The religious teachings of to-day are so confused that the whole system is an antitype of the Tower of Babel, and is to be destroyed in the great time of trouble preceding the establishment of Christ’s Kingdom. Paul speaks of this wickedness in high places (heavens)—Ephes. 6:11, 12; ‘2 Peter 3:10.

With such darkness, superstition and error in the “heavens”—the religious element—poor humanity has been left to govern itself as best it may. Many noble efforts have been made in the past, but before long the spirit of the “prince of this world”—selfishness, envy, jealousy and malice — has asserted itself and destroyed such efforts for good. What a history of cruelty, horrible experiences, wars, calamities, persecutions and suffering has been earth’s experience. “The whole creation groaneth and travaileth in pain waiting for the manifestation of the Sons of God ;” the better day so long prayed for—so long promised—so long deferred—yet sure to come and that shortly.

This present civilisation which is called Christendom, Peter says, “is reserved unto fire against the day of judgment and perdition The heavens (religious part) shall pass away with a great noise, the elements

shall melt with fervent heat and the earth (social part) also and works therein shall be destroyed.”

When the first “heavens and earth” were destroyed at the Flood, God promised that He would “never more destroy from off the earth all living.” (Gen. 8:21, 22). Those who teach that the literal earth and literal heavens are to be burnt to ashes, seem to forget that promise and that it is also said, “The earth abideth forever.” The promises to Abraham, to David and to Israel could not be fulfilled if the earth were literally destroyed. (Acts 7:4, 5). The destruction of the present unrighteous systems however will involve “a time of trouble as was not since there was a nation nor ever will be again.” Matt. 24:21; Luke 17:26-30.

New Heavens and New Earth.

Then 2 Peter 3:13 says that this new world wherein dwelleth righteousness is that for which we ‘are • looking. It will bring in the “desire of all nations”—the new Prince of Peace will dethrone Satan and take control of earth’s affairs and lead the people to appreciate principles of righteousness and good-will. Zephaniah 3:8, 9 clearly speaks of this time, when he says that after that fiery time of trouble God will turn to the people a pure language—true Gospel—and “they will call upon him with one consent.”

What a different world it will be when the great Adversary is taken out of the way and instead of his influences, his spirit of selfishness—pride, envy, strife and lust—the spirit of Christ will pervade all hearts with its influences of love, brotherly kindness, helpfulness and good-will, every man seeking others good.

The Apostle says, “Unto the angels he hath not put in subjection the world to come.” No, instead of Satan and his evil spirits operating to deceive and entice into evil, Christ and the Church (joint-heirs with Christ) will be there to encourage all towards right and kind ways. The Church has been especially chosen during this Gospel Age for this purpose—to bless all the families of the earth, with Christ (See Gal. 3:16, 29). The curse of sin and death will be gradually rolled away and mankind led up the Highway of Holiness -(Isaiah 35), up to perfect, human life into the image of God.

Instead of the wicked prospering as now, “then shall the righteous flourish,” (Psa. 37:35; 73:12; 72:7; 92:12).

Instead of oppression by the wicked, the rich, the strong rulers and landlords, etc., “They shall sit every man under his own vine and fig tree and none shall make them afraid.” Micah 4:17; Isa. 65:22. Instead of having bolts and bars to keep out burglars, “Nothing shall hurt nor destroy in all my holy mountain (kingdom).” Isa. 11:9; 65:25. Instead of sickness, pain and death, the great physician shall arise as “the sun of righteousness with healing in his wings,” Malachi 4:2; and “there shall be no more curse, no more death and no more pain.” Rev. 22:3; Rev. 21:4. Judgment will he lay to the line and righteousness to the plummet.—Isa. 28:17. Read also Isa. 26:6-8; and (Isa. 15:17-25, “Behold I create a new heavens and a new earth, “etc., also Psalm 72.

Christmas Convention.

The brethren of the Melbourne class desire to make known that their annual convention is to be held over the holiday season again this year, D.V.

A hearty invitation is extended to all friends able to attend these gatherings and a very profitable time is expected with the Lord’s blessing.

Further information as to the exact clays of meetings, etc., will appear in December issue.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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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 (a) on the wrapper indicates that the subscription to "Peoples Paper" is overdue.

Holding Back the Winds.

EUROPEAN events, particularly at the close of September last, have again vividly impressed all thinking people, with the fact that present day civilisation is a very frail structure indeed, for, had the war which seemed eminent broken out, leading statesmen agree that it might well have meant the destruction of the present order of society.

The Lord's people alone know how truly those things which men fear (Luke 21:26) are foretold in God's Word, for the desire and hope of mankind as a whole is that by *sortie* means the great catastrophe may be averted and "all things continue as they were from the beginning of creation."

What a gloomy outlook it would be if the present "night of weeping" was to continue indefinitely; how thankful we should be that the promise is, "Joy cometh in the morning,"—the Millennial morning—and that eventually "God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." To bring about this happy condition—"to make all things new"—will of necessity require a clearing away of everything old and useless, and this process will involve a great "plowing" time, "great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. 24:21.)

The particular point to note is that while the Lord in His wisdom sees well to permit the great tribulation throughout the earth at the close of this dispensation, He is graciously restricting the period of its duration mainly "for the elect's sake," and also that only what is absolutely necessary may come upon Mankind in general. (Matt. 24:22). This, no doubt, is the reason why the great conflagration is still held in check, in harmony with Rev. 7: 1-3—"Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

How the love and mercy of God shines out in every feature of His plan for the salvation of mankind through the sacrifice of His dear Son. Especially is this so at the present time on behalf of His servants who are being "sealed in their foreheads," and what incentive and encouragement this should be to all "Looking for and", hasting ('giving all diligence to make their calling and election sure') unto the coming of the clay of God." (See 2 Peter 3:10-14.)

Witnessing for Jesus.

"Behold the Lamb of God, which taketh away the sin of the world."—John 1:18-34.

JOAN the Baptist had the great honor and distinction of being the first of God's witnesses amongst men respecting God's only begotten Son. John was a grand character, from whatever standpoint we view him, and all of the Lord's people now seeking to witness faithfully may draw some valuable lessons from his course, in addition to which we shall show that he was a type of all the faithful witnesses of the Lord throughout this Gospel age. He was not an example to us in respect of his manner of speech or dress or general methods; nevertheless his peculiarities in these respects especially adapted him to the witnessing which the Lord designed him to do. Living in a time of increase of wealth and luxury, John was all the more attractive as the prophet of the Lord by reason of his peculiar disregard of the conventionalities of the time, and the evidences these gave of his complete separation from the world, his complete devotion to his special ministry. The people of Israel, as our Lord pointed out, carefully cherished the memories of their great prophets and garnished their sepulchers, although they were not sufficiently careful to heed their teachings. Amongst the ancient prophets Elijah was one of the most revered, and the fact that John the Baptist simulated him in his apparel and general demeanor and forceful teaching attracted the people much more than otherwise would have been the case.

Little is told us respecting John except that he was a cousin of Jesus and six months older, beginning his ministry at thirty years of age. Therefore he had been teaching and baptising just six months before the Lord came to him for baptism. His ministry continued for a year after Jesus' baptism; then he was shut up in prison for about a year before he was beheaded. Our lesson opens with a reference to John's witnessing—calling upon the people to repent because God's Kingdom was about ready to be proclaimed, urging them that they would not be fit for a share in it unless their hearts were fully turned to the Lord and away from sin.

Other Scriptures show us that for some time the nation of Israel had been looking for Messiah and that false Messiahs had arisen from time to time, and one record is that "all 'men were in expectation of him.'" Under these circumstances it is not surprising that the Jews urged the leaders of their nation, priests and Levites, to go to John and interview him and advise them respecting his message. Our lesson recounts the visit and the testimony John gave. Apparently it was the expectation of the questioners that John would claim to be the Messiah himself, and it was probably with surprise that they learned from his own lips that he made no such boast — "he confessed and denied not." Their next question was, "Art thou Elias?" (the Greek form of the word Elijah), and he replied, "I am not." Remembering the prophecy of Deuteronomy, "A prophet shall the Lord raise up unto you like unto me (Moses)," they next inquired whether or not John were that prophet, and he answered, "No."

Surprised they then asked, "Who art thou, then? We must make some report respecting you." Humbly and faithfully John declared that he was merely a nameless voice calling attention to the great Messiah, heralding his coming: he was like a voice in the wilderness declaring that a way must be prepared for the coming of the Kingdom, for which Israel had been hoping and longing and praying for centuries.

John not the Elijah.

It will be noticed that John distinctly declared that he was not the Elijah, and some have felt perplexed over the matter because our Lord, on referring to John and in answer to the query of the disciples about Malachi's testimony that Elijah must first come, declared of John, "This is the Elijah if ye will receive it." The explanation is as follows:

As Jesus in the flesh was the forerunner of the Messiah in glory and power, who will take his great power and reign in the opening of the Millennial age, and as the Apostle shows the Christ will be of many members, Jesus the Head and the Church his body, in the Kingdom) glory, so, similarly, John the Baptist was a forerunner to a greater one than himself, a more important witness composed of many members, witnessing over; a period of nearly nineteen centuries, prepaying the way for Messiah's Kingdom and

announcing it. John in the flesh introduced Jesus in the flesh; but the greater than John, the Elijah of many members, will introduce, the greater, the glorious Christ of many members.

The real Elijah, who for nineteen centuries has been fulfilling the predictions of Malachi, the prophet, has been composed of the many faithful witnesses for Christ throughout this Gospel age. Jesus himself in the flesh was the first of those who witnessed a good confession before Pilate and before the Jewish nation; the apostles witnessed similarly and all down through the Gospel age the Lord's people in the flesh have witnessed—have witnessed against sin and in favor of righteousness, have witnessed the necessity for turning from sin to righteousness in order to be prepared for a share in the Kingdom, have witnessed that the Kingdom of the Lord is to be established in the hands of the glorified, and that it will bring in everlasting righteousness and fulfil the Lord's prayer, "Thy Kingdom come, thy will be done on earth as it is done in heaven."

Hence we see that the words of Jesus and the words of John the Baptist are in full accord; John was not the Elijah mentioned by the Prophet, and yet he did a work of Elijah to those amongst the Jews who received his message. As it is the work of the greater Elijah to draw attention to the great Christ and the great work to be accomplished by him, so it was the mission of John in the Jewish nation to call attention to Jesus in the flesh, and in this sense of the word he was the Elijah to those who received it because to them he did the work of Elijah. From this standpoint we see a grand anti-typical Elijah, the Church in the flesh, doing a great work of witnessing throughout this Gospel age, and preparing for the establishment of the Kingdom in the end of the age; and we see the great work of Messiah, Head and body, Bridegroom and Bride, which will immediately follow this testimony.

The Prophet Malachi declared that one of two things would follow the work of the true Elijah, either it would turn the hearts of the fathers to the children and of the children to the fathers—that is, bring into full accord and loving harmony the people—or else it would result in the bringing of a great curse upon the people and great tribulation.

The world must be made ready for Messiah's Kingdom either by repentance and true conversion to the Lord or by judgments of the Lord. Malachi does not state which way the results will be accomplished, but other Scriptures clearly indicate that the work of the antitypical Elijah would not succeed, would not convert the world, and that as a result the establishment of Messiah's Kingdom would come in connection with a time of trouble such as was not since there was a nation—the curse mentioned by Malachi, the great tribulation mentioned by our Lord.

From this standpoint, recognising John the Baptist as a part of the typical Elijah and the Church in the flesh as the antitypical, we must draw lessons of humility as well as of zeal and faithfulness from John's course: not only did he make the preaching of the Gospel the chief object of life, to the extent of carelessness respecting all interests of this life, but additionally he boasted nothing of himself. His main mission in life was to prepare the people for the Messiah and to point them to him, and our Success as members of the antitypical Elijah will be in proportion as self is ignored and Christ is made the theme of our discourses, the centre of our teachings.

"Why Baptisest Thou., Then?"

It is the worldly idea and the nominal Church idea that all associated with religious teaching should make some great boast or claim respecting themselves—that they are wonderful prophets, or reverend, or doctors of divinity, or something else above the ordinary: no wonder then that the Priests and Levites, accustomed to this sort of thing, were surprised to find John making no such boasts and basing his preaching upon no such claims. They inquired

what right, then, he had to be baptising at all, if he were merely a servant, not a lord over God's heritage. The same thought prevails to-day; and unless some boastful title or position or authority is claimed, the right to preach, the right to witness for the Lord in public, is called in question by many. Let us who have followed carefully the Scriptural proprieties in such matters boast nothing, but rather as John and, later, Jesus did, let our boasts be that we are merely servants, not lords, merely witnesses, not great or honorable or reverend, not priests. By and by, when the Master's views of matters shall be expressed, he will show that those who sought to exalt themselves failed of his approval, while those who humbled themselves, seeking only the privilege of service, have his approval. Directing their minds away from himself to Jesus, John declared, "There standeth one in your midst whom you do not recognise: him I declare, him I introduce as so great, so honorable, that I am not worthy even to be his servant, to loose the strings of his shoes." Similarly humble feelings should pervade the hearts and testimonies of all who are true members of the antitypical Elijah, witnessing to the Lord of glory, who is about to establish His Kingdom:
Alas,
that self-love

and self-pride should at times hinder testimony. Alas, that some seem to draw attention to themselves rather than to the King. Let us, dear brethren and sisters, in proportion as we have opportunity for witnessing, be careful, be faithful. Our faithfulness in witnessing to the Lord shall be the test of our worthiness to be members of his glorified Body.

Water Baptism v. Holy Spirit Baptism.

In bearing witness John called attention to the fact that what he did in the way of water baptism was insignificant, unimportant in comparison to the work of Messiah and his baptism of the holy spirit. Jesus baptised none with the holy spirit during His ministry. That baptism took place at Pentecost, after He had died for our sins and ascending up on high had appropriated the merit of His sacrifice to the credit of believers—then the latter received the baptism of the holy spirit. There is a similarity between the work of John and that of the Church. in the flesh in respect of this feature also. We can witness to the Lord and perform the symbol of baptism. into his death, but further than this we cannot go. Our glorified Head must give the great blessing by bringing the consecrated under the blessing and favor of the holy spirit, and later on, when all the present witnessing has been finished and when the Atonement Day sacrificing shall all have been accomplished, the glorified Christ shall pour out his spirit upon all flesh, as during this Gospel age he pours it out upon his special servants and handmaidens.

"Behold the Lamb of God!"

This was the first formal proclamation of Jesus by John to his disciples and to the public. It occurred at least forty- two days after our Lord's baptism, for immediately following that He was forty days in the wilderness and was tested. After the wilderness temptation, probably very soon; He returned to John's company at Jordan. Shortly after this proclamation by John,, our Lord departed from his vicinity, so that a simultaneous work by .John .' and by Jesus was for a time in progress in different localities, for we read that Jesus and His disciples baptised more than did John and his disciples —though Jesus himself baptised not.

Our Lord was variously represented in the sacrifices of the Jews at their festivals; for instance He was typified by •the peaceful lamb at their spring festival, and He was the antitype of the bullock of their Atonement Day sacrifices. It was with full propriety, therefore, that John announced Jesus as the "Lamb of God"—meek, gentle, patient, unassuming, the passover sacrifice for Israel and for the whole world. In the ears of the unregenerate such a title as lamb would not sound very dignified: amongst the coats of arms of chivalry, wolves' heads, bullocks' heads, lions' heads, serpents' heads, etc., are freely used to represent the strength and the prowess of the families, but where will we find anyone taking a lamb as a

symbol of dignity? • To the Lord's consecrated people, however, the lamblike quality of our dear Redeemer and his patient and willing sacrifice on our behalf are beautifully represented in this symbol of a lamb-- the Lamb of God, God's Lamb, provided by Him as the sacrifice for our sins, as the price of our redemption from the curse or sentence of death. This must be our witness, too, "Behold the Lamb of God." The world must be pointed to the great sacrifice for sins, and not to Christ as the great Teacher. After they have received Him as the Lamb, acknowledging their sins and need of His precious blood, then they will be ready to hear His words, to be taught of him; but no instruction can be rightly received until first our Lord is accepted as the Lamb of God which taketh away the sin of the world.

It is worthy of note that although our Lord's sacrifice had begun at this time, John did not say the Lamb of God which took away the sin of the world. The entire sacrifice of Christ was necessary as the offset price to justice for the sin of Adam and his race. That price must be laid down before any of the sins of the world could be cancelled. And we remember, too: that it was necessary that our Lord should be raised from the dead and should ascend up on high, there to appear in the presence of God on our behalf. After His resurrection as the great High Priest, He appropriated of the merit of his sacrifice "on our behalf," but not yet on behalf of the world. Only believers are included in the appropriation •of the precious blood already made.

Our Lord is the Lamb of God which taketh away the sin of the world and not merely the sin of the Church, but His work is not yet finished. It begins with the appropriation which clears believers; it will reach its full accomplishment after the glorification of the Church, when the sins of the whole world will be cancelled. The merit or value of the entire transaction was in the sacrifice of our dear Redeemer, but in the divine plan the arrangement was made as it is, so that we who are now justified in advance of the world might have fellowship with our Lord and share in His sufferings, share in His sacrifice and share also in His glory by and by, and in the dispensing of the blessings incidental to the taking away of the sins of the world. None should overlook the fact that it is the divine intention not to stop in taking away the sins of the Church and the household of faith, typified by the Priests and Levites, but that ultimately our Lord's sacrifice shall be appropriated to bringing blessings unto all the families of the earth.

"This is the Son of God."

Proceeding, John explained that Jesus was the one to whom he had previously referred in his preaching—the one who would come later and take the more honorable place because of his being so much the greater. John's statement that he knew Him not should not be understood to signify that he did not know that Jesus was his own cousin nor that he was unacquainted with him previously, but that He knew Him not as the Messiah previously. John then explains that when he was himself commissioned to preach and to baptise, the Lord informed him that he would see a better witness to the Son of God, the Messiah, and that he would know him by a certain sign—by seeing the holy spirit descend upon him like a dove, remaining upon him. John says that he did see this sign in Jesus' case just following his baptism, and that he was, therefore, fully qualified to give this witness that He was the Son of God.

So it must be with us, dear fellow-witnesses: We must see for ourselves that Jesus is the Son of God, the Lamb of God which taketh away the sin of the world, before we can be God's witnesses respecting him. Alas, that it must be said that many of those who to-day in prominent pulpits are claiming to be God's witnesses are thoroughly unqualified to give the witness, since, according to their own confession, they know not Jesus as the Lamb of God which taketh away the sin of the world. The higher criticism and evolution doctrines have so undermined the faith of the majority of those who claim to be ministers and ambassadors and witnesses for God and for Christ, that they cannot give the forceful witness such as alone will carry weight on this subject. We who have seen, we who have tasted, we who have to some extent appreciated the merit that is in the Lamb of God, may well rejoice in our privilege of being his witnesses; and it is to these faithful witnesses in the flesh, begotten of the holy spirit, that the blessed

privilege shall shortly be granted of being sharers with the Lord in His Kingdom and glory and work.

“Could we with ink the ocean fill:

Were every blade of grass a quill:

Were the whole world of parchment made,

And every man a scribe by trade—

(John 3:16, 17.)

To write the Love of God above Would drain the ocean dry;

Nor could the scroll .. Contain the whole,

Though stretched from sky to sky.”

(Gal’ . 4:4.)

—Isaac Newton.

Correspondence.

N.Y., U.S.A.,

11 th September, 1938.

Berean Bible Institute, Dear Brethren,

Please note my change of address. The little paper has been coming regularly and is much appreciated. I enjoy reading that our dear Lord and Master is as close and precious to the saints on the opposite side of the globe as he is to those on this side. And when we all meet at His feet what stories we will have to tell of His Love and mercy and redeeming grace.

We had a small two-day convention here on the 4th and 5th September, over our Labor Day holiday. Brother Hoskins was here and a brother from Canada. A rich season of fellowship was enjoyed by all. The clays are growing very few now and every opportunity for fellowship and the mutual building-up of each other in the most holy faith should be grasped.

The book on the Sin-offering, Covenants, etc., is much enjoyed by the brethren here. I am glad you did the work and feel the Lord's blessing richly compensated you for your labor. Have ordered the "Tabernacle Shadows" direct from the "Dawn"; it is well they put the book on the market before you had gone to the expense.

May you be richly blessed as you seek to edify and strengthen the faith of the saints in your territory. Our prayers here unite with yours at the throne of grace.

—Your Sister in the One Hope.

India,

9th September, 1938.

Dear Brother in Christ,

Greetings from India, in the name of our Lord Jesus.

I have seen your paper, the "Peoples Paper" and appreciate all the good papers that are genuine and sound in their doctrines. May all your papers bring many to Jesus. Only I am not able to support your "Paper" for which I feel sorry; trust you will be sending a copy of the same to me regularly and some other useful tracts for free distribution among the educated of India.

You know it is a thickly populated country . . . I have gone through many villages and main cities preaching the glorious gospel of Christ to those that are sitting in darkness, yet there are thousands of big and small villages and places where people have scarcely heard the gospel; so many millions have not yet heard the name of Jesus and others although heard His name are quite ignorant of His salvation . . . Truly "the crop is plenteous, but workers are few; pray the Lord of the harvest for more workers." My poor country, India, like many others in the world, needs workers no doubt, but they should be honest, faithful,

humble and God-sent workers; as Gospel workers, called and appointed and ordained by Himself; uncovetous and sanctified ones, hard laborers, unselfish, caring for the lost sheep that are gone astray. Workers not asking salary, but those that are coveting the best gifts from Him—the gift of His holy spirit.

The salvation papers and tracts can be used among the few educated ones, but what about the millions, illiterate people in far off villages? We can walk a few miles to meet a few of them; by other conveyance we can reach thousands every now and then. India requires such faithful hard workers. Who will come and help us? “Whosoever shalt call upon the name of the Lord shall be saved. How shall they call on Him in whom they have not believed?

And how shall they believe on Him ‘of whom they have not heard? How shall they hear without a preacher? . . . How beautiful are the feet, of them that preach the gospel of peace, and bring glad tidings of good things.” People from foreign countries can help our poor

India’s millions if they zealously belong to Christ; their hearts God shall surely touch . . . God repays abundantly.

With our warmest Christian love to self and all the beloved of the Lord there.

Your truly in the “Blessed Hope,” P. S. T.

[The “Peoples Paper” is gladly forwarded free to all desiring who are not able to provide the subscription; a request as above is all that is necessary. A good supply of tracts is also being forwarded to our earnest Brother in India; it is good to see such zeal and love that is active in passing the message to all who have ears to hear. At the same time the Lord’s people do well to remember that the Gospel during the present, Gospel Age, is preached as a witness to all nations, to take out “the people for God’s name.” However, we rejoice that in the age to come all the millions of mankind who have ever lived shall know the Lord “from the least unto the greatest.” In the meantime it is the privilege of the Lord’s people “to do good to all as they have opportunity, but especially to the household of faith.”—B.B. Institute.]

Post Cards, Bookmarks.

A new supply of post cards is expected to arrive shortly, and should be very suitable for the Christmas and New Year season. With appropriate texts and verses these cards will be in two series of many varieties.

Very fine cards with glossed surface are priced at 2/6 Per dozen; second quality, also good, 1/4 per dozen; others at 1/- per dozen. Friends ordering cards are particularly asked to mention the series desired,

Bookmarks of various designs are supplied at from 2d. each.

Divine Plan and Tabernacle Charts.

Both the above charts will be available soon. These are well printed on linen and appropriate for meetings or home use. Having either of the charts in the home is a good witness to the plan of salvation and often leads to others becoming interested.

Plan charts, 60in., x 30in., are supplied at 8/6. Tabernacle charts, 30in. x 20in., at 5/- each.

Kingdom and Consolation Cards.

The circulation of Kingdom Cards continues to be a good witness work. Forty have now been returned over recent months with request for free literature. These are apart from those sent in by our brethren with additional names.

During the same period about forty enquiries have also been received from the newspaper coupons and tract distribution, so the response to the Cards has been equally as good as the other means of witnessing. All who are engaged in any form of service, for the truth should feel encouraged by the response, especially as twenty from the enquirers from all sources have sent in the second card which offers further booklets and papers. Some of these friends are now regular readers and greatly appreciate the truths of God's Word.

At this time another card is being prepared for use especially amongst the bereaved. It will be known as the 'Consolation Card' and can be posted or delivered to those in bereavement and offers appropriate literature free to all who will make the request.

The brethren are invited to have a supply of both Kingdom and Consolation Cards on hand for use as they have opportunity.

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Volume XXI. No. 12 MELBOURNE, 10 DECEMBER, 1938

Price —Twopence Halfpenny

The People that know the Joyful Sound

Blessed are the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance.
Psalm 89:15

SALVATION is the joyful sound as the poet a has well expressed it, saying:.

“Salvation! O the joyful sound,
What tidings for our race;

Deliverance for the world is found Through God’s abounding grace.”

This is the Gospel as delivered by the angelic messengers—Good tidings of great joy unto all people. But also how few have heard the joyful sound. As mentally we glance over the sixteen hundred millions of the world’s population, we find that even the most extravagant claims would show that not one-fifth of the whole have ever heard these blessed tidings—the four-fifths are blinded by the god of this world, and see nothing and hear nothing of God’s grace. How we should rejoice that under divine providence we were born in lands where the light of truth sends forth at least a feeble ray, and where many are not totally deaf to “the joyful sound.”

Yet coming to civilised lands, we are surprised, almost appalled, at the gross darkness which beclouds the minds Of the people of so-called Christendom, and by the dimness of vision and dullness of hearing of the vast majority of those whose lives have fallen unto them in pleasant places. Mentally, we see nearly two-thirds of the so-called enlightened fifth of humanity bowing to the Virgin Mary.

Addressing her in prayer, and crossing themselves with reverence at the mention of her name, and generally grossly ignorant of the divine character and plan, believers in an eternity of torment for all except those of their own communions, and in long periods of purgatorial agony for the great majority of their members. Heart sick with the picture, we exclaim: “Oh that these people could hear the joyful sound!” for evidently they have at very most merely heard an indistinct strain of it, conglomerated with the jargon of Babel’s confusion and Satanic discord.

Looking expectantly to the rest of the so-called enlightened fifth of humanity known as “Protestants,” we

enquire: Are these the blessed people who know the joyful sound? A hundred discordant voices answer: Yes ! But we enquire: If you have heard it, why such discord, such clashing of doctrines, such separation from each other by creed-fences ? Are not all the people who know the joyful sound one people—the one Church of the living God, whose names are written in heaven. This at once arouses doubt respecting Protestantism, and we hearken for evidences to the contrary that many, if not at least all, know “the joyful sound.” Amongst these there are found many who know more respecting the divine character than do the outside fifteen hundred millions, and yet here also we find great blindness, obscure mental vision, great deafness to the voice from heaven. Truly amongst these also the great Adversary has done a work, so that although in their midst more may be heard of “the joyful sound” than amongst other classes of the world, yet Satan has here introduced the discords so as to almost drown the heavenly music. For while to some extent Protestantism discerns God’s love and justice, the Adversary has beclouded its vision and dulled its hearing for the truth by whispering theories that are at variance with divine justice and love, and make void and meaningless the joyful sound; to some whispering that God never had either sympathy or provision for any except “the elect,” to others that God has the sympathy for all, but lacks the power and wisdom to give practical assistance to any but the few; and thus in the minds of nearly all, “the joyful sound” is reduced to a song of praise and joy from a little flock with which will mingle to all eternity the anguishing wails of the vast majority of thousands of millions.

There are a few who discern that these discords are of the Adversary, and that the joyful sound, if separated from Satanic in harmonies, is beautifully harmonious beyond any other sound or song. Full of the spirit of the song themselves, they hasten to make its beauty known to others, and to point out the origin of the discord. They feel that it will merely be necessary only to indicate this, and that others will, like themselves, be able instantly to discern and reject the discord and rejoice more fully than ever in the true Gospel. But alas! they find that even amongst the Protestant fifteenth of humanity not only is the darkness great, but the depravity of heart and mind are so dense that the discord is preferred to the joyful sound, the good tidings of great joy for all people is spurned, and considered to be the discord that is of the Adversary. Only here and there can be found any who can distinguish the joyful sound of the heavenly message from those by which Satan has “deceived all that dwell upon the earth.”—Rev. 18:23; 19:20; 20:3.

Sounding The Jubilee Trumpets.

The question may arise: Why did God permit Satan, through human agencies, to bring false doctrine amongst His people during the dark ages, to blind them to the true light and the heavenly harmonies of the divine plan?

We answer that God’s purpose during this age has been the selection of merely a little flock of overcomers to be joint heirs with His Son in the coming Millennial Kingdom, which is to bless all the families of the earth, and by permitting darkness to come upon this nominal church class He has—(1) Taught a great lesson both to angels and men concerning the necessity of not only starting right, but remaining loyal to the Lord and His Word, and maintaining a teachable attitude of heart; (2) doubtless the majority of the little flock has been selected from the two ends of this gospel age—its beginning and its closing years; (3) there may have been much more knowledge of the joyful message amongst God’s people during the dark ages than we now have means of knowing, since the history of that time had

few recorders, and these dealt chiefly with the error-blinded systems and ignored or misrepresented the unpopular instrumentalities used by God in making the “joyful sound,” some of whom quite probably were denominated heretics because they knew the joyful sound of the true Gospel, and proportionately denounced the popular doctrines of devils.

At all events, under divine providence, the “joyful sound” is now heard above the din of Babel, by those

who have “ears to hear,” and it is found to be the very same Gospel which was preached by our Lord and the Apostles, and announced on the plains of Bethlehem; “a joyful sound,” good tidings of joy, which shall be to all people. Moreover we are now near the early dawn of the Millennial Day, which, in the Scriptures, was typically represented to Israel by their jubilee year of release from bondage and the return to original possessions, etc. And as the priests were to announce the jubilee year in the Day of Atonement by the blowing of silver trumpets, so here we have the antitype: the royal priests in this, the close of the antitypical (the Gospel Age) are to blow the silver trumpets of truth (silver being a symbol of truth), announcing to the people that the grace of God is come nigh unto them, and that during the Millennial Day (of one thousand years) now at hand the great High Priest, also Prophet and King, shall stand forth as God’s representative,- and by virtue of His own sacrifice shall give the needed blessing of knowledge to all mankind, and shall lift up out of degradation and sin and death by His providence and grace all who seek to come back to righteousness and fellowship with the Father through Him.

So then, as it was appropriate in this type that this announcement should be made at the close of the Day of Atonement, so that indicated that it is the part of the Divine Plan that the sounding forth of the joyful sound, the message of the jubilee of divine love and favour and blessing should be given at the present time in the closing days of the Gospel Age, the closing hours of the great Atonement, and near the dawning of the Millennial Day.,

Now, another matter, little in itself, and easily overlooked in our translation of the Bible, is the fact that the very word (turnah) used in our text, rendered. “a joyful sound,” is the same Hebrew word that is used in Lev. 25:9, where the sounding of the jubilee trumpet is commanded. How strikingly the Lord has arranged His word to make it a basis for faith and joy to His people. How clear it is to those who know “the joyful sound,” and yet how obscure to all others! Well does our text say “Blessed are the people who know the joyful sound.” The blessing on them is certainly not of their own merit, for we are all conscious of the fact that in our flesh dwelleth no perfection, and that none of us could be commended to God by our own righteousness — all of these blessed people who know the joyful sound have reason to give thanks unto Him who loved them, and who bought them with His own precious blood; in whose merit alone they have standing with the Heavenly Father. And yet they have something to do with the matter of their blessing, something to do with the fact that they have heard, and hearing have discerned the joyful sound; while others hearing, have not discerned it. They have the hearing of faith; from the little they first heard, they must have cultivated honesty with themselves, a love for righteousness, a hatred of iniquity, honesty with the Lord, honesty in handling His Word, “not handling the Word deceitfully” (2 Cor. 4:2). They must have consecrated their hearts fully to the Lord, and thus come fully under the guidance of “the spirit of truth,” else they would not be able to discern better than others between the joyful sound of the truth and discordant error. Evidently in these we see fulfilled the Scripture. “He is a rewarder of them that diligently seek Him (to know Him, to know His will).”--Heb. 11:6.

The New Song of Moses and the Lamb.

Our Lord in symbol pointed out to us the fact that the message of His grace in the closing days of this Gospel Age would be so different from the commonly accepted message misnamed the Gospel, that it would be properly called a new song, although it would be the old song of Moses—the message of blessing typified by the writings of Moses and by all the ceremonies of the law, and the message of the Lamb, the good tidings of the birth of our Lord and throughout His own ministry, when all the people “bare him record and wondered at the gracious words that proceeded from his mouth” (not threats of eternal torture to nine-tenths of the human family), and the testimony of all the Apostles respecting the Lamb of God and the great work to be done by Him in “taking away the sin of the world.” It is merely this same song that is now being sung by those whom God has blessed with a knowledge of the truth.

It is a worldly proverb that truth is stranger than fiction,,yet this proverb is shown throughout

Christendom,. today; the vast majority of professed followers of Christ are strangers to the truth, but quite familiar with the fictions of human invention, “traditions of the elders,” which make void the Word of Gad. It is in full accord with this that the angel declares to the Revelator that no man can learn to sing this song except the “elect,” the 144,000, the little flock (Rev. 14:3). It is necessary indeed to be somewhat of an overcomer before anyone could venture to sing this song, to declare before men the lengths and breadths and heights !,and depths of the goodness and graciousness of the - Divine Plan of which Jesus and His sacrifice are the centre. To all others the fear of man bringeth a snare, and stops their mouth from “speaking forth the praise of Him who calleth us out of darkness into His marvellous light.” But the people that do know their God (His character and plan) shall be valiant, and do exploits, and like the Apostles of old, will feel and say “whether it be right to obey God or man, judge ye; but we cannot but speak the things which we have seen and heard.” (Dan. 11:32; Act 4:19,20.

Nor need we suppose that the fact that only 144,000 can sing this song, implies that those able to sing the song could not fall from their steadfastness and become castaways, and lose the privilege of singing it. The Scriptures assure us that only by unceasing faithfulness will any be permitted to continue to be reckoned as members of that elect company foreknown and pre-arranged by God. Our Lord says that He will blot out the names of those who are unfaithful, that other names may be written in their stead. He clearly intimates that unfaithfulness will cause that the crown set apart for the faithful will, if he prove unfaithful, be given to another.

The Walk of the Blessed People.

In harmony with the foregoing is the intimation of our text, which implies that in order to be of the people who will know the joyful sound, it will be necessary to walk in the light of God’s countenance, or reversing the statement is the thought that all who walk in the light of God’s countenance shall be His blessed people, and shall know the joyful sound.

What a lesson of holiness is here, not a lesson of human perfection and self-commendation to God, but a lesson of abiding in Christ under the robe of His righteousness and of walking continuously with Him in the path of the just, which shineth more and more unto the perfect day. And whoever would walk with Jesus in the light of divine favour must needs tread the narrow way of self-control and self-sacrifice—even unto death. Whoever delights in, sin and sinful practices cannot walk in the company of Jesus, cannot be recognised as a member of His body, or under His robe. As the Apostle says, those accepted of Christ and who would maintain affiliation with Him, must remember that all of the royal priesthood are given the truth, not to make them vain and boastful or high-minded, but to purify them and to sanctify them. “He that hath this hope in him purifieth himself even as he is pure.”

Clearness of Vision Necessary.

We believe that these inspired words will help all who understand them to measure up to the divine ideal which they present to our minds. “Blessed are the people who know the joyful sound, they shall walk O Lord, in the light of thy countenance.” Another line in full harmony with this from the succeeding Psalm might be added: “Let the beauty of the great King be upon us.” Only those who see this beauty can discern somewhat of His justice, mercy and love. His wisdom and power can clothe their new minds with these glorious graces which more and more shine before our anointed vision as the beauty of the Lord. And the more clearly seen the more faithfully we can copy them, and the better do we love the joyful sound, and the better can we sing the Song of Moses and the Lamb.

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7—Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—O. B. I. Hall, Wakefield Street, Sundays 3 p.m. and 6.30 p.m.;

Perth — Druid's Chambers, (The Basement), 459 Hay Street, East, -Sundays, 3.45 p.m. and 6.45 p.m.

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The Birth of Christ.

Luke 2:8-20.

“Behold, I bring you good tidings of great joy ” (Luke 2:10.)

THE . HE story of our Lord's birth is one so familiar as to require no special comment, and yet in its simple details lies the hope of the whole world. Four thousand years previous the birth of this child was promised, and all the way along during those forty centuries some faithful souls continued to trust in the promises and to look for the salvation to be brought about through Him. We may surely take for granted that the humble shepherds to whom the message of the Lord's advent first came were men who thus hoped in the promise of God; for to such, and to such only, the Lord discloses His purposes.

These men were quietly tending their flocks by night when suddenly the angel of the Lord came upon them, and the glory of the Lord shone around them, and they were sore afraid (verse 9). But their fear was soon overcome by the message of the angel, contained in our text, but which, strange to say, so many only partially quote, leaving out one of the grandest features of the message—viz., that it was to be to all people.

The message reads, “Fear not; for, behold I bring you good tidings of GREAT JOY, which shall be to ALL PEOPLE.” It will be observed that the blessedness of these tidings is cumulative; first, it is “good tidings,” then it is “great joy,” and then the crowning feature of it is that it is “to all people”—not only to those shepherds who were that night looking for the hope of Israel, but for all their friends and relations and all mankind far and near, both to those who now live and to those who shall live; as well as to those now in death.

Blessed tidings! Harken to the gladsome sound: “For unto you is born this day in the city of David a Saviour, which is Christ the Lord.” (verse 11.) Then He was to be a saviour to all people: so the Scriptures clearly affirm, saying that, by the grace of God, He tasted death for every man, and that He gave Himself a ransom for all, to be testified in due time—to all. (Heb. 2:9; 1 Tim. 2:6.) The testimony, however, is quite as necessary to the salvation of the sinner as the fact that Christ gave Himself a ransom for all. The favour of salvation will not be forced upon any; but the testimony that it has been provided for every man, on condition of his acceptance of the favour upon God's terms, is to be given to every man, for his acceptance or rejection. And though millions of the race for whom Christ died have gone down to the grave without such testimony, still the fact remains that the testimony shall be given in due time—

which due time, to all such, must be after their awakening from death.

And to this agree the words of the Lord: “The hour is coming in which all that are in their graves shall hear the voice of the SOD of man and shall come forth; they that have done good (who during the present life have come into judgment and who have passed their trial successfully), unto the resurrection of life, the full reward of the faithful; and they that have done evil unto the resurrection of judgment.” (John 5:25-29.) That is, the latter class will come forth from the grave to have the truth testified to them then, for their acceptance or rejection; and their final judgment of worthiness or unworthiness of life will be based upon their course under trial after the truth has been testified to them—in the Millennial Age. Thus the angel of the Lord preached the good tidings of the restitution of all things to the shepherds on the plain of Bethlehem.

Verse 12. Then they were told where and how they should find this bud of promise, so that when they would see Him they might feel doubly assured that this was He.

Verses 13, 14. “Then suddenly there was with the angels a multitude of, the heavenly host praising God, saying, ‘Glory to God in the highest, and on earth peace, good will toward men.’ “ This shows how the angels of God are interested in the affairs of men, and how they sympathise with us and rejoice over our prosperity. And this reminds us of other statements, to the effect that there is joy in heaven among the angels over one sinner that repenteth (Luke 15:7); and again, that they are earnest students of the plan for human salvation; and that they are all ministering spirits sent forth to minister to them who shall be heirs of salvation. (1 Peter 1:12; Heb. 1:14). Thus we see them to be creatures of God full of loving benevolence even toward a fallen race, and esteeming it a privilege to serve the heirs of this salvation, although they know, as they studiously look into God’s plan, that some of this fallen race are by and by to be highly exalted, even above the angels who never sinned.

Thus we see their humble recognition of the right of the Creator to do what He will with His own, and their cheerful and joyful acquiescence in His perfect will, which they know to be determined by His unerring wisdom and His fathomless love.

Oh, what universal joy will prevail when the whole family of God in heaven and in earth is brought into fullest harmony under Jehovah’s Anointed !

Verses 15-18, show the teachable attitude of the shepherds: they recognised the angels and their message as from the Lord, and, their fears being allayed, their hopes revived and their faith increased, they felt that they must go at once and see this which had come to pass. And when they saw Him, they worshipped Him, recognising in Him the long-promised Messiah. And as they left they published abroad the good tidings which the angels had brought to them, and how they had actually seen Him of whom the prophets testified.

Verso 19. “But Mary (motherlike) kept all these things and pondered them in her heart,” doubtless calling to mind also the message of the angel to her. (Luke 1:28-35). Again and again we seem to hear her say, “My soul doth magnify the Lord . . . for He hath regarded the low estate of His handmaiden . . . He that is mighty, hath done to me great things and holy is His name.” (Luke 1:46-49).

Verse 20. The shepherds returned to their flocks, fully assured of the wonderful truth that the promised seed of the woman who was to bruise the serpent’s head had come. And they rejoiced and glorified God for all the things that they had heard and seen, as they were told unto them.

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.

The Just Shall Live by Faith.

(Contributed) (Psalm 37.1-10; Hebrews 10:35-39; 11; 12:1, 2.)

NOW the just shall live by faith.” A few simple words, but they form a statement of great truth. Nothing can be drawn from the Scripture to be of any great profit, without faith. The first tottering footsteps of a Christian are taken in faith, and then with growth of knowledge and understanding there should be a corresponding growth of faith. It seems a truth worth impressing, however, that faith does not grow unless there is growth of knowledge or understanding. If one is content with the first simple faith of a Christian, and evinces no desire to go further, surely he cannot expect to understand “the deep things of God.” This seems to be the reason why many are losing faith in God: they don’t understand His Word.

To-day when making reference to “The Christian Faith,” it is generally recognised as that faith which a person shows in the shed blood of Jesus as atonement for his or her sin. Now all other faith is entirely worthless without this and yet it is not, as many seem to suppose, the only faith with which God is concerned. If time is not spent just now telling of this primary faith, that is, faith in the atoning blood of Jesus our Redeemer, it is not because there is no realisation of its vital importance, but it is assumed that the reader has already a proper knowledge of such. Let us look then at further steps in God’s loving plan that our faith may be increased.

This further faith is well defined by the writer of Hebrews in Ch. 11: verse 1. “Now faith is the substance (or basis) of things hoped for, the evidence (or conviction) of things not seen.” How well this depicts the faith of those noble characters of Old Testament days (Heb. 11), and as we read of this great cloud of witnesses and also remember how Scripture prophecy concerning Christ’s first Advent was fulfilled in such detail, should not our faith in the Scriptures as a whole be greatly increased? Should it not properly be the basis of our hope that all things written by inspiration of God will at last be fulfilled: yea indeed it becomes more, it becomes a conviction; we are convinced that all shall be fulfilled even though we could see no sign of such fulfilment.

Faith is the basis of our hope, it is our conviction. But as of old, so even to-day Heb. 4:2 is applicable; the word preached does not profit some, not being mixed with faith in them that hear it. And “without faith it is impossible to please God.”

A very puzzling fact to many is, why God should in His Word set forth righteousness in such a strict note and show that He cannot at all countenance evil and yet when they look around them they see evil flourishing and the good suffering adversity. But it is not always to be so. The problem, if we can call it such, is not new. The Psalmist of our Psalm saw it so in his day. “I have seen the wicked in great power and. spreading himself like a green bay tree.” “The wicked plotteth against the just and gnasheth upon him with his teeth.” The wicked in great power oppressing the righteous. And this same Psalmist in the next Psalm wrote of himself “Mine iniquities are gone over my head: as an heavy burden they are too heavy for me etc.” “I am troubled, I am bowed down greatly: I go mourning all the day long.” Note the contrast. The wicked in great power spreading himself like a green bay tree. The Psalmist burdened in trouble and sorrow. But the Psalmist was not covetous of the wicked one’s power or prosperity. He would not have changed places. Why? Because of this bulwark; He had faith. He had faith in what God taught him; viz., that ultimately it will be well with them that fear, or in other words, reverence the Lord, and that the day is coming when wickedness of every kind will be overthrown. And in such knowledge through faith, he says “Fret not thyself because of evil doers.” Be not envious of the workers of iniquity who bring evil devices to pass and prospereth in his way now: but rather says he “Rest in the Lord and wait patiently for him; for the Lord shall laugh at him (the evil doer) for he seeth that his day is coming.”

And should not we have even a stronger faith than the Psalmist, for we to-day are much more privileged

than he. We are able to trace quite a deal of God's plan fulfilled in the first Advent of our Lord. We have the teachings of Jesus to instruct us, also the work and writings of His disciples and apostles, and all enlighten us as to the Way or manner in which all things will at last be accomplished. Truly the Word of God is a wonderful book and the deeper the study the more we are constrained to exclaim, "Who bath known the mind of the Lord or who has been His counsellor."

Some points of Scripture which are necessary to be known and understood for the perfecting of our faith, are unfortunately shunned by some professing teachers of our day; therefore, it becomes necessary to reiterate, from time to time, teachings which should long ago have been quite established. Many were hindered from recognition of the Messiah at His first Advent because they looked for a fulfilment of His coming in glory and great power, to establish his reign over the earth. True the Old Testament prophecies have much to say about this, but what was not understood, was that which was to precede His reign in Glory and power —His suffering and death, the giving of His life a ransom for many. This was foretold also but not being understood it appears that it went unheeded. So it is ever wise to, seek all the counsel of God and not a part only.

The Jews were always God's favoured people, having played a large part in fulfilment of Scripture prophecy, and they are still to play an important part. God's favour continued with them right down to the first Advent of our Lord. We note that He was concerned almost entirely with the Jews. (See Matt. 15:22-28.) This incident in Matt, 15, is also a good example of how faith was rewarded. (See also John 4:9; Matt. 10:5, 6.)

Although the fullest blessing was offered to the Jews they refused Jesus—"He came unto his own and his own received him not." When Jesus was before Pilate the Jews called out "His blood be on us and on our children," and they as a nation have surely suffered as a result. We remember also the lament of Jesus a few days prior to His crucifixion,—Matt. 23:37-39.

After the death, resurrection and ascension of our Lord, Paul and Barnabas are found preaching Jesus (Acts 13) and when, the Jews beheld the crowd they were envious, speaking against Paul contradicting and blaspheming. Then said the Apostle, "It was necessary that the Word of God should first be spoken to you (the Jews) but since you put it from you, lo, we turn to the Gentiles." Thus were the Jews rejected nationally because of unbelief. From that time God is taking out a people for His name from the Gentiles. Unto us who were considered not a people, has the message of such great salvation come; we who were aliens (strangers, foreigners) from the commonwealth of Israel.

Romans 11:25, bears out this theme further. Paul says, "Blindness in part is happened to 'Israel, until the fulness of the Gentiles be come in." So, as a nation, the Jews are in blindness but not necessarily as individuals; an individual Jew may still be accepted if he comes through Christ as Saviour.

After this is completed (the fulness of the Gentiles comes in to make up the Bride of Christ), the Scriptures teach that the Jews will again be restored to a special place in God's favour on the earth. This will be after Christ's return.

We gather this from Acts 15:14-18. "After this (after the church has been taken out), I will return and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof and I will set it up, that the residue of men might seek after the Lord."

Then, as it were a seal upon the statement of these things the Apostle says, "Known unto God are all his works from the beginning of the world." Yes, indeed, His ways are past finding out. Should not our hearts overflow with thankfulness for every part made clearer? Lack of understanding only, could turn any from the Word of God. Let us daily seek grace to get understanding, that thus our faith may grow; "Let us lay,

aside every weight and- the sin which doth so easily beset us and let us run with patience the race that is set. before us; looking unto Jesus, the author and finisher of our faith.” In Jesus our faith has its beginning and if we keep close to Him, seeking to know His way and the Word of God better, He will carry our faith on step by step unto perfection.

“The just shall live by (his) faith.”

Christmas Convention.

The Melbourne friends have their arrangements well advanced for the forthcoming Convention, though they would be pleased to hear from any other -friends able to be present; so that the programme can be completed without delay.

The gatherings will be held, D.V., from Saturday afternoon, 24th December, to Tuesday evening, 28th inclusive, at the regular meeting rooms, Clyde House, 182 Collins Street (first floor), near Town Hall, Melbourne. An opportunity will be provided at this Convention for any of the friends desiring to symbolise their consecration to the Lord. Those so desiring should send word as early as possible.

A warm welcome awaits all visiting brethren able to attend, and programmes and other information may be obtained shortly from the Class Secretary, Mr. J. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

Uses of Adversity,

Selected.

“O BLESS our God, ye people, and make the voice of His praise to be heard; which holdeth our soul in life and suffereth not our feet to be moved, For Thou O God, hast proved us; Thou hast tried us as silver is tried. Thou broughtest us into the net; thou laidest affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water; but Thou broughtest us out into a wealthy place.”

Only the experienced child of God can say: “I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me.” (Psa. 119:75.).

The’ Scriptures tell us of a time when there shall be no more pain. Pain shall have done its work; the permission of evil shall have taught its lesson. Even for us the suffering is not long. “The God of all grace, who hath called you unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.” (1 Peter 5:10.) But if this light affliction, which endureth but a moment, be only instrumental in preparing us to heal poor humanity of its head-aches and body-aches of every kind, is it not worth while?

Now, though it is not within our power to make affliction no affliction, yet it is in our power to take off the edge of it by a steady view of those joys prepared for us in another state.

All the philosophising imaginable will not make hard things easy, will not make adversity pleasurable in itself.

But a proper philosophy on the subject, guided by and based upon God’s Word, will enable us to avoid despair and enables us in suffering to be calm during the trouble, and thus minimise as much as possible, and sometimes entirely counteract the deleterious effects thereof.

Trouble, without the aid of the holy spirit, means anything but benefit. “Trouble and anguish shall make him (the wicked) afraid; they shall prevail against him as a king ready to the battle.”

“Are ye able to drink of the cup that I shall drink of ?” Yes, Lord, though it be through fire and blood; by Thy grace we will. But the natural man is not able to drink the cup, and it would be futile to try. The natural man wants his rights, and cries loudly at every infringement thereof. If the trial seems of a peculiar nature or seems more intense than we can bear, let us consider whether or not we are trying to meet it in our own strength.

Yes, it is good to be afflicted, for the winds of adversity fan to greater heat and brighter flame the fire of love already kindled there. Affliction proves and tests our earnestness and burns away hypocrisy and shallow-heartedness. What a terrible mass of hypocrisy and self-seeking would have been attracted to the message of the Gospel, did not that message at the very start promise self abnegation. Therefore, “count it all joy” and “think it not strange concerning the fiery trial which is to try you.”

Wealth Untold.

Thank God, on this and every day,
We have some wealth to give away,
Not wealth of gold, or food and wine,
But wealth of sympathy divine.

Thank God for wealth of eyes and heart,
Enough to have and share a part,
The wealth of all the world is ours
If we but choose to cull the flowers!

Thank God that we have food for thought.
The food that gold has never bought!
“By bread alone man cannot live,”
Thank God that we have such to give.

Thank God our wealth is without end,
For none are poor who have a friend,
And all are rich who draw on Him,
Who fills up blessings to the brim.

Thank God that when our wealth we share,
God gives the increase everywhere,
It flows unceasing for our need.
For God is “Lord of all.” indeed!

Thank God we've wealth enough to last
Until our pilgrimage is past
Enough of wealth for earth and heaven,
If only love to us is given!

—Bessie Overton.

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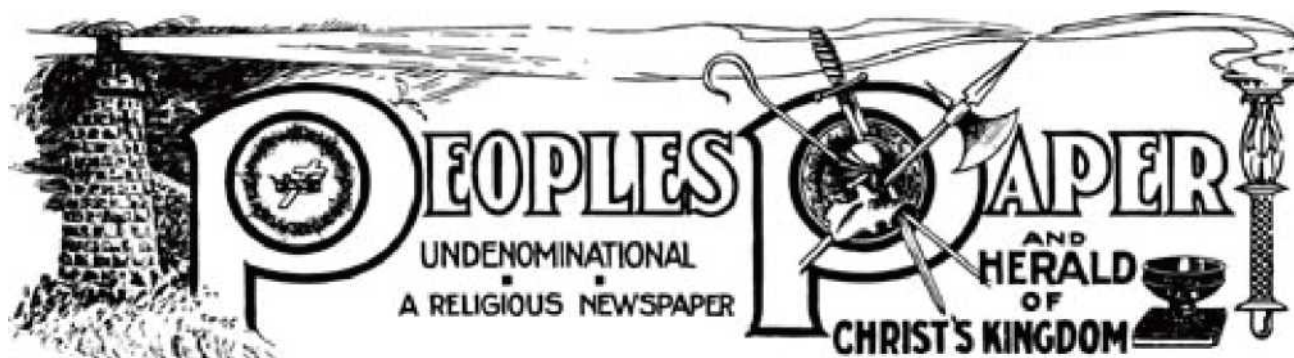
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The Sufferings of the Body of Christ.

Read John 15:16-27; 16:1-4, 20, 22, 23; Phil. 1:29; Acts 9:15, 16.

IT is such Scriptures as the above, as well as many others throughout the Bible, that establish beyond doubt the fact that the members of Christ's Body, in being prepared to be joint-heirs in the glory of His heavenly Kingdom, are made partakers in the sufferings of their Head during the earthly course.

As we are all aware, the term "Christ" signifies "anointed," and as there is much said in the Scriptures about the sufferings of the anointed Head, and the anointed members of His body, is it not reasonable to conclude that these particular sufferings come as a result of receiving the greatest privilege of all times, granted only during this Gospel Age to God's selected people—the anointing of His holy spirit?

The questions may be asked, Has not God's people of previous ages suffered for their loyalty and obedience to Him, and if that is so what difference is there with those of the Church of this Gospel Age? Surely there has been much suffering and sacrifice on the part of the faithful, prior to our Lord's first advent, as well as since. This is particularly revealed by the Apostle in Hebrews, chapter 11; so much so that he holds them up as living examples to the Gospel Church—as a cloud of witnesses whom we may well copy in faithfulness and devotion even unto death.

The difference between these and Christ's members, however, is clearly defined in the Scriptures. The faithful of the ages previous to Christ's sacrifice could not participate in the sufferings of the anointed; the begetting of the holy spirit had not then begun, as our Lord was the first of the new order, the Head of the New Creation. This is a matter that we need particularly to keep in mind. By so doing it not only enables us to rightly divide the Word of God by discerning the important change of dispensations and the opening up of the high calling, but further it reveals to us the great favour of God upon those who comprise the anointed Class, beginning with the day of Pentecost and ending with the close of this Gospel Age.

There is no need to enlarge upon the difference of the rewards for faithfulness to be granted the anointed followers of Christ and the faithful of previous ages. Most of our readers are well acquainted with the truth on this matter—that all prior to the first advent of Christ had earthly promises only, whereas the Body of Christ have the exceeding great and precious promises of the heavenly inheritance.

But does not this difference in rewards promised, help us to understand a most important feature in connection with all God's created beings of all times and on all planes of existence? We believe it does. We see in the case of the Ancient Worthies, it was not the promise of high exaltation to a heavenly sphere that kept them faithful. No, there was no such promise, and yet they remained true through the most trying experiences possible. What was it, then, that enabled these martyrs to remain faithful unto death, to whom the Apostle James adds testimony: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience"? It was the very same thing that alone will enable those of the present age, who partake of the sufferings of the anointed, also to endure to the end, and that is, the love of God.

Yes, it was the love for God that enabled Job to say: "Though He slay me, yet will I trust Him." Love for Him who had given and who in His good pleasure had taken away. No thought of reward entered into the minds of those early martyrs, when it came to enduring for the Lord's sake, and this, dear friends, is the secret of success in our cases, just as much as in theirs.

The Apostle says, "The love of Christ constraineth us." Yes, right from the beginning to the close of our Christian way, it is the love of God and of Christ that constraineth us, and will enable us to finish our course successfully; so let us

guard well and cherish that which the Lord has granted, has blessed to us—that love for Him, our first love, which prompted us to enter the narrow way, willingly and joyfully entering into the sufferings of our Head. Let this gracious quality of love and supreme reverence for God be forgotten, become dim or obscured from our hearts and minds to any extent, then to that degree our participation in the sufferings of Christ will take on a different aspect altogether. There cannot be a willing, loving acquiescence to the will of God with those whose hearts have lost even a measure of that love due from all who have been begotten by a gracious Father into His house of sons.

Now, how is it that particular sufferings come upon those begotten of God's holy spirit which do not come upon the household of faith generally, nor upon the world at large? Would we not expect that God's special people should be protected more than others, instead of being required to suffer in ways additional to the remainder of mankind? There is certainly a protecting care over the members in Christ not granted to others, but this does not shield them miraculously from the sufferings incidental to the fall on account of disobedience, and the Lord additionally wisely permits trials and testings upon these called out people, to test, prove and develop their loyalty to Him —determining as to whether their love for Him is of the quality that it will endure all things for His sake, and not only so, but count it a privilege so to do.

There are various kinds of sufferings in the world, if we may express it that way, all of which are permitted for some good purpose, and in considering those that come upon the anointed Body of Christ, it will not be out of place to briefly review the sufferings of others as well, as this will help us to appreciate our standing in the favour of God not enjoyed by others.

Sufferings as a whole may perhaps be grouped under four main headings—two of these relating to the world, the third applying to the household of faith, and the fourth only to the anointed in Christ Jesus.

In the first place, there are sufferings that come to every human being because of the death sentence pronounced upon our first parent. No one escapes these, though all do not share in them in exactly the same way. Some have more bodily weaknesses than others, and so have many aches and pains, while some with other inherited weaknesses suffer in different ways just as severely. The sufferings connected with the loss of near and dear ones on account of the death sentence would also come under this heading.

Now, what is the position of the Body members in Christ, in regard to sufferings of this kind? As we saw previously, they are not shielded from; these in any miraculous way; they are permitted to experience aches and pains and other inherited weaknesses incidental to the dying process, just as others, but there is this difference. Inasmuch as they have presented their bodies to God a living sacrifice, being previously justified by faith in the blood of Christ, all experiences connected with the consummation of their offering on God's altar may be viewed in a sacrificial sense; not in a direct way as the sufferings of the anointed, but in an indirect way which does not fail to bring a blessing when these sufferings are accepted from this viewpoint and taken in the spirit of patience and submission. Thus the Lord's people suffer not as those without hope, just as they sorrow not as those without hope with the passing of their brethren, earthly relatives or others of the human family from the present life. So, from this, the first aspect of sufferings, we find the Lord's people highly favoured above the world at large, realising that these general sufferings help greatly in the development of their new minds, the new character that is being formed like unto that of our Head. What the world, then, may take oft times in a grumbling manner, the members in Christ should take in a spirit of cheerful endurance, praising God for His grace and strength, which alone assists, them to endure all things, for their highest welfare.

Coming then to a second form of sufferings which also come upon all in common, we would refer to those which are the result of a measure of wilfulness—more or less as the case may be. Where the degree of wilfulness is very small there would be a close connection with the sufferings referred to in the first place as being inherited sufferings, but where the wilfulness increases, sufferings that then result are in a definite class of their own. The Apostle seemed to have such as these in mind when he said, "Whatsoever a man soweth, that shall he also reap"; the result being particularly an individual matter, and in the case of wrong-doing, the reaping is of course intended to correct and show the wrong-doer that such a course of wilful transgression will not profit him or her lastingly. How often sufferings of this kind turn those in the world to bitterness—quite the reverse result as should be, and so something more severe will be needed to correct in due time. However, many others in the world learn their lessons, and so profit by the sufferings and are building up a right foundation for the times ahead.

Respecting the Lord's people we find they also are not exempt from sufferings of this kind, though with their progress in the Christian way the Lord would expect, and they should expect also, to have less and less of wilfulness in any thoughts, words or actions. The Apostle Peter exhorts: "Let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters." Any sufferings as a result of any of these things should at once prompt to repentance and seeking forgiveness at the throne of grace. As the Apostle John declares: "My little children,

these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

How favorable again is our position in comparison with that of mankind as a whole—they have no advocate, but we have an Advocate with the Father; they have no throne of grace, but if we confess our sins God is faithful and just to forgive us, and to cleanse us from all unrighteousness. Realising, then, the gracious provision whereby we may keep our garments white, does not this provoke in us a most fervent desire that our use of the throne of grace for forgiveness of anything of a wilful nature would diminish more and more as the days go by, ever remembering that any sufferings under this heading are really blots upon our garments. Not that we should neglect to have our account cleared, so to speak, but striving that nothing should enter on the adverse side of the ledger; having the mercy seat as free as possible for praise and thanksgiving to God, and petitions for increasing blessing and filling of His spirit upon all the members in the anointed, as well as ourselves.

A third form of suffering which is not experienced by the world at all is that which comes upon the household of faith. All who by faith in the blood of Christ have reached the position of justification would participate in these sufferings for righteousness sake, and for the Word of God, if faithfully living up to their privileges. This would seem to be the form of sufferings endured also by the faithful ancients of the ages prior to this Gospel Age referred to previously, and while the members who will make up the anointed Body of Christ endure all these experiences also, it will be realised that there are some sufferings which the Church, the antitypical goat class, experience which no others do, inasmuch as it is from the household of faith that the Church is selected.

It was this fourth and highest form of sufferings that our Lord urged His disciples to endure in, just as He had set an example, and which all the Apostles so faithfully emulated in their lives of sacrifice as the foundation members of the anointed Body of Christ.

Let us note again the words of our Lord to that effect in John 15. Verse 20 reads: "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you. But all these things will they do unto you for My name's sake, because they know not Him that sent Me." How clear it is that the sufferings that came upon the anointed Head, must come also upon the members of His Body, and in a very special sense upon no others.

Turning again to Phil. 1:29, we see too how the Apostle so definitely expressed the matter—"For unto you it is given in the behalf of Christ not only to believe on Him, but also to suffer for His sake." Some may be content to merely believe in Christ and may suffer to a marked extent for such belief, as members of the household of faith, but for the members of His Body, His anointed, there is a deeper and feller affiliation altogether,—they suffer for His sake in that they have fellowship in His sufferings, being made conformable unto His death—the sacrificial death. They are beheaded for the witness of Jesus; being planted together in the likeness of His death that they may also be in the likeness of His resurrection.

St. Paul expounds this matter so clearly again in Col. 1:24—"Who now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." He rejoiced in suffering for those brethren, because, they being Christ's members, he was in that way suffering for Christ, and so was participating in that which was left over of the sufferings of the Head for the anointed Body to fill up, or complete, during this Gospel Age, the antitypical Day of Atonement. It is in this way that we can understand the matter of the sin-offering. There is nothing to imply that the sufferings of Christ the Head were not completed at the time of His death; nothing more is necessary to add to that which He finished at Calvary, but God has graciously arranged that those who will constitute the members of His Body shall walk in His steps of suffering, if they are to be worthy of a place with Him in His throne. This implies participation in the most absolute sense, and which can be understood and experienced only by the fully consecrated and anointed members of His Body.

How true it is that throughout this Gospel Age great numbers of earnest men and women have suffered for their beliefs in the Word of God, who have not participated at all in the sufferings of the anointed. Many to-day are likewise giving their lives in what they believe to be a true witness for Christ, and yet the teachings given out so often do not honour the One they seek to serve, and while we are glad that all who are sincere shall have their reward in due time, yet it will be only those who enter completely into the sufferings of Christ who shall be granted a part in the first resurrection.

The question may be asked as to how we may know that we are participating in the sufferings of Christ? Surely this is an important matter, and the words of our other text in Acts 9:15, 16, concerning the Apostle Paul, may help in this respect—"The Lord said unto him, Go thy way: for he is a chosen vessel unto Me to bear My name before the Gentiles and kings and the children of Israel: For I will show him how great things he must suffer for My name's sake." While

we cannot expect to be used in anything approaching the degree in which God used the faithful Apostle, yet His words, there—"I will show him how great things he must suffer for My name's sake," would seem a very definite guide to all the members who belong to the same Body as Paul. Has not the Lord shown us in the past many great things concerning His wonderful plan of salvation, and amongst these has He not clearly revealed the necessity for us to walk in the sacrificial course as set by Christ and those who formed the early Church? Surely He has; and do we not find as individual members in Christ that the Lord "shows" us, from time to time, various ways of serving Him, and amongst these may come some suffering for His name's sake. The main point is: do we act on all that the Lord "shows" us as being opportunities of service? If so, no doubt we receive much blessing at His hands, even in the hard places, but if not we cannot expect the Lord to keep on "showing" us; we must follow out the opportunities that are already ours, if we are to merit His guiding and leading in the way of sacrifice for His name's sake. No doubt Paul was a very ready pupil in the school of Christ, but he was not "shown" everything at once respecting the sufferings required of him; so with us the Lord graciously "shows" us step by step that which He would have us do and suffer as members of His Body. This of course applies to those who do not only believe on Him, but who esteem it a privilege to suffer for His sake.

And what do we mean by esteeming it a privilege to suffer for Christ? Is it a privilege? It surely is, whether we understand and appreciate it that way or not. If God had not predestinated the selection of the Body of Christ, there would of course have been no opportunity of entering into the sufferings of our Head. The faithful of the present time would have been in the same position as the Ancient Worthies, who were glad to endure all things permitted, because of their love for God and His righteousness, with no promise of high exaltation at all. Even under such terms it would have been a reasonable service for us also to suffer as they, but how reasonable or gracious is the invitation of the present time, during this Gospel Age only, when we find that the sufferings of the anointed Body are for the purpose of preparing us for heavenly glory. Who cannot see that there never has been such a privilege available, and never will be again, and that the Apostle truly had the right viewpoint when he declared that "the sufferings of the present time are not worthy to be compared with the glory to be revealed in us."

Dwelling again on the thought of the Lord "showing" us what things we are to suffer for His sake, even as with the faithful Apostle, does this not give us a sense of security, so to speak, that nothing apart from what God designs can come to us as part of the highest of all sufferings, because we are members of the anointed. Even with the experiences that may be classed in the first three forms already discussed, there is nothing that can come but what passes under the complete supervision of the Lord; so, surely, there is full protection in every way that nothing can touch us at all, but what can be turned to good account, for our own blessing and to the praise and glory of God.

This should guard us against thinking or feeling that if only the Lord would "show" us in some other way, by some different sufferings to those we may have, then we would be sure to overcome easier. Even as we covenanted to be beheaded for the Lord's sake, how we need to keep very fully in this beheaded condition, appreciating and rejoicing in the fact that the Lord condescends to "Show us what things we are to suffer for His sake." If we are not able to accept and enter into those experiences which He "shows" us with full desire and delight to do His will, then we cannot expect to be granted the great prize which will be gained by all those who do, even as our dear Lord set us an example.

Let us then endeavour to walk in the steps of our dear Master, counting not our lives dear unto us, but sacrificing in every opportunity, "about our Father's business," and then, because of our loyalty to the truth and witnessing for His cause, being counted worthy to suffer for His sake, let us take in the true spirit those things "shown" to us as being the very best for our individual cases, because supervised by our all-wise and loving Lord who knows us better than we know ourselves.

It is good, too, that we meditate upon the long-suffering of God toward us, and realise that it is not on account of our worthiness and suitability for the heavenly inheritance that He has arranged the high-calling especially for us of this Gospel Age. Truly, we might think it would have been easier for God to elevate some of the heavenly hosts to be joint-heirs with His Son. Then, coming to earthly beings, surely those old patriarchs referred to previously were as good as any called during this Gospel Age, and possibly better in many ways, and yet God passed them by and condescended to raise up from amongst the poorest and weakest of the fallen race a company who, by this very transformation, would thus manifest forth the glory of God's power to all eternity. It all depends, then, how we co-operate with God in His desire to work in us, by His holy spirit, to will and do His good pleasure of transforming us vessels unto honour, and meet for His use both now and in the ages to come—to the praise and glory of His name. Let us rejoice in the fact that to this end He "shall show us what things we must suffer for His sake."

The World is Old with Centuries.

“The world is old with centuries,
But not for these she bows her head;
Close to her heart the sorrow lies:
She holds so many dead!

Sad discords mingle in her song,
Tears fall upon her with the dew,
The whole creation groans—
How long Ere all shall be made new?

“Yet brightly on her smiles the sun,
A bounteous heaven delights to bless;
O! what shall be that fairer one,
Wherein dwells righteousness?

O happy world! O holy time!
When wrong shall die, and strife shall cease,
And all the bells of heaven chime
With melodies of peace.

“No place shall be in that new earth
For all that blights this universe;
No evil taint the, second birth
There shall be no more curse.

Ye brokenhearted, cease your moan;
The day of promise dawns for you;
For He who sits upon the throne
Says, ‘I make all things new.’

“We mourn the dead, but they shalt wake!
The lost, but they shall be restored!
O! well our human hearts might break
Without that sacred word!

Dim eyes, look up! sad hearts, rejoice!
Seeing God’s bow of promise through,
At sound of that prophetic voice:
‘I will make all things new.’”

—Selected.

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A New Year Exhortation.

The following article, written over thirty years ago on 1 Peter 1:13-16, is commended as a very fitting exhortation for the opening of another year.

To appreciate the exhortations of the apostles, we need to become acquainted with their several characters; to note their circumstances; to mark their zeal and faithfulness; and_ to remember that every word of exhortation addressed to the church has the substantial backing of their worthy examples. They endured hardness as good soldiers, and suffered much for the privilege of declaring the truth. In their writings are blended a high degree of the power of logic, eloquence and pathos, combined with an inspiring enthusiasm which must awaken in every student of their teachings a measure, at least, of the same sacred flame.

Though written so long ago, these words of exhortation lose none of their force to us. They were penned for the instruction of the whole church, down to the end of the age. The introductory, "Wherefore," refers us to the glorious hope of our high calling, and of the necessarily severe measures required to 'fit us for our exalted inheritance, as mentioned in the preceding verse. Peter would have us appreciate what it is to be called with such a high calling—to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith. (Verse 4.) He would have us know that, if faithful, we are to be 'made even "partakers of the divine nature," and that we are to be joint-heirs with Jesus Christ, of all things.—2 Pet. 1:4.

As the spirit of God draws our hearts into closer fellowship and sympathy with the divine mind, the value of these "exceeding great and precious promises" is more and more fully realized, until there glows in our hearts the same holy enthusiasm that so filled the hearts of the apostles. And only when our hearts are thus warmed and our minds thus awakened, are we prepared to understand the Apostle's "Wherefore," upon the inspiring comprehension of which depends our ability to heed the earnest exhortation which follows.

If our hearts are not duly inspired with this hope we have begun to esteem it lightly, or to forget it, or to think of it as an idle tale—to heed the counsel of Peter, here given, will be impossible. If, therefore, we realize that a spiritual lethargy has to any extent been creeping over us, imperceptibly benumbing our spiritual senses, so that the truth is losing its inspiring power upon us, our first duty is to betake ourselves to prayer and to communion with God and His Word, that its sanctifying power may be realized.

"Wherefore," then, you that discern the prize of your high calling, and who are endeavouring to press along the line toward the mark, "gird up the loins of your mind."—as in illustration; strengthen and fortify your purposes and efforts; renew your determinations, redouble your diligence; cast aside the weights of unnecessary worldly cares; increase your zeal; and, as the Apostle Paul also urges, run with patience the race set before you. Run, not like one who is merely beating the air, but like one who has a purpose in view, and who, in desperate earnest, is determined to make his calling and election sure.—Heb. 12:1; 1 Cor. 9:26.

Having thus "girded up the loins of your mind" for a long, steady and determined effort, he further counsels,— "Be sober:" do not allow yourself- to become excited and, under the spur of excitement, to exhaust all your spiritual vitality in a very short time, and then to suffer a relapse into coldness or discouragement; but thoughtfully to consider and prepare for a long and patient endurance of all the discipline and trial of faith and patience necessary to prove an overcomer and worthy of the blessed reward promised "to him that overcometh." The race before us is not one to be run by fits and starts, but by "patient continuance in well doing." Soberly, thoughtfully, we are to weigh and endeavour to realize the import of the exceeding great and precious promises and to gather from them their invigorating inspiration; earnestly we must apply our minds and hearts to the instruction of the inspired Word of God, availing ourselves also of such helps --of "pastors and teachers" and their literary productions—which prove harmonious with, and helpful to, the study of the Scriptures; diligently and patiently we must submit ourselves to all the transforming influence of divine grace and truth; and then, loyally and faithfully, we must devote our consecrated talents, however few or many, to the great work of preaching this gospel of the kingdom to all who will hear.

Such a sober view of the situation fortifies the mind against discouragement, and enables us, as the Apostle suggests, to "hope to the end for the grace to be brought unto us at the revelation of Jesus Christ." Such a sober view keeps Reason on the throne of our minds. And Reason says, The divine call to joint-heirship with Christ clearly implies eligibility to the exalted office; the divine promise clearly insures divine grace to enable us to fulfil the conditions; the divine provision for my justification, by faith in the precious blood of Christ, releases me from the condemnation to death; and the righteousness of Christ, imputed to me by faith, fully supplements all my weaknesses, so that before God I stand approved in Him. Sober Reason also says: The directions given in the Scriptures to those who would run the race are clear and explicit, and make plain every step of the way to those who are truly and fully consecrated to the Lord. The

examples of the Lord and the apostles shine on the pathway with a moral lustre and glory that cannot lead us astray. If we walk in their footprints we will assuredly reach the same goal.

Therefore in this sober view of our high calling and its privileges, and the abundant resources of divine grace, let us not be discouraged or overcome in any way, but let us hope to the end for the grace (favour) that is to be brought unto us at the revelation of Jesus Christ—at His second advent. The church has enjoyed much of the divine favour all through the age of her probation and trial; but the grace to be revealed at the revelation of Jesus Christ—when He comes to reign in power and great glory—is her exaltation with Him to sit with Him in His throne. This glorious consummation, the church all through the age must steadily keep in view: but how glorious is the privilege of those of its members living in this. end of the age, when already, even before our change into His glorious likeness—in a moment, in the twinkling of an eye —we begin to enter the joys of our Lord.

Those who are still sober and faithful, and who have not cast away their confidence, have been led into the secret of the Master's presence; and they have been made to sit down to meat, and the Master Himself has come forth and served them. Yes, our hearts have been made to burn within us while He has opened up the Scriptures and made us understand, from the testimony of the law and the prophets and the apostles, that the time is fulfilled—that the end of the age is now here, and that the Lord of the harvest is present to direct and supervise the great work of reaping the fruit of precious seed long ago sown in tears, and now to be gathered with joy and singing; while He has opened up to us the treasures of divine wisdom and grace displayed in the plan of the ages, which God purposed before the foundation of the world, Which He has been gradually working out in the ages past, and which is now nearing its glorious consummation.

Oh, what feasting, what rejoicing there has been around the table of the Lord, as one after another the treasures of divine grace have been opened to us, revealing the glories of the new heavens and the new earth, and the blessedness of all the obedient- subjects of Him who sitteth on the throne to reign in righteousness; how all tears shall be wiped from off all faces, and how the-reproach of God's people is to be taken away ! Well indeed dirt Daniel prophesy, saying, "Oh, the blessedness of him that waiteth and cometh to the thousand, three hundred, thirty and five days!" the days of the Lord's second presence, when all that is written to be accomplished by His glorious reign shall begin to come to pass.

Seeing, then, that such are our privileges and hopes, "what manner of persons ought we to be in all holy conversation and god-likeness?" (2 Pet. 3:11.) Being purified by this hope, ought we not, as the Apostle exhorts, to fashion ourselves, not according to the former lusts (desires and ambitions, which we had) in our ignorance, but as He who has called us is holy, should not we also be holy in all manner of conversation—in all our words and ways? Since it is written, "Be ye holy; for I (the Lord) am holy" (1 Pet. 1:15, 16), should not we who are called to be partakers of His own nature and glory be holy also?

Some Christians have the erroneous idea that God does all the fashioning and that His children are to be merely passive in His hand; but Peter does not so express it. He exhorts us to fashion ourselves according to the divine instructions. There is a work to be done in us and about us, and those who are not up and doing, but who passively sit and wait for the Lord to work miracles on their behalf, are greatly deceived and are giving the enemy great advantage over them, which he will certainly use to bind them hand and foot and cast them into outer darkness, unless they bestir themselves to work out their salvation with fear and trembling, while God, co-operating with their earnest efforts, works in them, to will and to do His good pleasure. (Phil. 2:12, 13.) "Watch and pray," beloved, lest any of these snares of the enemy entrap you and beguile you of your reward.

How Readest Thou.

“‘Tis one thing, friend, to read the Scriptures through,
Another thing to read to learn to do;

‘Tis one thing, too, to read it with delight
And quite another thing to read aright.

“Some read it with design to learn to read,
But to the subject pay but little heed;

Some read it as their duty once a week,
But no instruction from the Scriptures seek

“Some read to bring themselves into repute,
By showing others how they can dispute;

Whilst others read because their neighbours do,
To see how long ‘twill take to read it through.

“Some read the blessed Book, they don’t know why,
It somehow happens in the way to lie;

Whilst others read it with uncommon care.
But, all to find some contradictions there.

“One reads with father’s specs upon his head,
And sees the thing just as his father did;

Another reads through Campbell or through Scott,
And think it means exactly what they thought.

“Some read to prove a preadopted creed,
Thus understand but little what they read;

And every passage of the book they bend
To make it suit that all ‘important end.

So people read, as I have often thought,
To teach the Book instead of being taught.”

For 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.

IN studying the Book of Hebrews it is well to keep in memory that the Apostle’s thought was not to give a detailed explanation of the types Of the Law, but merely to prove to the Jews that they should look beyond the high priests and the under-priests of the Aaronic order for a greater higher Priest of our profession (order) and a superior under-priesthood, “a royal priesthood.” In the text above quoted St. Paul is drawing attention to the fact that a repetition daily and yearly of the sacrifices of the Law on a higher plane is not to be expected, but rather that the One Priest (Christ, Head and Body) in the antitypical Atonement Day accomplishes the entire work which will usher in full forgiveness and reconciliation to all the people. This in type was done in the one Atonement Day and the antitype of that Atonement Day is not yet ended. It will close with the end of this Gospel Age. It will close when the last member of the Body of Christ shall have suffered with the Lord, “Filling up that which is behind of the afflictions of Christ.” -- Col. 1:24.

The Anointed One.

The first offering of the Day of Atonement was the bullock, which typified the man Jesus. It was because of this offering and by the act of consecration that our Lord became the Anointed One—“The High Priest of our profession.” As the spirit-begotten High Priest our Lord for three and a half years offered up Himself, His manhood, in sacrifice.

He finished that offering, typified by the bullock, at His death. Then, as shown in the type, He took the blood of the bullock and proceeded into the Most Holy, “there to appear in the presence of God for us”—the “household of faith.”

Goat Follows Bullock.

In the type the typical high priest, after offering the first sacrifice and after applying its blood on behalf of the body (the under-priests) and his house (the tribe of Levi), laid his hands on the Lord’s goat and slew it and did with it as with the bullock, • except that its blood when taken into the Most Holy was differently applied—on behalf of the other eleven tribes, who represented all nations, peoples, kindreds and tongues of humanity.

Two Parts of One Sacrifice.

These two offerings and their distinctly separate sprinklings of blood were both parts of the one Atonement Day service--“This he did once.” Two . deaths are clearly shown and two blood sprinklings; and on behalf of two different classes; but they were parts of the one sin atonement. Just so our Lord, during His earthly ministry, was dying daily, yet it was one sacrifice; so also when we fill up a share of His sufferings, dying daily, it is a part of His sufferings and sacrifice, which He is still accomplishing in us once for all—this He does once and will never repeat. All sacrificing of this sort will end with this age—He will accept no further members of the Body of Christ, no additional members to “the royal priesthood.”

Fellowship of Mystery.

As we have repeatedly shown, the first Atonement Day sacrifice was our Lord’s sacrifice of His own flesh, the man Jesus, and the second sacrifice was that of His adopted members—those justified by His blood and consecrated to his service even unto death. These accepted by the Lord are sacrificed by Him as parts or members of Himself; and their blood (death) is counted in as a part of the blood of Christ—“Dead with Him.” This is the “Mystery” hidden from previous ages and generations. The “fellowship of this Mystery” was granted to the Jews and Gentiles of the “little flock” of the called and chosen and faithful.

Lord’s Hand on Antitypical Goat ‘at Pentecost.

Our Lord as the High Priest laid His hands upon the “Lord’s goat” at Pentecost. His power (hand) there came upon His followers accepting their consecration and bringing to them the trying experiences as His members which faithfully endured will, according to the Divine plan, grant them a share with Him in His Divine nature and Kingdom. It is not the suffering of the Church that counts, but the sufferings of Christ. It is because we are counted in as members of Christ, “Members in particular of the Body of Christ,” that we are permitted to be His members on the spirit plane and to share the glories and honours of our Head. “If we suffer with Him, we shall reign with Him.” “If we be dead with Him we shall live with Him.”

Sufferings of Christ Continue in His Members.

Thus the sufferings of Christ, while in the one sense of the word ended at Calvary, in another sense of the word continue in His members; this is a “mystery” to many. The sufferings of Christ are still in process and His faithful ones are still filling them up. St. Peter tells us that the prophets of old spake of the sufferings of Christ and of the glories that should follow. The sufferings of Christ Jesus were followed by His personal glorification, demonstration of which was given at Pentecost; but the glory mentioned in this text has not yet been accomplished. It awaits the completion of the sufferings, of Christ—the sufferings of the members. “For if one member suffer, all the members suffer with it.” (1 Cor. 12:26.) “When he shall appear in glory, we shall appear with Him.” We shall be glorified together, if we suffer with Him as His members.

When Millennial Kingdom Will Be Ushered In.

With the Jews there was a Day of Atonement every year, with its sacrifices repeated year by year continually.

But with Christ there is but one anti-typical Atonement Day and when its “better sacrifices” shall have been accomplished—when the great antitypical High Priest shall have finished the work of offering up Himself, including His members, thereafter there will be no more sufferings of Christ for anybody to fill up. The glory of the Millennial Kingdom will then be ushered in. The sins of the whole world will be blotted out so far as God is concerned and the High Priest of our profession will be a Priest upon His throne (Head and members) after the order of Melchisedec.

(Z. 1909-153.)

Post Cards, Bookmarks, Poems, Calendars, Wall Texts.

Supplies of cards for New Year and general use are available. With appropriate texts and helpful verses, these cards are in three series.

Very fine cards with glossed surface are priced at 2/6 Per dozen; second quality, also good, 1/4 per dozen; others at 1/- per dozen. Friends ordering cards are particularly asked to mention the series desired.

Children’s Cards.—A very fine series of cards for children, known as the Parkside Series, is now on hand. These are prepared from both Old and New Testaments and have very good pictures with Scripture explanations on the back. Complete sets contain 90 cards (45 for each of the Old and New Testaments) and are priced at 3/- posted. Half sets of either, at 1/6, post paid. These cards make very helpful and interesting presents for children.

Bookmarks of various designs are supplied at from 2d. each.

Poem Books.—“Comforted of God” and “Call of the Bride”; two fine little books of helpful poems, 1/5 per copy. Scripture Art Calendar for 1939.—A supply of these very good, hanging Turnover Calendars is now in stock. Very nicely arranged with a fine picture for every month and a text for every day of the year; serviceable and helpful for daily use in the home. Very appropriate as a present, at 1/9 each.

Wall Texts.—A good variety of wall texts can be supplied from 3d. each. “Morning Resolve.” 12 x 10, nicely printed at 4d. each.

Poems of Dawn.

The production of the above book of poems has now been definitely decided. Owing to the busy period recently the work of preparation has been delayed, but this will proceed early in the new year, D.V.

The book is to be printed by duplicator, and the setting and the type to be used will be seen by the sample poem enclosed in this issue. The orders already placed by some of our friends are much appreciated, and all particulars as to price, etc., will appear in next month’s issue.

Aids to Bible Study.

“Foregleams -of the Golden Age.”—A most useful book on numerous Bible subjects. Berean questions with Scriptural answers after each chapter. Blue cloth, gold lettering. 2/6 (60 cents) per copy.

“Divine Plan of the Ages.”— This well-known Bible study, a key to the Scriptures. In pocket size, very handy and attractive. 1/6 per copy; red cloth edition, 1/- each.

“The Revelation of Jesus Christ”— A most helpful explanation of Revelation; in two volumes by the late R. E. Streeter. Also “Daniel, the Beloved of Jehovah.”—A volume on Daniel’s prophecy, by the same. author.

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“Life and Teachings of the Lord.”—Continuous Narrative of the Four Gospels according to the Revised Version; helpful for studying the life of our Lord. Supply expected shortly in attractive limp binding, with gold edges at 3/6 per copy.

“A Review of the Doctrines.”—A book of 92 pages, by H. J. Shearn, of England; in paper cover at 6d. per copy.

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“Zionism in Prophecy,” instructive for both Jews and Gentiles, and especially appropriate for the present days. Priced at 1/- per copy.

“Evolutionists at the Crossroads.”—A very useful book on this subject; 126 pages. Price 1/- per copy, posted.

“God’s Covenants.”—An instructive booklet on these subjects. Priced at 6d. each.

“Emphatic Diaglott.”—Greek and English New Testament. De luxe binding only, price 13/3, posted.

“Hymns of Dawn.” — Containing music and words of the original Hymnal; well bound in blue cloth, with gold lettering. Price, 4/- per copy.

“God’s Best Gift.”—For children. A helpful little book on the Divine. Plan to suit young minds. 1/- each.

“Song of Our Syrian Guest.”—An interesting booklet on the 23rd Psalm, at 3d. each.

Booklets for Witness Work.

“Where are the Dead?”

“A New Dictator—the Only Hope for Humanity.” “Times of Refreshing and Christ’s Return.”

The above three booklets are now supplied at the rate of 1/6 per dozen, post paid.

“Some of the Parables”—6d. per copy; 2/9 per half dozen; 5/3 per dozen, posted.

“The Plan of God—in Brief”—6d. per copy post paid. “Christ’s Return.”

“Hell, Death, Spiritism”—4d. per copy; 2/6 per dozen, posted.

“God and Reason.”

“The Day of Jehovah.”

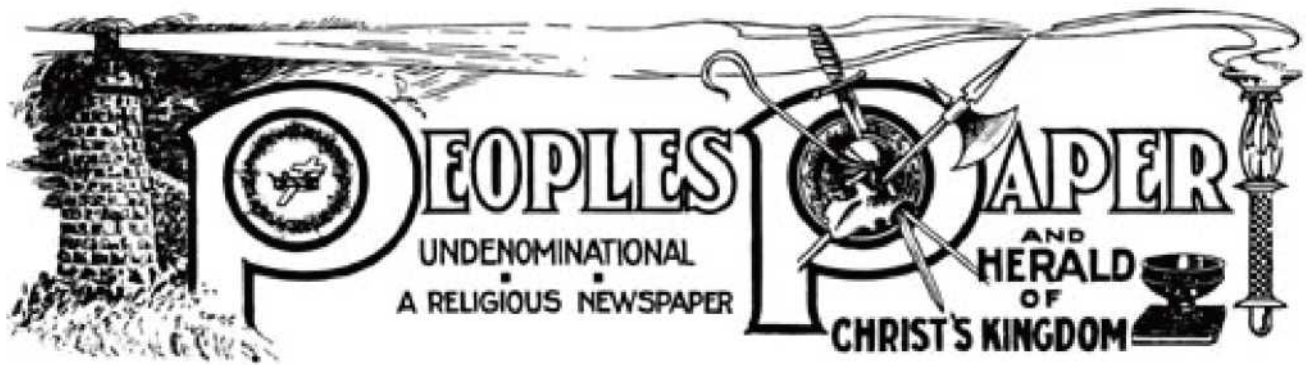
“Hope Beyond the Grave”—5d. per copy; 9d. for two; 4/- per dozen, post paid.

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Lessons in the School of Christ.

(Convention Address.)

“Strong meat belongeth to them that are offull age even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the first principles of the doctrine of Christ, let us go on unto perfection.”— Heb. 5:4; 6:1.

LET us call to mind the first principles of the doctrine of Christ, which are repentance from dead works and faith toward God—that is, faith in God’s provision for our redemption from dead works and faith in the cleansing power of the blood of Christ, releasing us from the condemnation that is on the world, thus bringing us to the condition of heart whereby God can accept us as sons in His great family, being no longer castaways, but redeemed by the precious blood of Christ.

Having attained this standing before God and presented ourselves unreservedly to Him, we have been baptised into Christ, and as we progress in His school and seek to cast off all the works of sin, we have much assistance from the Word of God. That Blessed Word, it is our meditation, as the Psalmist says: “O how I love Thy law it is my meditation all the day. Thou through Thy commandments hast made me wiser than mine enemies. . . . I understand more than the ancients because I keep Thy precepts. . . . I have not departed from Thy judgments: for Thou hast taught me. How sweet are Thy Words unto my taste! . . . Through Thy precepts I get understanding: therefore I hate every false way.” (Psa. 119:97-104.)

Let us think upon the precepts of the Lord. In Matt. 22:36-40 we read that one of the Pharisees asked the Master, “Which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all Thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.”

These commandments are very comprehensive; they embrace the very thoughts and intents of the heart and represent the very essence of justice to the Lord God and to our fellow man. They are elaborated also by the other commandments given at Mount Sinai. Let us consider them and the extent to which they apply to us, for they are guides to our conduct while in the school of Christ.

Exodus 20:1-17. We read verses 2 and 3, “I am the Lord thy God which have brought thee out of the land of Egypt Thou shalt have no other gods before me.” Egypt to us would represent the world in its present condition of bondage to sin under the leadership of the great adversary, Satan. We are called out of this condition to serve the Lord our God in much the same way that Israel was called out of Egypt. Thus we read in 2 Cor. 6:15-18, “And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them. . . . Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

Yes! As St. Paul says in Rom. 6:17, 18, “God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine that was delivered to you. Being then made free from sin, ye became the servants of righteousness.” And so we are brought out of Egypt to serve the Lord our God and it is only reasonable that He should require our obedience from the heart, or that we should have no other idols in our hearts, as our Lord says in Luke 14:26, 27, 33, “If any man come to me and hate (love not less) his father and mother and wife and children and

brethren and sisters, yea, and his own life also, he cannot be my disciple, and whosoever doth not bear his cross and come after Me cannot be My disciple.”

So we see there is absolutely no room in our hearts and mind for any idol, for any other service, but to serve the Lord our God as a disciple of our beloved Master.

The second commandment says we should not make for ourselves any graven image. Such things may be intended in the first place to lift our thoughts to higher things but the effect of them is to gradually deaden our spiritual senses and so we lose sight of the grandeur of our Heavenly Father’s character, and the beauty of His Word. In Col. 3:1-3 we read: “If ye then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above and not on things on the earth. For ye are dead and your life is hid with Christ in God.”

The third commandment says, “Thou shalt not take the name of the Lord thy God in vain. . .” There is much blasphemy in the world to-day, in which the name of God and of Christ Jesus is taken in vain. We could not reverence our God and at the same time indulge in this loose conversation. James 3:10, 11, 13 says, “Out of the same mouth proceedeth blessing and cursing. My brethren these things ought not to be. Doth a fountain send forth at the same place sweet water and bitter? Who. is a wise man and endured with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.” But there is also another sense in which we should not take the name of the Lord our God in vain. We are espoused to His dear Son, as St. Paul says, in 2 Cor. 11:2, “I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.” And so while in this school of Christ let us learn to reverence His name and thus honour the Father as well as the Son.

In the fourth commandment God says, “Remember the sabbath day to keep it holy.” Many people take this to mean that we should respect the Jewish Sabbath, but to the Christian it is a rest of seven days a week from serving self; he rests from his own works as God did from His. We read in Heb. 4:1, 3, 10, 11: “Let us fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For we which have believed do enter into rest. For he that is entered into his rest, he also hath ceased from his own works as God did from His. Let us labour therefore to enter into that rest.” The marginal reading of the ninth verse of this chapter states: “There remaineth therefore a keeping of a sabbath to the people of God”; which we see is a complete rest from our own works.

The fifth commandment is to honour thy father and mother. In Matt. 12:48-50 our Lord said, “Who is my mother? and who are my brethren?

And He stretched forth His hand toward His disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of My Father which is in heaven, the same is my brother, and sister, and mother.” So we should not only respect or honour our earthly parents but those who supply life and sustenance for us in the spiritual realm.

The sixth commandment is not to kill. To kill is to cut off from life and there are many ways in which this can be done. Speaking to the elders, Peter says, 1 Peter:2, 3, “Feed the flock of God which is among you, not by constraint but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God’s heritage but being ensamples to the flock.” Should the flock not be fed they would starve and this would be one way of killing them. Then Jesus had some very explicit words to say about this command in Matt. 5:21, 22.

Jesus also expounds the seventh commandment in Matt. 5:27, 28. “Ye have heard it said by them of old time, Thou shalt not commit adultery: But I say unto you that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.” So we see the necessity of keeping our hearts and minds pure and free from sin’s alloy.

The eighth commandment is “Thou shalt not steal.” Stealing is an outcrop of selfishness and desire to appropriate to ourselves what belongs to another. Thus we see that we might be tempted to steal spiritual favours and blessings and not to pass them along to others, and this attitude would soon debar us from receiving favours from the Lord.

The ninth commandment forbids bearing false witness. It is taking a person’s good name and dragging it in the mire of gossip, thus leaving him poor indeed, while not enriching the one who does the damage. How much better is the advice of St. Paul in Eph. 4:31, 32, “Let all bitterness and wrath and anger and clamour and evil speaking be put away from you with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”

The tenth commandment tells us not to covet. Jesus gives us a parable on this subject in Luke 12:15-21. “And He said unto them, Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth.” Read to verse 21.

So, there are rich lessons for the New Creation to draw from the Commandments that were given to Israel. These all deal with justice in our relation to God and man. That being a very necessary element in our characters, it is the very foundation of all our dealings with one and all. Love itself can never displace justice but must be built upon it as a superstructure.

This brings us to the New Commandment that Jesus gave unto us in John 13:34, 35. "A new commandment I give unto you that ye love one another; as I have loved you, that ye also love one another. By this shall all know that ye are My disciples." This commandment goes much further than any of the ten, because if we love one another as Christ loved us we will willingly lay down our lives on their behalf; we will be used up in the service of the brethren. Whatever talents we possess they are at the disposal of the followers of the Lamb, to help them in their journey along the narrow way. Read 1 John 3.

It is most important that we learn well this lesson in the school of Christ. Therefore let us take greater heed to the directions of the Word of God that we may receive His well done at the end of our course.

He Goes Before the Sheep.

Dark is the sky! and veiled the unknown morrow!
Dark is life's way, for night is not yet o'er;
The longed-for glimpse I may not meanwhile borrow;
But this I know
He goeth on before.

Dangers are nigh! and fears my mind are shaking;
Hearts seem to dread what life may hold in store;
But I am His—He knows the way I'm taking,
More blessed still
He goeth on before.

Doubts cast their weird, unwelcome shadows o'er me,
Doubts that life's best—life's choicest things are o'er;
What but His Word can strengthen, can restore me
And this blest fact: that still,
He goeth on before.

He goes before! Be this my consolation!
He goes before! On this my heart would dwell!
He goes before! This guarantees salvation!
He goes before! And therefore all is well
He goeth on before.

"The Oriental shepherd was always ahead of his sheep. He was down in front. Any attack upon them had to take him into account. Now God is down in front. He is in the to-morrow. It is the to-morrows that fills men with dread. God is already there. All the to-morrows of our life have to pass Him—before they can get to us. Be of good cheer."

Poems of Dawn.

As mentioned in last month's issue, an edition of the above book of poems is being prepared. A start has been made with the work, and a sample of the type and setting was forwarded to all readers with January number.

The book will comprise about 200 pages, containing all the poems of the original book, and is to be well bound in stiff cloth covers of good quality with title embossed in gold. It is thought it will be appreciated in this binding, and the price for single copies, post, paid, will be 2/9 (65 cents), with reduction for three or more.

Convention News.

IT is with much gratitude and praise to the Lord that another annual Convention arranged by the Melbourne Class over the Christmas holiday period is reported at this time.

These gatherings have been appreciated for many years by the brethren able to attend, and it was freely heard amongst the recent assembly that this last Convention of four days was one of the best ever experienced. The Lord truly blessed the assemblies collectively and each member individually who sought to worship Him in spirit and in truth.

The presence of the visiting brethren once again added greatly to the encouragement received and it was a pleasure for the local friends to welcome more from distant parts than for years past. The zeal and sacrifice on the part of those coming long distances and their love and loyalty to the truth were all contributing factors in making the Convention such a profitable time.

Each day, following the opening praise and prayer and a short address, a Bible Study engaged the attention of the assembly with much benefit to all present. The passages selected for these studies were:—Psa. 23; 1 Thes. 4:13-18; Psa. 45:9-17, and Eph. (i):10-18. Space does not allow a detailed description of the thoughts from these very helpful

Scriptures, but our readers will understand what helpful lessons, encouragement and exhortation would be gained by a careful consideration of these selections from God's Word.

Psalm 23, so well known as the Shepherd Psalm, and expressive of that devotion and confidence which all the Lord's people should have in the "Great Shepherd of the sheep" as they traverse "the valley of the shadow of death" brought much blessing and encouragement to the brethren.

1 Thes. 4:13-18, brought out many important truths connected with the harvest of this age—the "present truth" concerning the first or chief resurrection which takes place over a period of time at the close of the Gospel Age. "The dead in Christ shall rise first; then we which are alive and remain shall be caught up together (at the same time—during the time of the harvest, as each member finishes the earthly course) with them . . . So shall we ever be with the Lord." "Blessed are the dead which die in the Lord from henceforth,"—from the time of harvest, the presence of the Lord.

In Psa. 45:9-17, the plan of God for taking out the Bride of Christ was especially brought out, and the expressions used showed the beauty of character which must be developed by each one who will make up this jewel class. Other classes—the Great Company and Ancient Worthies--were also clearly seen as being represented in this passage, and it -will be through these that the Bride with our Lord and King will dispense the blessings to all generations on the restored earth. "Therefore shall the people praise thee for ever and ever."

The passage in Eph. 6:10-18, was a timely exhortation, showing how the Lord has made provision for all His people to be fully armed against all the conflicts of the Christian way, Each portion of the "armor of God" had an important lesson, and it was impressed that only as each member takes "the whole armour of God" shall he be able to "withstand in the evil day, and having done all, to stand."

The addresses were of a high standard; the varied topics covered so many features of Christian truth and all were very helpful. A number of the addresses will appear in this and later issues of "Peoples Paper" so the topics only are mentioned here--"Meditation," "Self-Examination," "Children of Light," "The Power of the Spirit," "Christ Lifted Up," "Songs in the Night," "Effectual and Ineffectual Prayer," "Unity of the Spirit," "Right and Wrong Ways of Service," "The Life of Stephen," "Lessons in the School of Christ," and "If God be for us."

On the morning of the third day of Convention a Baptism Service was held at which a Brother and two Sisters symbolised their consecration to the Lord. We rejoice with these clear members in the privilege of walking in the footsteps of the Master, in fulfilment of their vows of consecration. This service impressed again how solemn and yet how blessed is the narrow- way of sacrifice, made possible by faith in the death of Christ and obedience to God's call during this Gospel' Age. Psa. 116:1215.

The Fellowship Meetings, comprising Praise and Testimony and on the subject "The Joys of the Truth and our privileges in connection therewith," gave opportunity for personal testimonies. etc., and were very profitable, as also was the Question Meeting.

Messages were received from a number of Classes and individual brethren, brought by the visiting friends as well as

received by post, all of which were gratefully appreciated by the assembly. The passage in Eph. 6:10-13, was chosen as a Convention message to be sent to the brethren in every place, together with warm Christian love and greetings from all gathered together in the Lord's name.

The parting hymns and Love Feast with concluding- prayer for God's blessing upon the members everywhere, brought to a close a most helpful time of refreshing from the presence of the Lord.

Earthly Course Finished.

THE earthly course of another of our dear friends was reached early in the new year with the passing of Sister Fry, of Legerwood, Tasmania. The following words from a Sister closely attached, expresses so fully the sentiments of all who had come to know the departed member.

"Dear Sister Fry finished her earthly course on the 2nd January. Her gentle presence will be very much missed by those who knew and loved her, and they must be many, for love begets love and she loved everybody. Kind, generous, sympathetic and humble, her face even in death bore the impress of her sweetness and leaves with us a fragrant memory. She surely has her wish, expressed some time ago, 'I do wish to see Jesus,' and so we rejoice in the midst of our keenly felt loss and look forward to a joyful reunion, through the merits of our dear Redeemer.

"When she felt some time ago that her voice was failing she remarked to a Sister that perhaps her witnessing was done however, at her burial a good witness was given through a paper written by her father, Brother Kidd, and read by an old friend of his who kindly conducted the service at the parlours and graveside. She was buried at Carr Villa Cemetery and we were surprised at the number of friends who gathered so far from her home and with such short notice.

"We are decreasing but He is increasing on the other side of the veil. 'Praise ye the Lord,' who doeth all things well. We sorrow not as those with no hope, and our sorrow will be turned into joy."

Passover Memorial, 1939.

The date for the Memorial falls this year on Sunday evening, 2nd April. This is the 14th of Nisan, Jewish Calendar, and the anniversary of the institution of the Lord's Supper. This early announcement is made for the benefit of brethren arranging to assemble with others for the Memorial Service.

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7—Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—O. B. I. Hall, Wakefield Street, Sundays 3 p.m. and 6.30 p.m.;

Perth — Druid's Chambers, (The Basement), 459 Hay Street, East,—Sundays, 3.45 p.m. and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays, 3.30 p.m. and 6 p.m.

Right and Wrong Ways of Service.

(Convention Address.)

“Seek the Lord and His strength, seek His face continually.” -1 Chron. 16:11.

IN the first book of Chronicles, 16:7-36, we have recorded a psalm of praise and thanksgiving to God rendered by King David at that time, and which was so fitting for the occasion that after the rendering of it, “all the people said Amen, and praised the Lord.”

To come to some understanding of the cause of all the rejoicing in that psalm of praise, it is necessary to trace back certain happenings that had to do with the Ark of God. We find that it was constructed by Moses according to the measurements and instructions of the Lord; that it was a part of the ritual of the Law Covenant. God had given very minute instructions as to the care of the Ark, having commissioned specially the Levites to be the only ones who were to remove it from place to place. We find that so long as God’s instructions were obeyed, the Ark was designed to bring blessing upon His people, and if we follow history down we find, I think, that whilst the Ark of God was in its rightful place and fulfilling its God-decreed mission, it brought the promised blessing; but if, as happened on some occasions, it was taken by strangers, often forcibly in battle, and set up in their midst, it had the opposite result or effect, and that God’s wrath came down upon the people. On some occasions we find that such dire distress prevailed that those who had forcibly taken the Ark hastened to return it again to its rightful place.

Previous to the rendering of this psalm of praise we find that for many years the Ark of God had been absent from amongst the people of Israel. It had been captured by Philistines in battle, but it had brought such trouble and distress, the wrath of God, upon them that they hastened to get rid of it, and we read of it coming to rest in KijathJearim in the house of Abinadab, and there it lay. No attempt was made to remove it for a very long time, until David became King of Israel. One of the first things that he thought upon was restoring the Ark of God to its rightful place. So he assembled together such people as he needed, and he went forward to return the Ark of God. But we find that his attempt was frustrated, and by God Himself. He was not allowed to restore the Ark, because he went about the matter in other ways than what God had specially instructed.

We find the story recorded in 1 Chron. 13, and also 2 Sam. 6, where instead of calling for the Levites, David made a new cart, and set the Ark upon it, and put two oxen to the cart, and the two sons of Abinadab drove the cart. It came to pass as they journeyed that the oxen stumbled in the way, and one of the drivers put his hand to the Ark to steady it upon the cart. In the seventh verse of 2 Sam. 6 we read: “And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the Ark of God.” The special instructions of the Lord had been disobeyed, and punishment followed. So fear fell upon David and upon all the people at these happenings, and they did not continue the restoration of the Ark, it remaining in the house of Obed-edom for three months.

At the end of that time David made a second attempt to restore the Ark of God, and this time he did not go about it in his own way, but studied the Lord’s will in the matter, and we find in 1 Chron. 15 recorded the second attempt to restore the Ark of God. In the second verse we read: “Then David said, None ought to carry the Ark of God but the Levites; for them hath the Lord chosen to carry the Ark of God, and to minister unto Him for ever.” And so we find he went about the work of gathering the Levites. And when he had gathered them, we read, verse 12: “And said unto them, Ye are the chief of the fathers of the Levites; sanctify yourselves, both ye and your brethren, that ye may bring up the Ark of the Lord God of Israel unto the place that I have prepared for it.” The Levites carried the Ark of God upon their shoulders, according to the commandment of Moses and the Word of God, and not upon a new cart drawn by oxen and driven by strangers. And in this, the right way, after such a long time, the Ark of God was restored amongst the people of Israel, and this called forth from King David and all the people that wonderful psalm of praise and thanksgiving.

Now, if we turn to 2 Kings 5, we read the story of a young Israelitish girl who was captured in battle and made a help to Naaman’s wife. She happened to mention to Naaman’s wife how she wished that Naaman might meet the prophet of her people, because she said that if he (lid he would surely cure him of his leprosy. So it came to Naaman’s ears eventually, and he went to find the prophet of the Lord. So he came with great pomp and show, with many chariots and servants, to the house of Elisha. But lo and behold, when he arrived, the prophet of the Lord did not even come out to interview Naaman, but sent out a messenger, telling him to go and wash seven times in the Jordan and he would be cured of leprosy. Naaman was angry. He expected a great show and a great fuss. He said, “Behold, I thought, He will surely come out to me and stand and call on the name of the Lord his God, and strike his band over the place, and recover the leper.”

Naaman thought that he should not be told to go and wash seven times in the River Jordan. He said, “Are not Aban and

Pharpar finer rivers, in my own land? If it is necessary for me to wash, why not of these waters?" And he was turning away in a rage. But his servants pleaded with him and they said, "If the prophet of the Lord had asked thee to do some great thing, then thou wouldst have done it. So why not do this simple thing, and go and wash in the River Jordan?" So he listened to them at last, and went and did as he was instructed, and we know that washing the seventh time he was completely cured, and his flesh became as pure as that of a child. It was the full obedience to the instructions of the Lord that came through the prophet that brought about his healing; we know that obedience in part would have been insufficient. He could have chosen his own river, but it would have been without the healing. The full obedience to the instructions cured him.

Perhaps we might draw a lesson from these stories—we should be very careful not to be impatient of the Lord's way for us. It is very easy to follow readily where the Lord's will runs parallel with ours. But when we find the Lord's will crossing our own, it is often another matter. We must watch that we do not become angry like Naaman, or we must not, like David, forget to study out what is the Lord's will, and be wise in our own conceits and think that we can guide our life better than God. It is most important that we should be willing to say, "Thy will be done." -We must not only see that we are not openly rebelling against the Lord, but that we are not, like David, trying to do the right thing in a wrong way.

There is no question in my mind whatever of David's sincerity. He was jealous of the welfare of the people of Israel when he began to return the Ark of God to its proper place. But he made a new cart and set the Ark thereupon, and David was upset when his plans could not be carried out; we even read that he was angry. The Lord taught David his lesson, and the next time in following out the Lord's will, great blessing came upon him.

Possibly there is a further lesson too. In Psalm 33:10, one translation reads: "The Lord bringeth the counsel of the nations to nought, He maketh the devices of the people of none effect." We know that the reasonings of the nations of the world are the reasonings of man. We do not say that God has been wholly forgotten at all times by all nations, but it does seem that when men obtain positions of honour in the affairs of the nations that their thoughts are returned to the reasoning of man more and more, and even if they did have thoughts of God, it seems they grow less and less. We must not, of course, belittle the efforts of men who have given all their time and energy in an earnest attempt to better the conditions of their fellows, both nationally and individually. The majority have been sincere, but it is just that point that we might stress, that sincerity in itself is not sufficient, for man works according to his own standard, and not according to God's righteous laws. So we see that all the well-laid plans of man go aside, not because they are not sound from a business point of view; not because the men involved in them are insincere, but just because God is left out. His way, His plan, is not studied. So we find that it is not in the power of man to so order things that men would benefit in one class or section without bringing suffering and exploitation to another; and we know, too, as we can see it even now, that the forces are gathering together in the world for the day of reckoning.

"The Lord bringeth the counsel of the nations to nought" because they are so busy working things out their own way and not studying the Lord's Word in the matter. We know that before the righteous kingdom of God is set up on earth there must come the great Time of Trouble. Man's arrogance, pride and self-sufficiency, his selfishness, are all factors in bringing about that time when at last he shall have lost all confidence in his own way. He will see all his plans and devices, so well-made, come to nought. Truly, "except the Lord build the house, they labour in vain that build it." (Psa. 127:1.) Except the Lord make up the plan, the best schemes never can succeed.

We surely can take no delight in the great Time of Trouble. It may be that we wish it were not necessary, but we come to see that it is the only way in which man can be brought to understand the will of the Lord. So, we can rejoice, not in the Time of Trouble, but in those things which we can see coming afterwards and out of it. Man will be completely convinced of his inability to rule and govern in righteousness, and will turn to the Lord and study His way. Then it shall come to pass, "They shall not hurt nor destroy in all My holy mountain"; when war shall be no more, when the good tidings of great joy that began to be spoken by our Lord so long ago, will go on to completion. Then all people everywhere will sing psalms of praise and thanksgiving to God, just as did King David.

Booklets for Witness Work.

“Where are the Dead?”

“A New Dictator—the Only Hope for Humanity.” “Times of Refreshing and Christ’s Return.”

The above three booklets are now supplied at the rate of 1/6 per dozen, post paid.

“Some of the Parables”-6d. per copy; 2/9 per half dozen; 5/3 per dozen, posted.

“The Plan of God—in Brief”-6d. per copy post paid. “Christ’s Return.”

“Hell, Death, Spiritism”-4d. per copy; 2/6 per dozen, posted.

“God and Reason.”

“The Day of Jehovah.”

“Hope Beyond the Grave”-5d. per copy; 9d. for two; 4/- per dozen, post paid.

BEREAN BIBLE INSTITUTE,

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Songs in the Night.

(Convention Address.)

“Yet the Lord will command His loving kindness in the day time, and in the night His song shall be with me, and prayer unto the God of my life.”—Psa. 42:8.

AS David is a type of the whole Church militant, the embodiment of the whole Psalms is expressive of the experiences of the whole Church from our Lord’s clay right down to the end. There are Psalms speaking of their joys and sorrows, their yearnings for better things, their hopes, their confidence, their trust, and their praise and thanksgiving. .

Does God give songs in the night to His people? It would seem so. Great songs are born of deep feeling. We read: “And when they had sung an hymn, they went out into the mount of Olives.” They sang an hymn; not the disciples only, but the Lord Jesus with them. Oh, the solace of that hymn; how it must have shown to them the heart of the Lord! It was His most tender and effectual way of parting with them. It was as though a mother soothed her child with singing. What a heavenly glow it would leave in their hearts that night; and in after years! What an example the Lord has set us. You and I should go forth to life’s conflicts in song.

What lovely sweet singers were John and Charles Wesley. I would’ just like to read a few lines of what John Wesley said on singing. “Above all things, sing spiritually. Sing any time. Have an eye to God in everything you sing. Aim at placing Him before yourself or any other creature. In order to do this in the strictest sense, see that your heart is not carried away with the song, but offered to God continually. So shall your singing be such as the Lord will approve of here, and reward when He cometh in the clouds of heaven.”

That lovely hymn we have been singing—“Jesus, refuge of my soul”—was written after a spiritual conflict. It was based on Galatians 2:20—“The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me”; and has caused much comment as to what the author meant. Of course, these hymns are getting mellow with age—it was in the ‘sixties that Charles Wesley wrote this hymn. Those who know him best think that the words should not have been changed. The verse that has caused so much comment—“While the nearer billows roll”—was written for those who are tempest-tossed with trials, the difficulties within, while others have peace and calm.

Two other great hymns, perhaps the best known in the English language, “Rock of Ages” and “Abide with me,” were written by men of sterling character—deep, spiritually-minded men. They were ministers—A. M. Toplady,

“Rock of Ages,” and H. F. Lyte, “Abide with me.” Henry Lyte was quite a young curate when he endeared himself to his congregation. He had a great struggle against consumption, and it was not long before he died that he gave the world this lovely hymn, “Abide with me.” We know some of the words, especially “The darkness deepens, Lord, with me abide.” Surely this is one of the Lord’s ways of comforting His people! How much more dreary the world would be without these lovely songs, given to us by those who had the love of God in their hearts. Sometimes just a line will appeal to us, and what conviction it brings to our hearts, what a heightened picture of mind, what invigoration of hope. Have we not all found sometimes that we have great sorrows, the toils that come to us sometimes seem never to end; disappointments come so unexpectedly. Oh, if we can go forth with a song, how much more easily these things will be endured!

Music is said to be the speech of angels. It came to pass that when an evil spirit came upon Saul, David took a harp and played, soothing the mind of the king as by the psalm of an angel.

Another sweet singer was a blind lady, Fanny Crosby, who wrote “Safe in the arms of Jesus.”

“Jesus, my heart’s dear refuge,
Jesus has died for me;
Firm on the Rock of Ages
Ever my trust shall be.”

Of this hymn in particular Frances Ridley Havergal, another sweet singer, wrote:

“Sweet blind singer, over the sea,
Tuneful and jubilant, how can it be
That the songs of gladness, which float so far,
As if they fall from an evening star,

Are the notes of one who may never see Visible music of flower and tree?"

What a treasure in the earthen vessel, the love and the light! What a song in the night !

I read a little instance of how a young deaf and dumb girl had the love of Christ in her heart. She became very devoted to the Master, and when dining alone always put a chair for the unseen guest. She testified that if she had the power of speech for only five minutes, she would keep on saying she loved Him.

The other day, when we were down at the express meeting the friends, some of the deaf and dumb were there; they were speaking so rapidly on their fingers and I could not help thinking, What a song in the night? Perhaps not very long hence they may have their speech, and God's wondrous love in bringing it to them.

Many wearisome days were appointed to Job and also to the Church class of which we are members. Now, in the case of physical and mental weakness, the physician orders complete rest, perfect quietness. If this be so with the body, how much more should it apply to our spiritual life. There is quite a ministry in silence. Quietness before God-, that is when He speaks to us. could not help thinking during those two lovely addresses, "Meditation" and "SelfExamination," what a time for these.

I was reading not long ago a high. authority on Frances Ridley Havergal's little hymn, "Take my life and let it be." I told you once before how the words came to her as a rest in the Lord from intense suffering and weakness.

The night this little hymn came to her she did not sleep all night with joy, and really one cannot help thinking how the truth sanctifies. This shows that if we have nights sometimes when we cannot sleep, it may be very profitable to our spiritual life. No hymn has spread through the world like this one—"Take my life and let it be,"—and the author wrote the following words not long before she passed away: "The sense of His lovingkindness to me is simply overwhelming. Several times lately I have felt literally overwhelmed with the realisation of God's kindness to me. I say it deliberately and with thankfulness . . . Every day brings some quite new cause for thankfulness. Only to-day He has given me such a victory as I never had before in a very strong temptation. He lifted me above it in a way I never experienced yet." Oh, I think that is such a beautiful testimony; all her life she was humble to admit her faults.

How often and how much did David write of the lovingkindness of the Lord! There are two little texts which I have selected: "He leadeth beside the still waters," and "He restoreth my soul." It was given to David to know the joy of knowledge of the Lord's protection over him from his enemies. He could write: "I laid me down and slept; I awaked, and the Lord sustained me"; yet he also wrote: "When I think in the night watches." Now, the night watches give the thought of silence, the joys of fellowship and memories of our past victories.

What would we say gives our life's dearest impulse? Well, we would say the love and joys of the Truth, the light of God, but we would need perhaps something else; something to give us greater character-development—more loyalty to the Lord'. There are times when His lovingkindness has filled our hearts with the consuming assurance that His wisdom has provided for our every need; that His power has been equal to every emergency; that our names are engraven on the palms of His hands and we have the assurance of His constant protection—He being for us is mightier than all that be against us.

I was thinking of a portion in the 94th Psalm. In the American Version it reads: "When I said, My foot slippeth, thy lovingkindness, O God', held me up." In the same chapter he mentions the throne of iniquity. This poor man cried and the Lord heard him and saved him out of all his troubles. "The angel of the Lord encampeth round about them that fear -Him, and delivereth them." (Psa. 34:7.)

Do we think of His lovingkindness to us? Was that what David meant? Are not we all sure of his loving compassion? I cannot help thinking of the words of Brother Barton: "I hate my sins and failures, and I fight them every day; but from sin and all its weakness I can never get away." Oh, how wonderfully the great God of love is teaching us that we should remember and rely on Him. Not only in the night watches but you and I in the loveliness of the morning, the glory of the noontide, with quietness, comfort and peace, do we go about our tasks in that manner? Have we rested beside the still waters? Do we pass that refreshment to others as they journey along? How wonderful it is to some, who find themselves craving the things of this world, if they just find a helping hand—someone who can explain to them the deep spiritual things of God. We can give a Word to him who is weary; just a word to strengthen and cheer, a cup of cold water, or a ray of light. My prayer unto the God of Life is to be filled with the holy spirit. "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid." (Psa. 27:1.)

One of the chief characteristics of the unbelief of the Israelites was fear—fear to trust themselves and their own hopes

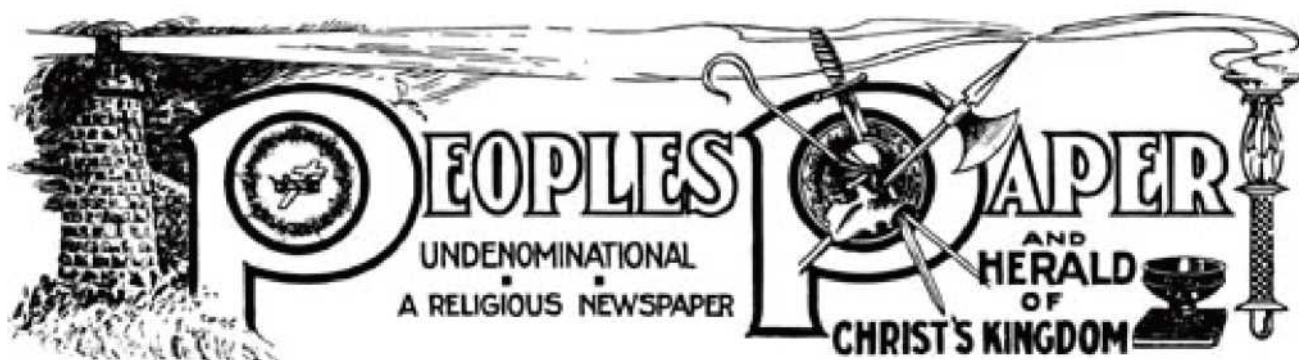
amid the ever-changing and unlooked-for experiences of the way. They would not trust Moses, their appointed leader. You and I are in the same journey, and thus We have those same experiences, sometimes those disappointments, unexpectedly. Well, if we do not bring the reinforcements of the spirit to bear upon it we will lose our own steadfastness. Let us meet them with such promises as are given to us in God's Word: "As thy days, so shall thy strength be"; "The Lord redeemeth the soul of His servants"; "Faithful is He that calleth you, who also will do it"; "Trust also in Him, and He shall bring it to pass."

The greatest of all feelings is an utter forgetfulness of self. —Ruskin.

Cannot we, in looking at our neighbour's behaviour towards us, look at the better part of it, rather than the worse.?

—Hare.

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IF GOD BE FOR US.

(Convention Address.)

(Read Exod. 14:10-31, Rom. 8:28-30.)

“What shall we say to these things? If God be for us, who can be against us?”—Rom. 8:31.

THE Scriptures provide us with many examples of God’s care and protection over His typical people. His mighty power was shown in the deliverance of Israel out of Egypt, and across the Red Sea when Pharaoh and all his hosts were destroyed.

God had been with the fathers of Israel, with Abraham, Isaac and Jacob and His faithfulness was made known in all His dealings with and on behalf of the fathers, and then the time came when God would save Israel from the oppression of Egypt and bring them into the land of promise. God was for His ancient people and because He was for them, He was with them, guiding, instructing and providing for all their needs.

Moses was sent to deliver the people out of Egypt and later to give them the law of God and to instruct them in the right ways of the Lord. The majority of the people were lacking in faith and failed to please God, but Moses was the one strong man at that time. When all Israel would have cried, “Why were we brought out of Egypt?” Moses said,

“Be still and see the salvation of God.” The Psalmist describes the condition of the people under the Law Covenant—See Psalm 78:12-42. It was because of their lack of faith that they could not enter the promised land of Canaan, but must wander in the wilderness for forty years.

However, amidst all the backsliding and disobedience of Israel there were a few whose faith was pleasing to God and His favor was with them even in the midst of the sufferings which they endured for the Lord’s sake, and we can take encouragement from the examples of faith and loyalty of the prophets and faithful ones of the past. We can also take lessons from the failures of Israel. In 1 Cor. 10:11, the Apostle tells us that “All these things happened unto them for ensamples; and they were written for our admonition, upon whom the ends of the ages are come.”

We of this age have greater responsibility than those of the past, because we have the advantage of the lessons to be learned from their failures. We have been favored much more than those of past ages. God has given us an understanding of the great Divine Plan of the Ages. We can see that God is for us of this Gospel Age in a sense and to a degree that was not possible to those of past ages.

In the opening chapters of his letter to the Romans, Paul shows how helpless mankind has become as a result of the fall. He shows how both Gentiles and Jews are alike guilty before God; they are all unworthy of life and not able to make themselves worthy—Rom. 3:10, 20. He then tells us what God has done in order to assist us out of our helpless state—Verses 21-20. What a blessing is this faith-righteousness—justification by faith. We could do nothing to commend ourselves to God, so “God commendeth His love toward us, in that while we were yet sinners, Christ died for us,”—Rom. 5:8. So then, “Being justified by faith we have peace with God through our Lord Jesus Christ.”—Rom. 5:1, 2. Also in Eph. 2:4-8, the Apostle speaks of the great mercy and love of God toward us in Christ.

It is indeed a favour to be living during this “acceptable day”—the period of the Gospel Age—the time when God is pleased to receive the offerings of those who come to Him by faith in Christ. It is only a “little flock” that God is dealing with now. To these the Lord said, “Fear not little flock, it is your Father’s good pleasure to give you the

Kingdom.”—Luke 12:32.

This class is now being drawn of God and invited to follow in the footsteps of Jesus. Our Lord said, “If any man will come after Me let him deny himself and take up his cross daily and follow Me.” The call of the Church is to share in Christ’s sufferings now, and to share His Kingdom and glory by and by. “If we be dead with Him we shall also live with Him: If we suffer, we shall also reign with Him.”-2 Tim. 2:11,12. See also Col. 1:24; Phil. 1:29.

Paul appreciated fully the great privilege of being associated with Christ in suffering now, that he might, by being faithful to the end, receive also in due time the crown of righteousness. What a grand faith the Apostle Paul exhibited at all times! He was fully persuaded that God had called him according to His foreknown purpose, and he was confident that, having accepted God’s call, all of his life’s affairs were under Divine supervision and overruling. How helpful are his words as we read them there in the eighth chapter: what assurance they seem to convey to us. There was nothing uncertain about Paul. He knew just where he stood, exactly what he was aiming for, and he knew that God was for him. He says, “And we know that all things work together for good to them that love God, to them who are the called according to His purpose.” What does he mean there, “all things”? That is, we take it, all his life’s affairs, everything that had to do with Paul, was working together for good for his highest good; and so it is, friends, with us. We know that all things work together for good to them that love God. We are assured of that; all things work together for good to those who show their love by their efforts to do His will. These are the ones who are called according to His purpose--See 2 Tim.:8, 9.

This helps us to see distinctly that those with whom God is dealing during this age are not dealt with in a haphazard kind of way. No, God does not call people to-day and turn them aside tomorrow. God has called us according to a fixed purpose, which was foreknown before the world began. He purposed to have a New Creation, a class of saints on the Divine plane of life, and the Heavenly Father decided that unto Jesus Christ, his well-beloved Son, should belong the honour of being the Head of this class of sons, and the members of His body were to be selected from among the human family, to be composed of those whose consecration would be so full, so complete, as to enable them, by God’s grace, to become changed in character, transformed by the renewing of their minds, until ultimately they become conformed to the image of His Son.

In verse 30 of this 8th chapter of Romans, the Apostle shows that there are various steps in respect of the development of this New Creation class. “Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also honoured.” The last word in the Authorised Version is “glorified,” but it should be rendered “honoured.” It should be understood to refer to the honour conferred upon all, who during this age, are brought to any knowledge of Christ—the true light. This “honour” went first to the Jews and selected “a remnant,” but when that nation proved unworthy of this honour it was turned to the Gentiles, to gather out of them a peculiar people, an holy nation, to bear the name of Christ. One might naturally expect the Apostle to begin with present conditions and trace them up to future conditions, while on the contrary, he begins at the other end and traces the result downwards. He does not begin by saying God honoured you with the Gospel of Christ and when you believed he justified you, and after that called you, and if you are faithful to your calling He will by and by exalt you. Indeed, it would not be possible to state the matter truthfully from that side, because many are honoured with the Gospel of Christ who are not justified, because they do not receive Christ and of those who do accept Christ and who are thus justified, it would not be true to say that they are all to be sanctified. Nor would it be correct to say that all who once are sanctified will reach the condition of glory, for “many are called but few are chosen ;” few “make their calling and election sure.”

The Apostle argues the matter from the only proper standpoint. Having said that God has foreknown the election of the Church, he steps forward to the time when God’s intention will be completed and accomplished, the time when the election will be finished and the Church accepted to glory. From that future standpoint he indicates the steps which led up to it, saying, all those of the foreknown ones, glorified, will previously have been called. “No man taketh this honour to himself, but he that is called of God” — As “the Head of the Body,” so with each member of the body. And, says the Apostle, every one thus “called” will previously have been “justified,” because God calls no unreconciled sinners to this high position. It was for this reason that Christ died, that through faith in His blood believers might be “justified” and thus prepared to be “called” Thus it is evident that the high calling to this glorious position of joint-heirship with Christ is a very different thing, indeed, from the calling of sinners to repentance. Sinners are called to repentance anywhere and everywhere, and when they repent the Lord in due time points them to “the Lamb of God who taketh away the sins of the world.” When ‘they have exercised faith in the Redeemer, they reach the condition of justification, and are ready to be “called” to sonship.

But the Apostle is still going backward in the argument and, having told that the foreordained class would all be “called,” and that they would all previously have been “justified,” he declares that the justified ones would all previously have been favoured or “honoured,” not glorified, but honoured or favoured with a knowledge of the Truth, a

knowledge of the Gospel.

Perhaps we as Christians do not always fully appreciate the extent to which we have been honoured in having the light of truth brought to us at this time, when there is so much of darkness and ignorance of the true God everywhere. Comparatively few of earth's millions have really seen the true light-2 Cor. 4:4. We see then, that God has been "for us," or favourable to us, in bringing us into contact with the light and truth of the Gospel and helping us to appreciate it.

(To be Continued)

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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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.

Protestant church ministers

THE expressions of protestant church ministers regarding the death of Pope Pius XI. seem significant and in line with the spirit of this Laodicean period of church history, as foretold in Rev. 3:15, 16. It is a spirit of indifference regarding doctrine or practice—"neither hot nor cold," lukewarm—willing to compromise truth and principle so long as they can be comfortable, "rich and increased in goods, lacking nothing"—Just let us overlook all the zeal for truth and godliness which our fathers showed and for which so many nobly died.

The remarks of Church of England dignitaries would indicate that they no longer, recognise in the Roman Church, as did the fathers of the Reformation, "the great antichrist," "the man of sin," "the abomination that maketh desolate," the great system of deception and wickedness which so polluted the teachings of Christ and the Apostles, and which kept the people over which she ruled in ignorance and oppression and tortured and killed thousands who opposed her

pernicious doctrines and practices and dared to preach the gospel of Christ. The Roman Church is the same today, she boasts that she changes not; she would do the same things again if she had the power.

The Archbishop of Melbourne, Archbishop Head, is reported to have said:—

"Although we differ from Roman Catholics, as Christian men and women we are conscious of the great part his Holiness played in the very difficult times since the war, and I am sure we ought to thank God for the work he did under very difficult conditions, especially in Central Europe, where he had to fight the battle of the Christian faith." No doubt the late Pope was a better man than many of his predecessors, some of whom were notoriously wicked, but his policy was entirely directed for the prosperity of the great anti-christian system of which he was "head'."

If in fighting the battle for Roman Catholicism some good incidentally came to some protestants, such was not his object; it would be something undesired by him. Archbishop Head seems to see good that Pius XI. has done since the Great War, but has he forgotten the part that the Pope took in supporting the rebellion in Spain, against a duly elected constitution government, thus participating in the cruel slaughter of men, women and children by the thousands. Then, too, did he not give his blessing to the troops and their weapons as they went to slaughter the Abyssinians and to seize their land, and this in defiance of the League of Nations..

It would seem that many Church of England clergy might feel more at home and do less damage to the cause of true Christianity and protestantism and of liberty of conscience if they would leave the junction station and take the train for Rome.. The Lord spoke of blind leaders and what the result would be (Matt. 15:14), and His admonition to His true people to leave. both the mother and daughter systems is just as applicable to-day as at any previous period of the Gospel Age, and as necessary to be obeyed by all worthy of the name, "My people."—Rev. 18:4, etc.

Adelaide Easter Convention.

The Adelaide brethren desire to make known to all interested friends that they are arranging for the usual Convention to be held over the Easter holiday season., and extend a hearty ,invitations to all able to attend tile gatherings.

The 'Convention will continue for four days, from Good Friday, 7th April, to Easter Monday the 10th, the last day's meetings being held at Gawler, D.V.

Programmes and further information may be obtained front the secretary—Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, South Australia.

Memorial Services.

As previously announced, the date of the Memorial falls this year on Sunday, 2nd April. The Services arranged for Melbourne and Adelaide are as follows, and for believers in the ransom sacrifice of Christ will be welcome.

Melbourne-Sunday, 2nd April, 7 p.m. — Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7. Study on the Memorial in the afternoon.

Adelaide-Sunday evening, 2nd April-O.B.I. Hall, Wakefield Street.

Take Heed.

Take heed, beloved! lest the many cares
Of earth surcharge you in the passing years;

And so that day o'ertake you unawares
The day when Christ appears. Luke 21:34.

Take heed, beloved! lest the midnight skies
Draw you to sleep and dreams that bear you far;

And ye forget with watchful, eager eyes
To greet the Morning Star. 2 Thes. 2:2.

Take heed, beloved! lest that coming tryst-
Delayed—discourage you till hopes depart;

Into the patience beautiful of Christ
The Lord direct your heart. 2 Thes. 3:16.

Take heed, O friend! lest ye should fail to love
His blest appearing, and thereby should miss
The crown He promised to those who prove
Their glorious goal is this. Rev. 2:10.

W. I. A.

The Power of the Spirit.

(Convention Address) (Read 1 Pet. 1:3-5)

THESE words of the Apostle Peter reveal to us a wonderful hope indeed, and the Gospel Age is the only acceptable time for any to become participators in it and eventually be joint-heirs with Christ our Redeemer. It is not held out for the world in general to obtain, but only for a “little flock,” who are kept by the power of God, and to whom it is the Father’s good pleasure to give the heavenly kingdom.

There are different influences or powers at work in the world to-day and many tend to draw away rather than lead nearer to the prize of the high calling. The desire for wealth, pleasure or fame are influences swaying different ones, but the Christian seeking the heavenly kingdom should not be drawn away by any of these. He has given up all to follow Christ and having been begotten of the spirit has come under the power of the spirit of God.

Some rather mysterious beliefs about the holy spirit are held by many, the idea being that it is one of three persons in the godhead—the trinity. They say this is a mystery that cannot be explained and no wonder, for it neither appeals to reason nor has any Scriptural support. The Lord’s Word assures us that the holy spirit or spirit of God is simply the power or influence of God exercised in any manner, and that it is always along the lines of justice and love. In the Christian it is a power from God in harmony with His Word, keeping and strengthening him in the way of life.

We might liken the holy spirit to the sun’s rays. The sun would represent God, and while we cannot see its rays, nevertheless we feel their influence. Without the sun there would be no life on the earth. Its influence is also purifying and health giving to animal and plant life. So with the holy spirit, though unseen we feel its holy influence upon us and without which we cannot have any life as new creatures. The holy spirit sheds its light about us and reveals things in God’s Word that are hid to most people. As Christians we dwell in the light of the spirit; its healing rays give the health and comfort which flow from the great source, hence we are able to walk in the light.

We cannot expect to have the full measure of the spirit as this was given only to Christ. (John 3:34) However, there are two important ways of obtaining a greater measure of the indwelling spirit of God—by diligent study of God’s Word and prayer. In studying the Word we should seek to know the truth fully, that we may be sanctified thereby (John 17:17), and as this progresses we are brought more and more under the spirit’s influence, because in His Word, God is fully manifest—His love, wisdom, justice and power. To be profited by the truth we must be thoroughly emptied of self, and having a very tender conscience may hear “each whisper of His \\\lord,” and having heard, “to obey Him first of all.” But while it may be easy to hear the Word of God, it is not so easy to keep it, and this is where the second matter of importance comes in—prayer. This is a privilege of which we should never refrain from taking advantage.

By this we are able to grow strong in the Lord and to subdue and overcome the many deceptive influences of Satan, as well as the daily weaknesses and shortcomings that so often mar the peace and joy of real fellowship with Christ. See Luke 11:10, 13.

In 1 John 4:12, 13, we read that the spirit of God is love. If God so loved us even while we were enemies of Christ through wicked works, how much should we show the spirit of love and forgiveness to our brethren who are not our enemies, but who profess, and indeed are doing their best, to walk the same narrow way.

Then the Apostle says, “Walk in the spirit and ye shall not fulfil the lust of the flesh.” Gal. 5:16. The Greek word here from which ‘walk’ is translated, refers to the way we live, our deportment or manner of living. How easy it is to let ourselves drift and to become careless as regards our daily walk. Not only do we need to keep a constant watch over all our utterances but our actions also need to be kept strictly in line with the spirit of God.—Acts 24:16.

The Apostle Paul is one of those noble examples whom we may well endeavour to copy, for no doubt there was a rich indwelling of the spirit of Christ in his heart. When he was confident that anything was in accord with the Lord’s will, there was nothing on earth that could withhold him from the accomplishment of that purpose. See Acts 21:10, 14.

In Christ our Lord we have the perfect pattern, the one of whom it was said, “Full of grace and truth.” And yet He said Himself that it was only by the spirit’s indwelling that He was able to do so great works. John 14:10. The power of God was manifest in His righteous life and it kept Him in all the varied and trying experiences of His three and a half years of ministry on earth. Oft-times He was tempted severely but He always had that sufficiency of the Father’s spirit to enable Him to come off victor. Greater is the Father and His guardian angels than Satan and his angels.

In John 14:23, our Lord sets forth the only means by which we can expect to have a fuller measure of the spirit in our lives. This text, in short, means the keeping of all His commandments, of which love is the basis. If there is not this

love for Christ and His ways, but on the contrary a chief love for pleasure, or business, or family, or wife, or husband, or anything but the heavenly things, then we cannot expect that Christ and the Father will make their abode with us. See Luke 11:34. Again our Lord said, "The Father Himself loveth you, because ye have loved me." Yes, those who love Christ are special objects of our Father's love. In these the Father and Son take up their residence, as their dwelling place, as stated by Paul —1 Cor. 19.

There are certain things which tend to hinder the spirit's power in our lives, and one of these is 'discouragement. It is one of the Adversary's weapons liable to beset the person of humble mind. A failing to live up to what is desired sometimes causes one to become discouraged, and if the mind is allowed to dwell on this and worry over it, despondency and a loss of courage and confidence will result. While we need to be repentant when we grieve the holy spirit—the new mind in us—we need to remember that we have an Advocate with the Father who will cover all our unwilling blemishes and make up that which is lacking in our sacrifice. This wrong spirit of discouragement needs to be fought with great energy, for "God hath not given us the spirit of fear, but of power and of love and of a sound mind."

The Apostle Paul was a great example in many ways; in all the varied and trying experiences that came upon him he never lost confidence, but kept a steadfast faith in God and His promises-2 Tim. 1:12; 4:8. It was Paul's faith that kept him and we need faith also, the faith that will take Him at His Word. His promises are all sure and nothing can prevent them from having fulfilment in us if we just exercise our faith and remember that what He has promised He is also able to perform. And then faith is a basis of things hoped for, a conviction of things unseen. May it be then, that our faith will convince us of the great power of our Father, who is able to keep us from falling, for to Him belongs all power and majesty in heaven and earth.

The Life of Stephen.

(Convention Address)

THE words of our Lord and the Apostle in Rev. 2:10, and 2 Tim. 3:12, seem specially applicable to Stephen, as he was one of the 'early Christians who was literally stoned to death on account of his loyalty to His Master and the truth. What we know of Stephen is recorded in Acts 6 and 7, which consists mainly of a discourse of defence given by him when brought before the Jewish council charged with blasphemy. It has been said that his words read more like the language of the Apostle Paul than that of any other New Testament writer, and we can trace through his statement a character worthy of being copied by all who are endeavouring to follow in the footsteps of the Master.

We first read of Stephen when he was chosen as a deacon along with six others to relieve the Apostles from the service of temporal things; he was a man full of faith and the holy spirit, an eloquent speaker and very zealous in proclaiming the truth—Acts 6:8.

The Church at this time was in its infancy and was rapidly increasing. This caused much opposition and hatred from a class of scribes and rulers who were endeavouring to uphold their traditions, and they wrongly accused Stephen of blasphemy. See Acts 1:12-14. After the false witnesses had given evidence He had the opportunity of defending himself in this very dangerous position which no doubt he realised to the full—set before a council of excited and angry people who were determined to take his life at any cost. Yet the record says, "All that sat in the council looking steadfastly on him, saw his face as it had been the face of an angel." What a testimony this is of Stephen's faith and confidence in God; well did he know that the Lord was on his side and had confidence in His words—Luke 21:15.

Stephen's discourse was based on Jesus and the resurrection. Beginning with Abraham he traced the history of Israel down to his own day, showing the Lord's leadings with them and making particular reference to Moses—Acts 7:37. He was drawing attention to the fact that just as Moses had at first been rejected by Israel, so the one "like unto Moses"—Jesus—had been rejected by them. Nevertheless, as Moses afterwards became the leader and deliverer of the people, so also Jesus in due time would be the greater Deliverer. Continuing, he showed that God at first established the tabernacle in the wilderness and then the temple at Jerusalem, and further that God has now provided that a still higher temple should take the place of the building made with hands. As it was not blasphemy to accept the temple of Solomon instead of the tabernacle of Moses, so neither should it be so considered to accept the higher spiritual temple of which Jesus is the Head, in place of the earthly temple. His words were so logical and convincing that his accusers could not resist the wisdom and spirit by which he spoke.

The words of chapter 7:51-53 were evidently the outcome of interruption by his hearers, and given as a rebuke, indicating that they were responsible for the death of Jesus, and which made them more angry. They could see that he was innocent of the accusations, yet were determined to kill Him. We realise that Stephen's face was still aglow with joy and peace of mind in the privilege of the last opportunity of proclaiming his faith in the resurrected Jesus and seeing the angry faces of his accusers caused him to cast his eyes heavenwards—verses 55, 56. This vision was no doubt given to strengthen his faith for his death just at hand. The explanation of it gave his accusers the opportunity they were waiting for, as they evilly construed it to be additional blasphemy—verses 57-60. Thus we have recorded the death of the first Christian martyr—"They stoned Stephen . . . and he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge; and he fell asleep."

The events leading up to Stephen's death were very similar to those preceding the death of his Master. Our Lord was falsely accused of blasphemy against God and the temple and brought before the Jewish council and condemned. Stephen no doubt had all this in mind throughout his own trial; he had consecrated to follow in his Master's footsteps even unto death, and had the faith and courage to fulfil his vow. What an example he is to all who have entered into the same covenant; we should also be faithful unto death by whatever means our Father may permit. It has been said of the life of Stephen, "The lesson for us all is faith, courage, zeal, a loyal heart, a shining face, love and prayers 'for our enemies—to see that none render evil in return for evil.'"

Let us all be copies of Stephen and do good unto all in the face of the greatest opposition. We may not be persecuted as was Stephen and other early Christians, but we all need to develop the same traits of character as manifest in them. The following quotation seems to sum up Stephen's life: "The beneficent influences of the Gospel of Christ since Stephen's day so permeated the civilised world, and so affected it, that the followers of Christ are not at present in danger of being stoned to death for preaching the Gospel. Nevertheless, the Apostle's words still hold good-2 Tim. 3:12. It is still necessary to suffer with Christ if we would be glorified with Him and share with Him in the coming Kingdom. But the persecutions of today are more refined than in any previous period. The faithful today are not stoned with literal stones, or shot with literal arrows, or literally beheaded, but it is still true that the wicked shoot out arrows at the righteous, even bitter words, and many because of faithfulness are reprov'd and slandered and cut off from

fellowship—beheaded for the testimony of Jesus—Rev. 20:4. Let all such emulate Stephen, the first Christian martyr. Let their testimony be given with radiant faces like his. Let their eyes of faith perceive Jesus at the right hand of God', as their Advocate and Deliverer. Let their words be with moderation as was Stephen's, and let it be true of them as written of him, "full of grace and power" and "filled with the holy spirit."

Self-Examination.

(Convention Address.)

-Examine yourselves, whether ye be in the faith; prove your own selves."-2 Cor. 13:5.

THE Apostle's words to the church at Corinth contain very sound advice for Christians at all times. How beneficial it is to be continually examining ourselves — as to where we stand and how we are standing. While thus occupied we will be saved from much examination of others, which is not so profitable. It is impossible to know ourselves by looking at the present; none of us really knows the strength of his will until he is put to the test, so it is well that no one becomes too sure of his standing.

Some people are so minded in their judgment that they cannot see anything wrong with themselves, while others cannot see anything commendable in themselves. There is a difference between heart searching and life searching. If any one would judge correctly of his acceptableness with God by his perfection in thought, word or deed he would certainly have to condemn himself, but it is possible to come up to a standard of perfection as regards his will and intention. The Christian only grows godlike as he learns to look away from himself to the Lord.

In regard to self-confidence let us consider the Apostle Peter. He was the first to acknowledge the Master as the Son of God; and he was the first to deny Him. He was the only one who drew his sword in the Master's defence, and the only one who later swore that he never knew Him. By divine arrangement he was given the keys with which to open the door to the high calling—first at Pentecost for the Jews, and later for the Gentiles, which showed that the middle wall previously separating Jew and Gentile had been broken down. Yet, subsequently, he dissembled to the extent of ignoring God's grace to the Gentiles. In all these experiences St. Peter displayed the fact that his heart was loyal to God and righteousness, and that the faults and weaknesses of his character were of his flesh and not of his real heart intention.

The same 'exhibition of human nature makes David attractive. He was not so saintly that he could not make a mistake; he was not so far above general humanity that they could not realise in him a fellow creature. His weaknesses were fully offset by the evidence of his heart loyalty to God. David's very experiences in stumbling and recovery have so saturated his Psalms that they touch a responsive chord in every heart which is loyal to God, and has had experience with sin—his own, and that of others.

One of the great lessons the Master impressed was that of being "wise as serpents and harmless as doves." This wisdom is not of the selfish kind which looks out for its own interests, merely, but that which is generous, looking out for the interests of all and the Lord's cause generally. All need to be continually on guard to "keep their hearts with all diligence" and examine themselves by past records of those who have gone before and left us examples and footprints on the sands of time.

There was much that the Master could not tell His disciples while He was on earth, because they could not bear it, but what a change the cross of Christ wrought in them when their eyes were opened. The sufferings of Christ for us should also lead us to self-examination. Let us look for every trace of malice, or guile, hypocrisies and envyings. Let us see if there be any evil speaking in us, or the desire for the same, and let us do this with openness, seeking the truth with honesty of purpose. Let us see if Christ dwells within us and whether we love the brethren; this is our great test to-day. —1 John 4:7, 8.

The experiences 'of this life are needful that the joint-heirs with Christ may be: helpful for the uplifting work in the next age. The sufferings of the Master can be explained only from the standpoint that they were for others; He suffered as the Good Shepherd, giving His life for the sheep. The Apostle Paul says, "Christ died for us," and Peter declares, "Christ suffered for us," and as this great truth became clear to these apostles they were lost to all material considerations, and opened their hearts to the ministry of the holy spirit. It was by suffering that they perfected characters pleasing to God, and all the Body members must be made perfect by the same means—filling up the sufferings of Christ which are behind.

It is our Lord's atoning sacrifice that makes all our progress possible. It is the sure ground upon which is based our peace, our confidence, our joy. By His sufferings He has left us an example that we should follow in His steps; but do we realise fully what that means? The Master's chief source of strength was His nearness to the Father—"The Father

and' I are one." This, then, is our guide as to how we should follow Him; filled with the spirit of God', emptied of self, the fruits will manifest themselves in our lives in an ever increasing measure, thus verifying the promise of God,"Thou wilt keep him in perfect peace., whose mind is stayed on thee."

In those who have understood the words, "take up thy cross and follow Me," we find the greatest transformation of life and character, and as we see them going on before us unfolding still more the beauties of the new life, we pause as the conviction comes to us that God has also given ear unto our voice, that our prayers have ascended before Him, and we ask with the Psalmist—"Set a watch O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing."

In our self-examinations let us make an introspection regarding patient endurance. The Master spoke much concerning patient endurance toward such who persecute the Church. "In your patience possess ye your souls," is His advice to those who suffer by following His steps, for by so doing they are building character that will prove them over-comers. Faith in the power of God produces in the humble of heart a poise which indicates a victory over the forces of evil, a confidence in the promises, which, like love, casteth out fear.

Much of the suffering which comes to the Christian could be avoided if he learns to cast all his cares or anxieties upon the Lord in a whole-hearted way. He suffers from doubts which darken his spiritual horizon and from fears as to his ability to stand the storms of temptation and trial. He is disturbed as to the proper solution of the problems confronting him in his daily life; the seeming trifles multiply at times so greatly that they threaten to become overwhelming. But whatever may be the cause of our sufferings, we can find comfort and peace as the Master found it—by full trust and communion with the Father; "dwelling in the secret place of the Most High."

Let us proceed to make an audit of present assets and balancing of past accounts. Let us scrutinize the privileges and mercies enjoyed during the past, and the use we made of them and the blessings derived. May we note carefully which features of our daily course have been most helpful to us and which have to any 'extent retarded our spiritual progress, hindered our fellowship with the Lord or prevented our running with patience the race set before us. Each should consider also not merely how much time he has spent in talking about the Lord, but also how much time he has spent in listening to the Lord's voice, in searching the Scriptures, in seeking to know' the divine mind and plan as it pertains to himself. Consider whether or not you have been faithful in serving the Body of Christ to the best of your ability. It is the Lord's provision that he who watereth shall be watered himself.

In our reckonings, let us take good advice from the Apostles; let us note how they counted things — which were set down to the profit account and which to the loss account. The Apostle Paul says—"Neither count I my (earthly) life dear (precious, valuable) unto me." In another place he says, "I count all things (earthly) but 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 refuse that T may win Christ and be found in Him." The Apostle James gives further advice on how to count, saying—"Count it all joy, when you fall into divers temptations, knowing that the trial of your faith worketh patience." (James 1 2). What do these temptations bring us? What value are they to us? One value is the lesson of forbearance; they prove to us that we are still in the schooling time, that we may demonstrate our loyalty to the Lord and our worthiness through His merit to share in His kingdom . The Apostle Paul summed up his account by saying, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." In our counting up over past times, let us similarly reckon the things which we have suffered whether they be few or many, small or great; and let us rejoice and endeavour for the future to be more faithful in all these respects, that it may be our high privilege of suffering something further for the name of Christ and His cause.

How much we may thank the Lord that by His grace we are still what we are, and still have the opportunity of persevering -and running with renewed zeal. and patience the race set before us, even though our words and deeds come far short of the glory of God and of our own ideals, desires and efforts. I-Tow consoling it is to know that our imperfect work shall be acceptable through Christ to God; that the Lord counts us according to our intentions.

The Apostle rejoiced that he was counted worthy of a place in the ministry; may we similarly rejoice and let us remember that the word "ministry" signifies service, and the word "minister" signifies servant. The Lord has put us into the ministry and there is a service of kindness and love toward Him in honouring His name and declaring His righteousness unto tile brethren that they may appreciate more the lengths and breadths and heights and depths of the Lord's character. This is indeed a great privilege and if neglected to any extent brings corresponding loss in spiritual progress and character.

In 2 Thes. 1:5 we read, "That ye may be counted worthy of the Kingdom, for which ye also suffer." This is more of our Lord's counting, as no human being, of himself, is worthy of the kingdom, but the Lord purposes to count His faithful ones worthy. We are not to seek suffering by doing foolish things. Our Lord and the Apostles did not set such an

example, so may we use the spirit of a sound mind and wait upon the Lord for His guidance at .all times.

In the wood-working trade there are different processes through which the material goes to bring it up to a proper finish. There are several stages of planning and sandpapering before the polishing process, all of which entails much care and patience. So with the Christian's development; he may be somewhat rough in the early stages, but if he keeps on examining his workmanship he will endeavour to put on a better finish, so that the finer processes can be accomplished, resulting in a lovely smoothness and beautiful gloss. All this is brought about through much patience and perseverance on the part of each workman.

In examining ourselves we need to get right down to bedrock —to consider well our thinking-. It is because the power of thought is recognised to such a considerable extent that it is appealed to on every hand, The difficulty- is that so many will not use a logical and discerning mind, but the Lord has protected His people along this line by providing us in His Word with the proper basis for reasoning on all subjects involving our duty to OUR Creator and fellow creatures: Wherever the Bible has gone it has been the torch which has led civilisation, but few walk close to its light and within its prescribed limitations of reason and conduct, and these few are the true Christians, "the first fruits unto God of His creatures."

Some are inclined to believe that since the brains of men differ to some extent, therefore their thinking, must necessarily be different—that a man can only think in harmony with his brain construction. But not so, as each may learn to weigh and balance his own thoughts, to curb some and encourage others. But to do this, each must have before him an ideal of character to copy. It is necessary to strive to control thoughts in the same manner as words and actions. The will is at the helm, and must decide which thoughts and sentiments it will entertain and encourage and which it will repel. It is necessary, therefore, for the will to be • rightly directed first of all, and secondly to be strong and to use its power in the control of thought. The will thus given to God seeks to know the divine will, to catch the divine thought and to obey it, and in proportion as this condition of the new mind is attained, in that same proportion will there begin to be a newness of life in every respect. May we therefore examine ourselves continually, and strive to bring our every thought into harmony with the divine will, that we may do everything to the honor and glory of God.

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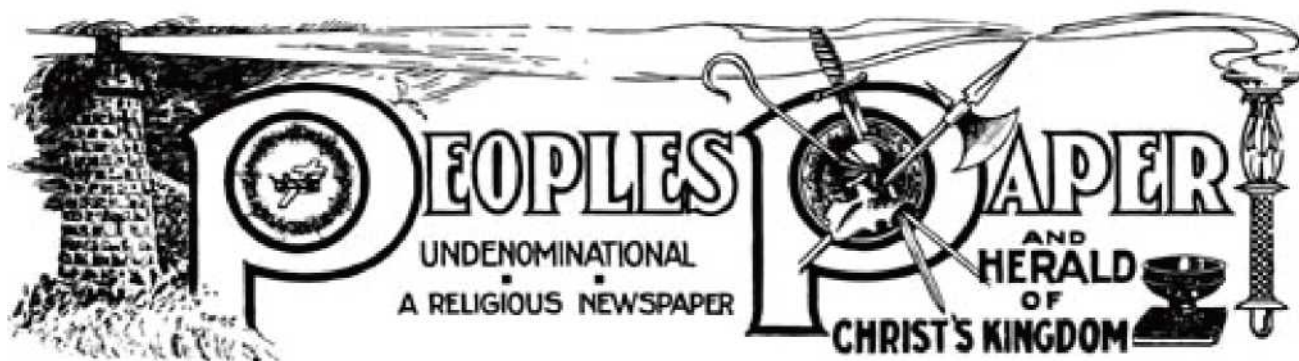
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The Sacrifice of the Christ

AT JORDAN our Lord made a consecration of Himself, even unto death. That is to say, He was baptised, immersed. He said, "Henceforth, I shall have no will of My own. Whatever is Thy will, Father, shall be My will. I shall do anything that thou wilt have Me do; not merely those things required in obedience to the Divine Law—failure to do which would be sin—but all the things written in the Book. I have given up My life. Direct Me through Thy providences and through Thy words that I may see Thy will and do it." This was not a giving away of life in the sense of giving it to the world; for He was giving Himself to God. When He made His consecration unto God, He was prepared to face even death itself and to give up His existence if such should be the Father's will.—Psa. 40:7, 8 ; Heb. 10:7.

Following His consecration He began His ministry. As He advanced in the service of fulfilling the Father's will,

He submitted Himself to everything that was written in the Book. The language of His heart was, "Lo, I come (in the volume of the Book it is written of Me), to do Thy will, O God" (Heb. 10:7), and in His submission of Himself He gave out His power, strength, to such an extent that it is stated that great multitudes of people out of all Palestine and beyond, "came to hear Him and to be healed of their diseases; and they that were vexed with unclean spirits; and they were healed. And the whole multitude sought to touch Him; for there went virtue (vitality) out of Him and healed them all." (Luke 0:17-19.) He kept back nothing for the purpose of recuperating His vigor, but was daily yielding His life in obedience to what He understood to be the Father's will; He was, therefore, doing the things pleasing to God—everything that God wished to have Him do, as well as the things written in the Law.

"It is Finished!"

When on the cross our Lord cried, "It is finished!" He had "poured out His soul unto death"; He had "made His soul an offering for sin" (John 19:30; Isa. 53:12, 10); He had permitted His life to be taken from Him in obedience to the Father's arrangement. These things had all been prefigured in the type. On such a day and in such a month the passover lamb must be slain. Our Lord recognised everything particularised in the Law—whether by direct command or in type—as God's will. He declared that men did not take His life from Him, in the sense of doing something that He was unwilling to have them do. He had truly said, "I delight to do thy will, O My God; Thy Law is within (in the midst of) My heart" (Psa. 40:8), and He permitted them to put Him to death, because He was submitting to God's will.

Our Lord realised that His life was taken away fraudulently. He did not resist, but allowed this to be done. He had agreed that He would not resist, that He would do whatever the Father sent Him to do. After He had once made a consecration could He have withdrawn? No; for He had covenanted to submit to whatever Divine providence might indicate to be the Father's will. He had entered into a positive contract under which He had obligated Himself to be faithful to God's will, and God had bound Himself that He would give our Lord the exceeding great reward of exaltation to the divine nature because of that faithful obedience. God had given Him the holy spirit as a bond of that contract.

Human Life-rights belong to our Lord.

There is a wide difference between making an exchange and bestowing a reward. To exchange is to part with something in return for something else regarded as an equivalent. To reward is to give something in acknowledgment of merit. This word conveys no idea of obligation. Whoever gives a reward, acts altogether of his own free will.

The arrangement made between the Father and our Lord did not, therefore, involve our Lord's right to earthly life; for the Father did not contract to give Him life on the highest plane of existence in exchange for His life as a human being. Had this been the case our Lord would have had nothing to give to any of the human race — either to the Church or to the world of mankind. . .

On the contrary, the Father was to reward 'our Lord by exalting Him far above angels, principalities and powers as an acknowledgment of the Son's obedience even unto death. The earthly life-rights are still our Lord's. The fact that He is to give human life to mankind is evidence that He has the right to that earthly life.

We do not understand that our Lord Jesus agreed with the Father merely to lay down His life. So great was His love for and His confidence in Jehovah, that He was eager to carry out the Father's plan for the blessing of mankind, whatever the cost might be to Himself. The Scriptures set forth His position at consecration, in the words, "Lo, I come to do thy will, O God." How much of God's will did this assertion involve? "In the volume (the roll) of the Book it is written of Me, 'I come prepared to do everything that is written in the Book.' " "Not only had He come with God's Law written in His heart, but He- had offered to do everything written in the scroll of the Book.

How could Jesus know what was written in the Book? There is every reason to believe that He did not, at the time of His consecration, know all that was therein written. The things written in the Book, written in the types and shadows of the Old Testament, were understood by none of the Jew.; Many of them, doubtless, our Lord did not fully understand before His baptism. God's will is expressed in the types of the Law Covenant. Our Lord had said, "Everything written in the Book." But who will say that at that time He knew how much was involved? As a matter of fact, He did not know until after His baptism, when the higher things were opened to Him and made known to Him; and following this enlightenment He went into the wilderness to study and meditate upon them.

Dead to Everything but the Will of God.

Although prior to His consecration, Jesus did not know everything written in the Book about Himself, yet His consecration was complete. He had pledged His whole life to the doing of God's will. His own will was dead to all else. Later, He realised that His Covenant meant also actual death as a malefactor.

The- question has been asked, Did Jesus after His resurrection have human life-rights by reason of the fact that they were not relinquished in death, or by virtue of the fact that He had been appointed "Heir of all things"?—Heb.1:2.

This, like many other subjects, is capable of various shades of thought and expression. Our Lord possessed a right to human life and to all earthly things. This right to life and all its blessings Adam had forfeited by disobedience, but Jesus had secured it by obedience and held it absolutely free from risk of loss. Then, if so-me one, contrary to Law, cut Him off from His rights, this cutting off did not cause Him to forfeit any of them.

In other words, we cannot see how anyone could deprive our Lord of His life-rights in a judicial way. To our understanding, Jesus was cut off from His life and from all the rights that pertained to it by a fanatical company of fallen men; but their action could not destroy any right which God's Law had given to Him. So, then, when God raised Him from the dead and rewarded Him with a higher nature and certain wonderful blessings connected therewith, this exaltation could not interfere with the, right which God's law had given and which He had neither given away nor forfeited. He had merely allowed men to take His life from Him, thus separating Him from His rights, which remained His.

How Our Lord becomes Father of Mankind.

Since our Lord therefore had neither forfeited those rights nor given them away, then when God highly exalted Him because of His obedience unto death, this right to human life was amongst the things that He possessed. This right was it is irrespective of anything which the Father gave Him. It is because He holds this right to human life as an asset--His legally and not as a gift- that He is said to be the Life-giver.

During the Millennial Age, in fulfilment of the Divine promise, our Lord will give mankind restitution to perfect human nature. In doing this He will not be giving something that the Father has given T-Tim, but He will be acting in a special sense in His own name. If He did not have this right to everlasting life to give, then He could not be spoken of as the life-giver. But since I He possesses this right to human life, it is His to bestow during the thousand years of His reign.

At the end of the thousand years our Lord will no longer be _the Life-Giver. He cannot: be the Life-Giver to angels nor

to any other than mankind, for His right appertained merely to Himself as a perfect human being. What He will give away to humanity in general, is what He now imputes, or loans, to the Church, to permit us to share with Him in sacrificial work and in His glorious work of the future.

Right to Human Life Our Lord's Personal Gift to Mankind.

We do not see how as "Heir of all things" our Lord could gain any additional control of His earthly nature and earthly life-rights which were His by obedience to the Law. As Heir of all things He will be the representative of the Father to all eternity. He takes the position at the right hand of authority on High. In due time, every knee shall bow to Him, and even the angels shall be subjected unto Him.

All these things came to our Lord as a part of the reward which the Father promised. But this one particular feature, the restitution of all things lost by Adam, is a special privilege coming as His own gift to humanity—that which He purchased at His own cost; that is to say, the laying down of His earthly life is the basis upon which He obtained the new nature and the right to control that earthly life, which shall be applied in restitution in behalf of the world.

If He had already applied that life and had actually given it up, then we do not see how He could accomplish anything special for mankind. But since He has this asset of earthly rights and privileges to give away, the process of bestowing it will continue during the Millennial reign; and what He will give is what He has by reason of His obedience to the Law.—Lev. 18:5.

Scriptural Usage of the Term, "Sacrifice."

The word "sacrifice" may be used from different standpoints. If an animal were killed for some benevolent reason

or purpose, it might be spoken of as a sacrifice, particularly if it were something done in harmony with the Divine arrangement. But the mere killing of an animal would not be sacrifice. A dog might be killed without being sacrificed. But if the dog's life were surrendered for the purpose of scientific experiment, we might say that it was given in sacrifice to science. From this standpoint we should view the matter of sacrifice. The lives of God's consecrated people are surrendered for a purpose.

At our consecration we present our bodies as living sacrifices. We give • up to the Lord our life, our human bodies and everything that we possess. It does not follow, however, that God accepts this sacrifice to be put to death in some special manner. Some may spend their lives in serving the Lord's Truth, and may be said to be sacrificed as truly as though they had (lied at the stake. We may say to the Lord, All my life is in Thy hands; do with it as Thou wilt. If it means joy or pain, sacrifice or pleasure, we surrender our own will in the matter and become like unto Jesus, who said, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me."—John 38.

What do we Sacrifice?

The sacrifice of Jesus was made at Jordan, but it 'was finished at Calvary. His consecration was absolute. The killing of the bullock is symbolical of what Jesus did when He surrendered His will. And so with us. Following in His footsteps we become dead in the sense that we sacrifice our wills. But in what manner the Lord may accept that sacrificed will is His affair. We give it' freely, that the mind of Christ may dwell in us richly.

We part forever with the right to our wills, but we do not sacrifice our lives, although we know that the giving up of our wills ultimately leads to the giving up of our lives. But we have nothing to do with the parting with our rights. When Jesus becomes our Advocate, He takes us in charge. From the time we give up our wills, our bodies are counted as His Body. We merely give up our wills in the matter and leave everything for Him to dispose of. He attends to the sacrificing; for He is the High Priest; we are not.

Similarly, the great outcome is in the Lord's hands. During the Gospel Age, He imputes of His merit to the Church. When He has finished the work of sacrificing He will apply the merit of this great sacrifice, which He calls His own, for sealing the New Covenant for the world. But we have nothing to do with the sacrificing. We leave it all to our Attorney., or Advocate.

The New Creature is certainly the owner, or controller of the body and is made so by the Lord. We as New Creatures have a work to perform with our body. When our Lord accepts us as His servants we are to use all our talents as His stewards. In that sense of the word, the body will be under the control of the New Creature until death.

Life-Rights Merely Imputed to the Church.

Our position is somewhat different from that of our Lord. We had no earthly life-rights to begin with; and we had, therefore, none to give away. They were forfeited by Adam's sin. But if we become the Lord's disciples, if we surrender all to Him and accept the merit that He is willing to impute to us, our great Advocate will count us as members of His Body and permit us to share in His sufferings. When He imputed His merit to us all rights passed to Him. He gave His members whatever right they have and whatever privilege of earthly right comes to them.

When it shall be necessary for our Lord to use these rights in the future for the 'world, He will be quite competent and privileged to do so. Having never violated the Divine Law He will have the full right to use, command and direct in respect of all His earthly rights, which He did not forfeit, but which He laid down with the understanding that He should use them again in giving life to the world, so that He would be called the Father of mankind, in respect of their future life.

Nowhere in the Scriptures is the statement made that Christ came to sacrifice Himself. What the Scriptures say is that He came to do the Father's will. He did not refuse to drink the "cup" which the Father prepared for Him, but drank it to the dregs. And for His obedience to this Will, even unto death—no matter how long or how short a time the Father should be pleased to have that life continue—He received the reward. He gave over all into the Father's hands. This was a sacrifice; for He had a right to use His life. But His obedience to His Father's will led to the sacrifice for which He obtained the reward.

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Under the above heading the following notice appeared nearly thirty years ago in a periodical, drawing attention to this selection of poems:—"This book contains nearly three hundred beautiful poems of, consecration and encouragement for Christians. 'Poems of Dawn' would make an excellent gift for any friend or relative not in the Truth, although most fully appreciated by the saintly. It is topically arranged, but you cannot open at random and read without being refreshed, comforted, drawn nearer to God."

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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,

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“With desire I have Desired to eat this Passover with You before I suffer.”

AS ANOTHER anniversary of our Lord's death comes round, the above words of His, spoken to His twelve disciples on the occasion of the last Jewish Passover as they gathered together for the usual annual observance, are of special significance to all who keep the Memorial in harmony with His expressed request — “This do in remembrance of Me.”

Probably the disciples were no more interested in this Passover than the previous ones they had kept with their Lord; but with Him it was different. They at that time seemed unable to understand that their Master was about to leave them through death, though He had explained this to them more than once. (Matt. 16:21.) But “Jesus knew that His hour was come that He should depart out of this world unto the Father.” (John 13:1.)

Our Lord's realisation that He was “the Lamb of God,” and that, according to Daniel's prophecy, He would be “cut off” “in the midst of the week” (31 years after His consecration at Jordan --see Dan. 7:25-27)—revealed to Him that this Passover sacrifice was the one of which all the previous Jewish Passover sacrifices had been typical. Year after year Israel had slain the typical lamb, but now the time had arrived when the Lamb of God was to be slain—the perfect full sacrifice which alone could take away the sins of the world “for it is not possible that the blood of bulls and goats should take away sins.”

Can we wonder, then, that this momentous occasion was weighing heavily upon our Lord? He had come to be man's Redeemer, quite voluntarily —“Lo, I come, in the volume of the book it is written of Me, to do Thy will, O God”; but this did not mean that it was not a severe experience; surely it was. He had been laying clown His life over the 34-years, but now it was to be consummated fully in death, and at this particular Passover. So we read: “And when the hour was come He sat down and the twelve Apostles with Him, and He said unto them, with desire, I have desired to eat this passover with you before I suffer.”

It would seem that this “desire” or “longing” was mentioned by our Lord, because at that time He had purposed the institution of the Memorial of His death, which should henceforth take the place of the annual Jewish Passover Supper, and which would include His revealing the blessed oneness that was to exist between Himself and all His faithful followers who would from that time be broken with Him and drink of His cup, so that they may ultimately live and reign with Him in His throne. It was, then, that He sought to draw His beloved band into closer relationship before He would leave them, that when the holy spirit should come this great union might be the more appreciated and rejoiced in, though it would mean laying down the earthly life in the cause of Him who had gone before. With this last, important, earthly mission fulfilled towards His disciples, He was then ready to suffer and die, as would be the Father's will for Him.

From this standpoint we can realise the sincere desire or longing on the part of the Master, to impart the deep truths connected with the institution of the Memorial, that His apostles, and all who would believe on Him through their word may discern the terms of true discipleship and thus fulfil their vows of consecration loyally to the close of the way, as He was setting an example.

It is surely a great privilege again at this Memorial season to keep the simple, yet solemn observance in remembrance of our dear Redeemer • and all that He has done for us, and which also indicates our own heart-loyalty to Him and our covenant of sacrifice—“to be dead with Him.” “For as oft as ye eat this bread, and drink this cup, ye do chew the Lord's death till He come.” “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ.”

“A Saviour and a Great One.”

“A ghastly sight. shows in the shivering air
On Calvary’s brow;
The Saviour of mankind, in love, hangs there,
While followers bow

The head low on the breast and sadly sigh,
‘How can He be Messiah—if He die?’
“A jeering mob surrounds the cursed knoll
And mocks the Lord;

Yet to His lips and from His stricken soul
Cometh no word
Of vengeance or reproach—ah, no; and when
In anguish came the final moment, then

“Tis finished!” rings in triumph through the sky;
He bows His head;
And while the querying soldiers mark the cry,
The Lord is dead.

All anguish past, His triumph (loth begin,
The world is saved, a death blow dealt to sin.
“Jerusalem, amazed, hears fishers tell,
With courage bold,

How Christ has vanquished Satan, death and hell,
As He foretold.
Humble disciples forcefully proclaim,
‘There is Salvation in no other name.’

“A Sabbath’s journey from the city gate,
With sorrow shod,
Two sad disciples bear their sorry weight To their abode.
The Christ appears, while holden are their eyes;

And doth expound wherefore Messiah dies.
“Emmaus reached, the Lord would further go;
They gently chide
Thou hast beguiled our grief and tears, and so
With us abide.’

He brake their bread—then vanished from their sight—
Their hearts did burn with holy joy that night.
“Still thus He comes; and though the faulty sight
Of clouded eyes

Perceives Him not,
He makes the burden light,
And stills our cries;
For, like weaned babes, we mourn, the while
He would Our hearts sustain with stronger, richer food.

“The tale is old, but ever sweetly new,
Why Jesus died.
The nail prints, doubting one,
He shows to you,

And in His side
A spear thrust gapes—a passage rent apart,
For easy access to your Saviour’s heart.

“It was for you, my brother, that He shed His life so free;
For you, for me, He bowed His godlike head
On Calvary’s tree,

That, trusting ill the merit of His name,
We might be saved from sorrow, sin and shame.
“The past sufficeth, surely, to have spent
In sinful deeds.

Come, join our band; and be our footsteps bent
Where Jesus leads.
So, in His righteousness serenely dressed,
We’ll meet Him face to face among the blest.”

H. Hardie.

Memorial Services.

As previously announced, the date of the Memorial falls this year on Sunday, 2nd April. The Services arranged for Melbourne and Adelaide are as follows, and all believers in the ransom sacrifice of Christ will be welcome.

Melbourne—Sunday, 2nd April, 7 p.m. — Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7.
Study on the Memorial in the afternoon.

Adelaide-Sunday evening, 2nd April-O.B.I. Hall, Wakefield Street.

If God be for Us.

(Convention Address.)

(Rom. 8:28-39.)

(Continued from last issue.)

WE see, then, that God has been “for” us or favorable to us in various ways.

(1) In bringing us- in contact with the light and truth of the Gospel and helping us to appreciate it., Those who have been born in countries where the Bible has been respected and encouraged have been much more favored than those living in countries like India and China. Then, those of us who have been brought up under the influence of Christian parents have surely much for which to be thankful; perhaps we do not fully appreciate this also, at times.

(2) In a further sense God was “for” or favorable towards all who accept the light of truth; those who, through repentance and faith in the precious blood are “justified” from sin through His grace.

He was yet more “for” these justified ones, to the extent that He “called” them to suffer, with Christ during this Gospel Age, and by and by to share His glory.

In a still further sense He is “for” all those who accept the call and who are seeking to “make their calling and election sure.” God is in a special sense “for” all these who are so running as to obtain the prize which he offers.

“They shall be mine, saith the Lord, in that day when I make up my jewels.” They are dear to Him, as it says, “As the apple of His eye ;” they are graven upon the palms of His hands.

It is to this called and faithfully running class that the Apostle speaks as “us.” He and those whom he addresses (“called to be saints”—Rom. 1:6, 7), had first been “honored” with the light; second, they, by repentance and faith, had accepted it and been justified; third, they had been “called ;” fourth they had accepted the calling and given themselves wholly to the Lord. Those who to-day can recognise themselves in the same position, as having taken these same steps, may properly apply to themselves the Apostle’s words and say, “God is for us; who can be against us?”

All those throughout the whole world who have taken the aforementioned steps shall number altogether not a great multitude, but are comparatively a little flock. Yet each one of these may say to himself, and realise to the very bottom of his heart as applicable to himself, those wonderful words, “God is for us.” He may endeavour to grasp the significance of these words, but he will surely fail to get all their wonderful’ depth of meaning. It seems almost impossible to the human mind to fully grasp the riches of Divine grace and love and power. With the Apostle, we may well pray “that the eyes of our understanding might be enlightened, that we may know still more and more. what is the hope of his calling and what the riches of the glory of his inheritance in the, saints.” (Eph. 1:18.)

For God to be for us, with all His infinite wisdom and power, implies also that Christ is for us, for He is one with the Father. It implies also that all the angels and heavenly powers are for us. They are all enlisted on our side to do us good, help us, succor us in time of need, uphold us in time of temptation, strengthen us to do the Father’s --“All things are yours, for ye are Christ’s and Christ is God’s.”

The view granted to Elisha’s servant, of countless horses, chariots and horsemen of fire or like fire, was of course merely a vision; nevertheless, it represented a truth—that Divine power is round about God’s people on every hand for their protection and deliverance. “The angel of the Lord encampeth round about them that fear Him, and delivereth them.” (Isa. 34:7.) “Are they (the angels) not all ministering spirits sent forth to minister for those who shall be heirs of salvation?” (Heb. 1:14.) Our Lord expressed the same thing, saying of His faithful followers: “Their angels do always behold the face of My Father.” The fact that God is “for us” and that He is making all things work together for good to those who love Him, is the central thought, the essence, the strength of this message to “us.”

The word “if” in this text does not signify a doubt or question on the subject; but quite the reverse. The Apostle has given the evidence that God is “for us,” in the preceding- verses, and now uses “if” as though he said, “If I have proved that God is for us, then who can be against us?” Who can be against us, if God is for us? Paul does not mean that having God on our side none would dare oppose our way. Quite to the contrary, we have bitter enemies and relentless foes. The Apostle Peter thought so, and we think his words are just as true to-day as ever; “Your adversary the devil, as a roaring lion, walketh about, seeking- whom he may devour”; and admonishes us, “He sober, be vigilant.” The Apostle Paul’s words are no less clear and definite—See Eph. 6; 10-13. Yes, this armour was needed in Paul’s day, and it has been needed right down the age, and it is no less necessary to-day. Satan is still the God of this world, the Prince of the power of the air, and it is only as we are rich in faith that we can hope to resist him.

Also we have a great enemy in ourselves—the old man, the natural human tendencies which must be kept in subjection.

"I keep my body under, lest by any means when I preach to others I myself should be a castaway." That is, from the great hope of his calling perhaps to 'be merely of the Great Company class, or worse still, lose all. So we must watch, and guard against the tendencies of the old nature. We must keep our body under, and make it a good servant of the new mind. We must walk in newness of life. Perhaps the greatest battles and trials we are called upon to endure are these battles of the new mind against the old fallen nature, the mind of the flesh.

Further, we have the opposition of the world, as the Master said, "Marvel not if the world hate you; ye know that it hated Me before it hated you." "The servant is not greater than his lord."

The Apostle was not ignoring all of these great adversaries which like roaring lions would terrify us, and if possible arrest our progress in the path which leads to glory. That is not his thought when he says, "If God be for us who can be against us?" Quite to the contrary, his thought is, notwithstanding all these things which are against us, we may realise that God is for us, that He has predestinated a Church in glory and has justified and called us to be members of it, and brought us on the journey thus far, through all of these various steps.

As we look back over the way, can we not feel grateful for the great, loving, wise providence that has been with us; what wondrous mercy and patience has been manifest; can we doubt that God is for us? And if we realise that He has been leading us up to the present time and bringing us to see ultimately His glory, the glory of sonship, and that all things thus far have been working for our good, surely this is our assurance that all His great wisdom and power and love are still to be exerted on our behalf down to the very end of the course, if we are faithful to Him. "God is faithful that promised."

Let us then abide in Christ, keep near to our great Head. There is a beautiful thought expressed in Psalm 91 --- "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation."

Surely, then, this thought is brought clearly to our minds in the verses which follow- "He that spared not His own Son, but delivered Him up for us, all, how shall He not with Him also freely give us all things?" (Rom. 8:32) What shall we fear? What could oppose our way so as to hinder us, if God be on our side? This reminds us of the adage, "God with one is a majority." So. God with and for us and leading us makes us mighty indeed, stronger than all those adversaries with all their arts and devices and perversity, thus enabling us to come off more than conquerors through all that lured and bought us with His own precious blood.

Having given His own Son to (lie for us, shall He not with Him also freely give us- all things; i.e., all things necessary to help us make (my calling and election sure. Here the greater gift includes all the lesser gifts necessary to complete our character-likeness to Christ. The death of His son was necessary before we could come to God; but we need other things when once we have come into the school of Christ. We need instruction, certain experiences of various kinds. At first, like tiny plants we need much tender care, as illustrated by the hot-house in which small plants, are first raised. But it would not do to leave the plants too long under the hot-house conditions, or they would grow weak and spindly; they must be hardened off under cooler conditions where they learn to adapt themselves to the: changes of atmosphere and of sunshine and rain. So, as we develop, we need some trials and difficulties to strengthen us in faith and patient endurance, and in self-discipline. Happy are those who are able to just submit patiently to the experiences which a loving and wise providence sees fit to allow; seeking for grace to bear what would do us good, and if need be seeking in God's way, relief from what might be too much for us to bear.

As we go on in the way before us, let us ever remember that God is for us. if sometimes we are tempted to be discouraged by our failures, let us call to mind that it was while we were yet sinners that Christ died for us; therefore God must love us more now that we have accepted His Son, and are seeking to walk in His steps. Let us be of good courage and draw near to the throne of grace in Jesus' name, for has He not promised us mercy and grace to help us in our every time of need. "Ask, and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." Let us remember that the great God, whose wisdom and power has brought the universe and all things connected with it into being is for us, stands ready to help us through His great Son, our Lord Jesus Christ.

Sometimes we have stood by the sea and looked across at the great cliffs that rise up, and watched the mighty waves as they swept in on to the rocks, and what a vision of power it all seems to carry to us! Again; we may stand at the foot of some majestic mountain and think . what a symbol of strength, of power, is there. Again, we may look into the starry

sky and behold something of the expanse of the great universe. How it all speaks to us of the mighty power and wisdom that is governing these forces of nature! Yes, it is the same great God that is for us—for you and me. “For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord.” (Is. 54:10).

Again, the Apostle asks, “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors. through him that loved us.” (Rom. 8:35-37.) So if we are found co-operating faithfully with God, working readily together with Him, surely no trouble that may come along can separate us. Nothing can separate us from the love of Christ, only our own lack of faith or confidence can separate us; nothing else can. Let us see that we are faithful, seeking to do our part, appreciating fully all His ways and loving arrangements, and seeking to serve Him with an undivided heart. This seems to be an important point to us all—that we should be found seeking to serve the Lord with all our heart, to love the Lord our God with all our heart and mind and soul and strength. That is what the Lord desires. Surely that is what the Lord deserves. Let us then be found holding fast to the Truth as it has been made known to us. In this special way God is for us, in that He has given us the knowledge of His truth, the wonderful plan, by means of which we have been drawn to Him.

How much we need to heed the counsels that direct our attention to holding fast to the true word, the present truth. As we have it in Hebrews 13:9, “Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.” This is surely a day of trial, a day of testing. Let us see that we are not carried about with divers and strange doctrines. In 2 Tim. 3:14 we read, “But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.” Again, in 2 Tim. 1:13, “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.”

If we are faithful to the Lord, seeking just to help others to the truth as it has been told to us, having on that heavenly protection, that armour of truth, surely God is faithful, and God is for us.. ‘Who can be against us? If we are doing this, what can separate us from the love of God? Let the Apostle answer in Rom. 8:38, 39, — “For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, shall be able to separate us from the love of God, which is in Jesus Christ our Lord.”

May it be, then, that by the Lord’s grace, the remembrance of the good lessons we have had brought before us by so many, may go with us and help us, that we may be able to make still better progress, seeking to be more fully conformed to the likeness of Christ, remembering that God is surely dealing with us in no haphazard way, but definitely for a decided purpose, that we might be transformed more and more into the character-likeness of Christ. So may we press on, seeking to do with our might what our hands find to do, seeking to fulfil the law of Christ.—Col. 3:12-17.

Easter Convention at Adelaide--April 7th-10th

The friends in Adelaide have their arrangements well in hand for the gatherings to be held there from Good Friday to Easter Sunday, and Easter Monday to be spent at Gawler. All able to attend any or all these assemblies will receive a very hearty welcome, and no doubt receive a blessing in fellowship with the Lord and His people.

Programmes and other information may be obtained from the secretary:— Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide.

Kingdom and Consolation Cards

These Cards are proving a very good means of witnessing to the Truth. Enquiries are continually being received for literature by persons who have received one or other of the cards, and no doubt much good is done in thus bringing the message to those who are longing for something that will give hope and comfort amidst the perplexities and distress throughout the world.

These friends who have time to engage in the work of distributing these cards should apply for some: the Kingdom Cards being for general use, and the Consolation Cards especially for those who have suffered bereavement. Tracts can also be used in conjunction with the Cards.

Correspondence.

U.S.A., January, 1939. Berean Bible Institute,

Dear Brethren,

Enclosed find money order for which please send us 8 Volumes "Covenants, Mediator, Sin-Offering." We have a large class of young people and this is a fine book for many of them. Many of the older brethren have the original book; I would not want to do without it.

World events are speeding along at a dizzy pace and the ditch is not many turns ahead. The Lord's grace is needed the more as the days grow short.

The Pittsburg and Chicago Classes are endeavouring to arrange for a Mid-summer Convention, 5 days; it will be like old times if it can be arranged.

Your Brother, in His service.

U.S.A.,

7th February. Dear 'Brethren in Christ,

I was glad to hear from you and thank you very much for sending your "People's Paper."

Now I am interested in the booklet, "God's Best Gift," (for children) and the 90 cards of the Old and New Testament, which I would like to have for my little girl. Please send me these things if possible.

I am always glad to hear from you from afar, the other side of the globe. Ten years ago I came from Germany to the United States. How the conditions since then have changed in the old country; I hear very little from my old friends and am very glad and thankful to the Lord to still have the opportunity to meet with others of the same faith.

With love in the Lord and best wishes,

Yours by His grace.

U.S.A.,

15th Feb. 1939. Dear Brethren,

I appreciate greatly receiving the two volumes on the "Ransom, Sin-Offering, and Covenants" and we have been enjoying the clear expositions of these important doctrines.

While Sister and I have always been clear on these doctrines since the early days, it is, however, good to have such clear, concise explanations of these wonderful truths which are so important to our faith. We left the Nominal Church nearly thirty years ago and have been rejoicing in the Truth down through the years from that time until to-day. On every hand we see the evidences of the presence of the Lord and the dawn of the new day bespeaking our deliverance from the bondage of our imperfect flesh. Oh, how good it will be to enter into that glorious inheritance promised to the faithful. "Be thou faithful until death, and I will give you a crown of life,"

May the Lord bless your service to Him and the truth. Sister joins in sending Christian love. In the service of the King.

Canada,

22nd Feb. 1939. My Dear Brother in Christ,

Christian love and greetings in the precious name of our Beloved Lord and Head.

Thank you for your very welcome letter, and we were very glad to have news from you again. We also want to thank you for the supply of tracts "A New Dictator" which arrived safely and are being put into use here—and we trust will prove a blessing to many.

One lady told my dear wife that she was worn out with worry and trouble when the postman handed her our letter containing this tract. She said, "I just stopped work right there and sat down and read the tract all the way through—before I got up out of my chair—and it was just beautiful. I felt like a new woman and it gave me strength and comfort—it was simply grand."

Thank you for your very kind interest in the special truth stories for children; these have been written by my dear wife, Sister and they have met with a very warm reception amongst the Truth friends who want something to give to their children and the demand has been greater than we expected. In the first place, Sister wrote them out for our own little girl; others listened and wanted to borrow them; then she received requests from the Truth friends for copies, and has been busy typing out copies to the best of her ability. By this mail I am sending you the complete set—they are entitled "The Ten Camels" and shall be glad to have your opinion as to how they appeal to you. If you can use them they are free to you to use as you deem best in the service of the Master, and shall be glad to hear from you.

With much Christian love and praying the Lord's continued blessing,

I am by His kind favour,

Your brother in Christ.

We are glad to have the above Bible Stories—"The Ten Camels,"—compiled by our Sister in Canada, and appreciate the desire that these be used as seems good, in the Lord's service. The Stories are very nice indeed, covering as they do so much of the Divine Plan in simple and interesting language.

They comprise in all about 150 pages of typed articles and are not only beneficial for children but grown-ups cannot fail to receive a blessing also, and probably in many cases would be led to understand the various truths more clearly by going through these stories with the children.

In commending these Bible Stories to our readers it is with the thought that many may desire copies for their children, or other little ones. Should the demand be sufficient, it could be produced in booklet form. All who are interested are asked to communicate, stating the number desired. If any charge is necessary, it would be for the paper • and postage only.—B. B. Inst.]

South Australia.

Dear Brethren,

Please find enclosed 2/6 for which forward "People's Paper" for one year.

I have read with pleasure a copy of the booklet "God and Reason" and now I want to know the price of a dozen, as I could distribute them amongst my friends.

Would you kindly send me a free copy of the following Papers—"Thy Word 'is Truth," "The Messengers of Gods" "The Harvest Home," "Why Sorrow, Sin and Evil is Permitted," and "Joy Cometh in the Morning,"

May you ever be blessed in doing your good work.

I remain, Yours in Christian faith.

Bible and Book Depot. South Australia.

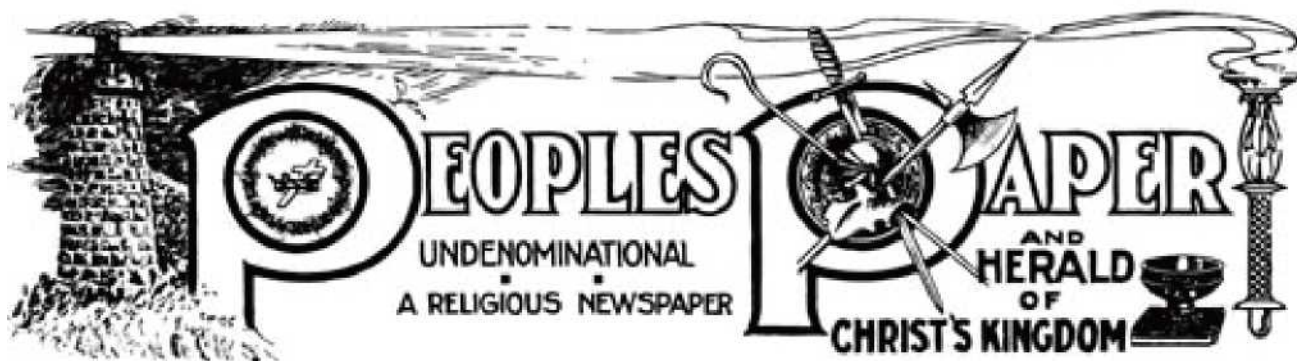
Melbourne.

“Back to the Bible.” This caught my eye in the “Advertiser” and I am interested in two subjects, viz.; “Where are the Dead?” and “Hell, Death, Spiritism.”

I would be pleased to receive those two to read. Yours faithfully.

Published by Berean Bible Institute, 19 Ermington Place, Kew, E4.

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Little Known Associates with the Anointed

(Convention Address).

Psalm 8:3, 4.

A TOPIC of this nature should appeal to all, because, those of us who are well-known, privileged, as it were, to have some position of honour, realise that it is not by any outward signs or glory that makes us commendable to God, but that the best of our efforts are puny. Yet we would be better known in the Beloved. Better-known . . . yes, and to be better known, we will want to be little-known; unboastful, not vaunting up of self, seeking not our own, and he who would be the best known, let him be the least known. "He that is least among you all, the same shall be great" (Luke 9:48). How reverse are the laws of the Kingdom with the laws of earth.

The Apostle Paul seems well-known to-day, but in passing, it is good for the little-known of today to reflect just what the great Apostle did think of himself. In one of his early letters (1 Cor. 15:9) he says of himself that he is "the least of the Apostles." (If this be true, the great Apostles must have been mighty.) In a later letter (Ephes. 3:8) he seems to think a little less about himself, because he writes that he is "less than the least of all saints." The further we go the less we want to be, just to be faithful in that which is least, such a delight to the called ones, yet such a lesson of humiliation according to the natural bent. Those who aspire to be great, aspire to pitfalls and many snares. In a still later letter we find Paul still thinking less of himself; not now the "least of the Apostles," not now "less than the least of all saints," but he says, "Jesus came into the world to save sinners, of whom I am chief." Convinced of our sin, and partakers of the grace that cleanses, should we once again contend for honour or glory_ among ourselves?

Paul—was he well-known? He was well known as. Saul, but when the change to Paul came, when he started on a new ministry, he had considerably less fellowship than was formerly his as a member of the famous Sanhedrin. But even in the new ministry, what was the extent of his acceptance among those who would be the called and chosen? Not very great, indeed, for does he not write that all forsook him, and again in Rome, writing of Onesiphorus, he said that this brother sought him out very diligently. Do you know that the great Paul of to-day was then practically obscure, just a little-known associate with the Anointed, just sharing' similar experiences as the Head? While many know Jesus as the carpenter's son, very few acknowledged Him as the Anointed Jesus. "As I was in the world, so will ye be," and it surely is true whether we be well-known or little-known among men. The important matter is to be well-known with God, and then what does it matter whether we be great among men or of no account; whether we be mighty in the

Church, occupying chief positions of respect and thought well of among our brethren?

And so, while our topic should appeal to all, it should be of most appeal to those associates with Jesus who are little known; they comprise the majority, and it is they who are exerting a great influence in their homes, families, friends, etc., as they quietly go about their business, pursuing a consecrated life in some little corner of the world,. some little position despised among men, for they are quietly conscious that Jesus is using their all, and would surely convey to them the knowledge that while their ministry is not greatly known, it is as effective as the influence of the little-known heavenly bodies that pervade space. Is this so? Do these heavenly bodies exert an influence for good? Who has not experienced the elevating comfort from looking up? We all have. Take a telescope, still more glory is revealed, there all the time, but obscured with greater light just as our sun absorbs the light of everything on our planet. Take a larger telescope, and wonder of wonders, where is it all going to end? God's work is of such magnitude that it becomes impossible for words to describe. The order, the precision, the excellence, how can we but gape with astonishment as some of the little-known influences are revealed? The glory of the sun we all know to be excellent, and yet we believe there are greater bodies of glory that could absorb our sun's glory as easily as it absorbs the lesser lights of the known heavens. The existence of such bodies is never doubted, but let us not doubt that because they make no big show, or big noise, their influences are apparent. "The heavens declare the glory of God, and the firmament sheweth His handywork.

Day unto day uttereth speech, and night unto night showeth knowledge; there is no speech, there is no language, their voice is not heard, but their line is gone out through all the earth.” (Their melody extendeth, is one translation.)

The lesson is, that if these little-known bodies can be so effectual in their own peculiar way, being so far away from us, cannot the ministry of the little-known associates with the Lord be just as effective? There are countless and little-known examples before us in the Word to instil a better determination among the least of us. Our witness does not have to be noisy to be effective. With the starry bodies there is nothing to be heard and no contention among themselves to outshine one another, but a quiet manifestation by emitting whatever light is their privilege. The darker the night the more and greater is their opportunity. The darker our experiences, the better opportunity we have of shining brighter. The harder we find things working against us the better opportunities we shall find for transmitting a purer light, and it is not whether we are big or small lights, but whether we be bright lights. When we read, “Let your light so shine,” and “No man when he lighteth a light hideth it under a bushel,” some of us may reflect that our light is not much anyhow, and it is not very big in the Church or in the world, and thereby apt to become discouraged. It all amounts to this, that if you cannot be a Christian in your own sphere right now, you will not be a Christian in any other sphere.

“Faithful in that which is least,” according to the Kingdom laws, will ever precede faithfulness in that which is great. And so the little-known may take fresh courage again and again as they have so much above their fellows for which to be thankful, and to know, for surety, that though they have not much eloquence or entrancing speeches, etc., their influence is desirable, especially desirable by the better-known members in the Church, so that there may be a more effectual working of the complete body. The little insignificant leaves are as important in their places as the better and more shiny ones.

There are many instances in the Bible where the Lord did not despise the meagre offering that certain would lay before Him. If He set us such an example, let us not mistakenly look for justification by any law of works. The Lord did not despise the woman of Samaria, for many believed because of her word, and was she not a prominent cause that contributed to His sojourning several days there? Some dissociated themselves with the woman after they had heard themselves, but however much they may dissent, the woman, whose name we are not given, would still be comforted with the thought that she was an instrument used to bring blessing to many. This should have outweighed the despising she received at the hands of many who had been blessed. Another instance of one whose little was not despised, and eventually it became the means of satisfying the wants of many, is recorded with the miracle of feeding the five thousand. This great multitude had followed Jesus, and had made no provision against hunger. Jesus knew they would have to be fed, and invited suggestions from the Apostles. Phillip’s answer was possibly the reply of the majority—that “two-hundred pennyworth is not sufficient.” Andrew’s thoughts possibly went a little further, for, even were it enough, where would they purchase the quantity, and it is tinged with ridicule that he answers that “There is a lad here with five barley loaves and two small fishes.” Who do you think was most pleased after that meal, Andrew for his adopted suggestion, the people who had been abundantly fed, those who collected so much that remained over and above their requirements, or the lad, whose little the Lord had used? We don’t know the lad’s name, but what honour came his way.

Another little-known friend of Jesus was one who supplied Him with the means of meeting for the last time with His Apostles before His crucifixion. We have recently been reminded at the Memorial season how fervently Jesus had been looking forward to this meeting, and as the time drew nigh, arrangements began to take shape for the last meeting, and they asked of Him, “Master, where wilt Thou that we should prepare the pass-over?” He said, “Go into the city and say to such a man, the Master saith, My time is at hand; I will keep the Passover at thy house with my disciples.” Say to such a man; no doubt the Lord described him, but his name has gone into obscurity; not so his ministry towards the Master. Our Lord was his Master, it must be apparent; and knowing the Lord’s requirements, he made available for Him such as was asked. What momentous hours were spent in this man’s house, in the Upper Room. Would you have liked to make available a room for the last supper?

This brings us to the partakers at that last supper. How many of them do you know? Many are little-known, indeed, and yet the Church itself has for a foundation, not one Apostle, nor two, nor three, but the twelve chosen for the

Apostolic office (Eph. 2:20). How much do you know of Simon the Canaanite (Simon the Zealot)? Very little, too, do we know of James, the son of Alphaeus, and Lebbeus, all Apostles, and yet little-known Apostles. Why, then, should the little-known saints feel “in the cold” if their names do not become greatly-known among men, when obscurity is the portion of several of the Apostles?

The little-known have no just cause to be envious of the well-known, for the well-known have more forceful temptations, and with more knowledge how apt we are to think more highly of ourselves than we ought to think.

How easy it comes to. the efficient to become wise in their conceits, how easy we could think we are in some way

superior to our less-known brethren, possibly because we might be more able in expounding certain passages, or possibly because more helps were available to us, and we became more efficient in a scholastic manner than those less fortunate, those to whom valuable helps are not so easily accessible, and sometimes if they were available, the over-worked and hard-pressed saints would have not the time for quiet and restful meditation. Little cause should prevail to make us envy the well-known of the Lord's people, whereas, with the little-known and hardly-recognised they have much cause for thankfulness in that they could not very well think highly of themselves. The conditions and ever-present experiences of the little-known are not conducive to a superiority-complex. Their discouragement would be mostly from the direction of thinking themselves not worthy of any favour. Yet it is possible for the little-known to think themselves better in some way or another than the not-known. It is a matter of degree. This spirit of lordship is manifest on every hand in the world, and it is not easy to rid ourselves of the only habits we possessed at one time. "Godliness with contentment is great gain."

God is a great economist, and it is a strange, but a very true matter that whether we be well-known or little-known associates, we all have similar experiences. These experiences, permitted for our development as new creatures, are not peculiar just to you or just to me (1 Cor. 10:13). In the midst of affliction, it is an easy matter to think within our own hearts that God has singled us out for some purpose and making us bear more than our share. We might even be disposed to think that So-and-So who seems always happy and contented has no troubles at all, has no worries to discourage, etc., and thinking thus, we become so sorry for ourselves. Disbelieve such conjectures, for who among us has not a "skeleton in his cupboard?" The one we think so well-off may be more in need of our comfort than we are of his. No man liveth unto himself alone, and we all need each other's help. Understanding will not be our lot if we separate ourselves from the experiences that the Lord is pleased to permit. Have you had any lesson to learn twice?

Or many times had to try again for a better answer to a problem in your life? Why do you think the same experience has to be repeated from time to time? The answer must be that we failed to get the right answer the first time. Can we act wisely upon the matter before us, and when a constantly recurring experience worries, try a different method and prove whether our deliberation was right the first time? What opportunities belong to all in the days before us.

In regard to the "little foxes" that spoil the vines, is it not true that it is also the little things that count in the other direction? Well, we all have something to render to God, if it may seem so small in our eyes as our justification. Let us all consider further, have we nothing else to render to Him for all His benefits? Indeed, is it so small a matter to praise Him and offer the sacrifice of praise with the fruit of our lips and giving thanks to His Name? The most insignificant of all saints will find this a mighty work, and very acceptable.

Now, strange as it all is, there have been some great ones in the Church, and we know comparatively little of them. Take, for example, one who was qualified to fill an Apostolic office, Joseph, called Barabas. Also many others—Aristarchus, Paul's fellow prisoner (Acts 19:29; 20:4; 27:2; Col. 4:10); Aristobulus (Rom. 16:10) Apollos, Aquila and Priscilla, Onesiphorus—all mighty men and women in their own way, but not a great deal of their ministry is recorded.

Two little illustrations show how the little-known influences in a natural manner are so tremendous in their effectualness. Take Boron in apples. Without it, the apple is practically useless, and yet it is so insignificant in itself. Take this earth of ours. It would possibly be news to many to realise that we are being hurled through space seven ways at once. For instance,—rotates on its axis, revolves round the sun, revolves with moon round the gravity centre of the two great bodies, travelling the meanwhile through space with the rest of the Solar system at twelve miles a second, changing direction of its own axis on a circular path that takes 26,000 years to complete; another motion displaces equator and causes variation in latitude. Little-known influences, indeed, but how necessary to complete the purpose of such an unfathomable mind as God's.

The "salt of the earth" might well be insignificant and despised, but where would the savouring be without it? And what does it matter whether it be here or there, in little out-of-the-way places, such as Merino or Digby, or whether it be from such highly esteemed places as Canberra, Sydney, Melbourne, or Adelaide; let us be a means of blessing where'er we be, however little-known we be as Associates with The Anointed!

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne,
Victoria, Australia.

(Monthly) 2/6 (60 cents) per annum, post paid,

Convention News from South Australia.

THE Easter Convention arranged by the Adelaide and Gawler classes proved once again to be a happy and helpful occasion. All praise and thanks is offered to the Giver of every good and perfect gift for the many blessings received, during the four Convention days, and for the happy fellowship with those of "like precious faith" which this occasion afforded. Truly it is good to meet together in the Lord's name; i.e., with sincere purpose to honor Him and learn of His ways; for we find that the Lord meets with us, and "in His presence there is fulness of joy."

The portions chosen for the Bible Studies which occupied the afternoon of each of the four Convention days were as follows:-2 Cor. 3:1-8; John 6:47-54; Eph. 3:14-19; Col. 2:6-12. Many good and encouraging thoughts were expressed in the course of these studies, and the consideration of the meaning of the words of our Lord and the Apostle proved a stimulus to our faith and hope.

The addresses by various brethren were helpful, and it was good to hear the words of encouragement and exhortation to zeal and diligence in the Christian way. The topics of the addresses were—"Little-known Associates with the Anointed," "Working out our Salvation," "Christian Alternatives," "Hope," "Apparent Failures," "The Offer- ings^ for Sin," "Approved of God," "Quietness."

At the Praise and Testimony meeting several messages from Classes and individual brethren were read; and the good wishes of Christian love, and desire for the Lord's blessing upon the Convention, were much appreciated, as also were the greetings sent in the form of Scripture texts. To those who thus remembered us, and to all the Lord's dear people everywhere the following passage of Scripture is commended-2 Peter 3:11 and former part of verse 12.

The Fellowship and Question meetings also proved to be helpful, and we trust that all present were encouraged to press on in the narrow way, seeking to run with patience the race set before us. It was encouraging to have a nice number of visiting brethren amongst us--nine from Victoria, and one from New South \Vales. The zeal and self- sacrificing spirit of these dear friends is much appreciated, and we trust and pray that each and all may be richly blessed and "strengthened in.. the inner man," in the days that lie before us.

There is no doubt that the Convention gatherings bring blessing to the Classes- which arrange them, and the local friends seemed to find pleasure' in entertaining the visiting brethren in their homes and in various ways ministering to their needs, happy in the thought that in serving His people they are serving the Lord 'Christ. How good it will be when the same happy spirit of loving helpful service prevails amongst men generally. Surely our hearts earnestly echo the sentiment of the Lord's prayer—"Thy Kingdom Come, Thy will be done on earth as in heaven." -

Memorial Observances.

Melbourne and Merino, Victoria.

ON Sunday evening, April 2nd, the brethren in Melbourne observed the Memorial of our Lord's death with solemn and reverent hearts, in response to His request conveyed to His little band just a few hours before the completion of His sacrifice as our Passover Lamb. -

In the afternoon a profitable study on our Lord's word's as recorded in Luke 22:14-20, was a fitting preparation for the Service in the evening. At 7 p.m., following the singing of appropriate hymns and prayers of thankfulness with remembrance of the Lord's dear people everywhere for His blessing, the reading of helpful Scriptures pertaining to 'our Lord's great sacrifice, and an address of encouragement and exhortation to follow faithfully in the steps of our dear Redeemer, a goodly number partook of the emblems, thus confirming again their pledge to honor His cause and His name, by "filling up the sufferings of Christ," by His grace.

The brethren seemed to realise the great privilege that is granted to us and "all of like precious' faith," who have been blessed with hearts- and minds fully appreciative of the great sacrifice of our dear Lord—"Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father."

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

WE had solemn, yet happy fellowship at Merino on the evening of April 2nd, when the Digby brethren met with the brethren of that town. to once again commemorate the anniversary of our Lord's death, and to remind ourselves of our privileges of sharing with Him in His sufferings now, (Col. 1:24) that we might later share with Him His glory. A visiting Sister joined us, making, in all, nine participating.

The hymns sung, the Scriptures read and the words spoken were all such that carried our minds back to the death and awful sufferings relative thereof of the One: who came to give..His life a ransom for all, and His subsequent resurrection to the right hand of the Father and forward to the joys awaiting the faithful who will soon share the glories of His resurrection and Kingdom.

How good it is on these occasions to review the many Scriptures picturing our Lord's suffering and glory, and our own privilege of participation with Him, that we might go forward by His grace, "filling up that which is behind of the afflictions of Christ"; left behind, not because our Lord could not suffer enough for all, nor because His sufferings were not sufficient for all, but because He wished (and in harmony with the Father's plan) to have us with Him to share His nature and glory, and only by suffering with Him as His members could we be allowed to share His glory, honor and immortality.

Adelaide and Gawler, South Australia.

ONCE again the Memorial season has come round; and about. 25 of the consecrated brethren in Adelaide observed our Lord's dying request, "This do in remembrance of me."

Previous to the observance we studied together how the Passover originated with typical Israel and that it's

fulfilment in antitype took place in the death -of. Jesus when He said on the cross, "It is finished," and through faith in His sacrifice we are now able to pass from death to life.

Our privileges in Christ were again brought to our attention in our study of 1 Cor. 11:23-29, where the Apostle refers to the participation that all the members have in suffering for and with Christ, which are the means of accomplishing our sanctification.

ON the evening of April 1st, the class at Gawler Met to observe , the Memorial of our Lord's death. What deep significance is in this simple Service arranged for us by our Lord, and we are glad to comply with His request "This do in remembrance of Me." Accepting the emblems of His broken body and shed blood, we are reminded that all our hopes of life and blessing centre in Him who so loved us that He was willing even to die for us, in-order to meet the demands of Justice against us. Yes, what wondrous love is manifested in Calvary's cruel cross.

"In the cross of Christ I glory,
Towering o'er the wrecks of time:
All the light of sacred story
Gathers round its head sublime."

How this occasion reminds us too of the privilege which is ours of being broken together with Him as members of His body; of sharing in His cup of sufferings now, that we may be prepared to share the joys and blessings of the Kingdom and its work of uplift for mankind in the Age to come. Thanking God for His goodness and mercy to us and for His keeping power, our thoughts and earnest prayers were for all the dear Israel of God everywhere as they would meet at this season to keep the Memorial ;.may each and all find grace and strength to be faithful, as our blessed 'Lord and Saviour was faithful—even unto death.

Burnie, Tasmania..

WE had quite a large meeting on April 2nd, to partake of the emblems of our dear Lord's finished! work .on our behalf. We say large, because all came; seven does symbolise completeness frequently in the Scriptures and it assuredly did in this case, for that number embraced all the friends in the N.W.C. of Tasmania.

We did not depart from its simplicity; first and foremost renewing our minds concerning all that our clear elder Brother has done, is doing, and will. do for us. How His great, loving heart instituted this simple ceremony for our good—to ever keep clear and definite before us, His work for us, and the great privilege given of sharing in the cup, in His merit, “filling up that which is behind of His sufferings for His body's sake, which is the Church.”

How increasingly solemn these occasions are as all around us indicate the close of the church's earthly course to be very near, and with what joy we can look forward to drinking it anew in the Kingdom with Him and all the dear ones gone before.^ Yes, it was solemn as the thought came

“Shall we celebrate together this side of the veil again,” and the thoughts of the nearness of the Kingdom filled our hearts with joy.

So, the Christian's New Year's Day has dawned again; God grant that by His grace, we and all who are truly His may fight on in the armor of light, until we hear the cry of victory of the Church Triumphant.

Perth, Western Australia.

WE celebrated the Memorial . on Sunday, April 2nd, and it was indeed a time of blessing and - uplift, and searching of our hearts. We had a nice gathering of twenty.

The afternoon .study was taken from John 6 :-53- 58, and many beautiful and helpful thoughts were expressed.

The evening was of course the usual Memorial Service; the Scripture readings being taken from Luke 22-24, and the address being based on Scriptures bearing on type and antitype.

It is indeed helpful to be able to remember, our Lord's great sacrifice in such a way, and to remind ourselves of our covenant to be dead with Him, that in due time we might reign with Him, and no doubt we will: all resolve to be more faithful' in the coming year and lay down our lives faithfully in His service, even as Christ laid. down His life in the service of those He loved.

Two Services at Sydney, New South Wales,

THE Memorial was held in the Sydney Class room on Sunday, the 2nd inst. The attendance was a little less than previous years, but that can be accounted for, because several were absent through age and sickness who for past years had been with us.

At these Memorial seasons our thoughts go back to the trying hours of our Lord just before the type was passing away and the antitype was commencing. When He broke the bread, it was the symbol of His broken body, and the wine represented the blood of the New Covenant.

The disciples did not understand the significance, but with what force the meaning came to them after Pentecost, when His words came to their memory—"This do in remembrance of Me." No command, but a loving request.

The general thought amongst the Lord's people is that the end of the road to the Kingdom is near "For when ye see these things come to pass, lift up your heads and rejoice for your deliverance draweth nigh." Our prayers go up to the Throne of God that the Israel of God may be kept safe from the many delusions abroad at this time, which if possible would deceive the elect.

LAST Sunday being April 2nd, we had the Memorial at night, when there were 15 present amongst whom were two dear aged sisters who testify to God's faithfulness throughout their long lives.

In the afternoon a Brother gave a lovely talk on "The Loaf," which was full of rich thoughts. At the Memorial we were reminded of its institution, its purpose and our privileges. Our prayers were offered for others in that sacred fellowship and we realised-that, at most, not many more such meetings would be held on earth as "drinking of His cup of suffering" but, the faithful would soon join Him in drinking of the new wine of rejoicing in His Kingdom of heaven.

As we see corruption setting in more and more, we realise that the "salt" must be passing out of the earth and as we notice the various restraints being exercised in holding back the four winds of earth, there is need of running for the fadeless crown with every effort, casting aside every weight and besetting sin, as also seek to build up, encourage and comfort other pilgrims in the hope that soon the "sealing work" will be complete, and the sharp, dark night pass over and give place to that only sure panacea for poor, bleeding humanity in the establishment of "Thy Kingdom Come on earth." At the Memorial, there was such a realisation of its sacredness and the deep reverence made it so impressive.

The Cross stands high; that all the world may see
The conquest which Christ won on Calvary.
The Cross stands wide; two arms, one East one West,
To clasp the world and hold it in God's rest.

The Cross stands deep; with roots which grip the rock,
It draws in life— gives life— and bides death's shock
The Cross stands long; that all the world may know
The debt is paid which every man doth owe.

H.TN.U.

Col. 2:14, 15. (Rotherham's)

Quietness.

“In quietness and in confidence shall be your strength.--Isa.15 (Convention Address).

QUIETNESS is defined in this text as repose, rest, and to be still. It is also written in Job 34:29, “When He giveth quietness, who then can make trouble?” Those who have developed this confidence in God, fully realise that when He giveth quietness there is no one that can prevail against Him. However, we have on various occasions experienced disturbances of spirit in our daily affairs which cause that quiet disposition to depart for a time, leaving somewhat of an unrestful condition of mind. While it seems very nice to go on in a quiet tranquil march, this is not always the best way, because there does seem a necessity for stirring experiences from time to time if progress is to be made in stabilising character. So, if this experience of a meek and quiet spirit, which is in the sight of God of great price is not realised at once, we must not be discouraged. It is not only of a great price as to value, but it often costs a great price to gain. It follows successive battles, often repeated self-surrender, and multiplied trials, in which the unfailing care and love of God have been manifested.

The Apostle, speaking to the Thessalonians (1 Thee. 4:11), exhorts that “ye study to be quiet, and to do your own business.” This shows that some effort must be put forth—to strive, to labour, to be ambitious toward the disposition of quietness. The unruly type are of a disturbing spirit, and are sure to be a hindrance to growth in spiritual things. It is when we are quiet that we have the mind that will reflect and consider, and it is then that God can work upon us; this is surely the earnest longing of every sincere child of the Lord.

The strongest and most advanced in the spiritual life well know their own weakness and insufficiency; that without the constant assistance of the Lord, failure would mark all their strivings. There are forces and dangers, seen and unseen, against which none at present are equal, but the Lord in His goodness assures us that He has fully anticipated the necessities of our case and that He will lead us by His spirit and unerring wisdom. The Apostle says, “As many as are led by the spirit of God they are the sons of God.” It is this leading of the spirit that is so essential. Before one can be led of the spirit, he must possess the holy spirit, and to possess this spirit he must come into the attitude of an obedient son—submissive and quiet so that the Lord’s leading may begin and work in him.

Now, we realise that God does not perform His work mechanically, but works by promptings and inspirations. If we treat these workings with neglect, they will subside, but if in quietness and confidence we carefully obey the right, these things will, no doubt, become more powerful, and our obedience makes their effect more permanent in our characters.

There is an important point, however, that we should keep continually in mind, and that is, if we attend only to the inner working and striving of God’s holy spirit, we may possibly become confused as to what is really His; for Satan, being a wily adversary, will try and bring in something very similar that he may confuse and annoy, transforming himself into an angel of light. We should remember, therefore, that God is educating His children by three agencies—by the Word, the spirit and the providential events—and these must always agree. Whenever, therefore, we are sensing a mighty striving within our hearts, we must test it by the Word of God and His interpretation thereof on the one hand, and on the other we should await the opening of circumstances, watching unto prayer. If we follow the inner workings, without the Bible, we shall become visionaries; if we follow the inner light without awaiting the unfolding of circumstances, to at least some extent, we shall be impractical, and we realise that that which is practical weighs down technical experiences. As we are “His workmanship, created . . . unto good works,” let us ask Him to work in us, to will those good works, that we may be permeated and moulded by His will.

In harmony with the exhortation to quietness, the Scriptures inform us that “the servant of the Lord must not strive.”

Therefore, of all people, the servants of God should be the most sincere and true exponents of peace and good will amongst men. We remember our Lord’s words: “Blessed are the peacemakers, for they shall be called the children of God.” The foundation principles of His government, which centre in the qualities of justice and love, are such that all the loyal people of God will be found on the side of true peace and quietness. It will also be true that such lovers of peace will deplore everything in the nature of contention, strife and ill will. Our Lord has been designated, most appropriately, the “Prince of Peace,” because through His administration of future affairs, He will eventually establish peace on earth and all shall dwell in quietness and confidence; no one will be able to make them afraid. Thus, He pronounced His benediction upon those who are real peacemakers.

While this is one aspect of the matter, and truthfully so, yet we are given to understand that peace is not the all-important thing. Our Lord taught this in word and in deed; His words in Matt. 10:34, are, “Think not that I come to send peace on earth; I came not to send peace but a sword.” When the two lines of thought are viewed in the light of the circumstances, and of the development of the Divine Plan, they are seen to be in full accord. Our Lord, as the chief representative of Jehovah, came, as He said, to bear witness to the truth of the Divine character and plan. He knew that

as He appeared upon the earth His faithful ministry would at once antagonise the powers of darkness operated by Satan. As our Lord explained, the darkness of sin and error is in direct antagonism to the light of truth, and, consequently, when His people let their light shine so as to glorify their Father in heaven, the effect upon the darkened world is to awaken opposition, because the effect of the light is to make manifest the evils of darkness, which would not otherwise appear, and thus to disturb and make uncomfortable those in sympathy with darkness.

All the way down through the Gospel Age those who have been burning and shining lights in the world have been hated and persecuted, largely and chiefly, almost exclusively, by those who had some light, but whose light was darkness in comparison with the great light of the holy spirit shining in and through the Lord's fully consecrated ones. Our Lord's testimony is fulfilled—"If they have hated Me, they will also hate you." "Whoever will live godly in Christ Jesus shall suffer persecution."

Therefore, the reason is manifest why the Lord's people appear at times to be acting and ministering along lines that do not bring harmonious results, just as in the case of our Lord and the Apostles. The truth people, throughout the age, have appeared to be promoters of controversy, while all the time they have been the greatest admirers and lovers of peace, though they do not love peace at any price. They are taught that the truth and the principles thereof are more important, and these should be defended, even though it means that peace and harmony seem to be disturbed at times. Real truth is of a controversial character during this dark time of the reign of evil, and it would appear that no truth could be presented, but what would be disputed and rejected by the great majority.

It was not the mission of our Lord to rule the world, nor to judge it, at His first advent, and so the Apostle assures us that we are not to judge the world now, but on the contrary, to go on quietly "filling up that which is behind of the afflictions of Christ." While we are to do good unto all men, as we have opportunity, our service is to be specially to the household of faith, expended chiefly and directly upon the members of the Body of Christ, building one another up in the faith.

In the quiet life of a Christian, a great amount of love, tolerance and forbearance should be exercised. As those who bear the true light examine their own hearts and motives, they should find a deep desire to promote only peace and harmony, and should deplore everything in the nature of strife and contention, ever seeking to keep the Apostle's admonition before the mind—"The servant of the Lord must not strive, but be gentle unto all men." Hence, such will desire to preserve in their own hearts the essence of true humility and reverence, and to keep themselves free from all disposition to run ahead of the Lord, or to speak where His Word does not speak. The ambassador of the Lord will ever acknowledge his own weakness and insufficiency and will continually rely upon the assistance of the Lord's promised grace, upon the wisdom from above, and thus, keeping on quietly with confidence, so shall his strength be.

The Apostle's words, "study to be quiet," is advice of the soundest. Even in temporal affairs, it has great weight amongst intelligent people, who will take more heed of one with few words and to the point. The wise man exhorts (Eccles. 2, 3), "Let thy words be few," and "A fool's voice is known by a multitude of words." The Apostle Peter also says, "Let it be the hidden man of the heart, a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 2:3). At the same time the Christian must "fight the good fight," and while we all know that a fight is not quiet, generally, it is accompanied with a great deal of noise and striving to get power over the opponent, yet, here is a fight that is to be conducted in a quiet manner, in which the Christian is to gain power over himself, in subduing the unruly elements that rise up within and try to gain the mastery.

We all learn, as did the Apostles, that the securing of the approval of the Lord for a place in His glorified Body is a matter of time and experience, obtained only by keeping steadily on, not in fits and starts, but by persevering efforts, perhaps painful at times, which will make the lessons more precious to us. The lessons imparted to us must all be appropriated in such a way as to work out the desired results.

When the Apostle wrote to the Philippians, he said that he did not count himself as having "already attained," which means that he had not yet arrived at the goal and won the prize; neither did he consider himself as "already perfect"—he had not then attained what to him was the full Measure of character development. Yet, some might ask, Who could make better claims to having attained perfection than the Apostle Paul? Who has surpassed him in love and zeal and self-denial and true devotedness to the service of God? Who has more elevated views of God and of the plan of salvation? Who lived nearer to God than He? It would be extraordinary piety which surpasses that of the Apostle, and anyone who lays claim to a degree of holiness, which even he did not, gives little evidence that he has any true knowledge of himself, or has ever been imbued with the true humility which the Gospel produces. Then, in hope of ultimately succeeding, the Apostle writes, "Brethren, I count not myself yet to have laid hold, but one thing I do, forgetting those things which are behind, and stretching forward to the things which are before, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus."

The Apostle, in speaking of this prize, expresses his full appreciation of his opportunity to gain it, as something of great value—worthy of laying hold upon. Christian development, then, should be steady and continuous. We are to be more filled with the spirit, and fully realise that the adornment of a meek and quiet spirit is of great price in the sight of God.

Bible Stories for Children.

In last month's issue reference was made in the correspondence (page 32) to Bible Stories for Children, written by a Sister in Canada, and kindly supplied for use amongst the brethren. It was suggested that probably many of our friends would desire copies, and if sufficient were required, the Stories could be put into booklet form. It is nice to hear from those friends who have ordered copies, and no doubt many more would desire them if they realised the value of these . stories for their young people.

There has been difficulty in the past in procuring truth literature for children, but these stories of about 150 pages of typed articles should prove most helpful in the stories where the Lord is revered and His Word taught to the young members.

All interested and desiring copies are, n asked to communicate as early as possible, stating the number required. The cost, if any, would be to cover paper and postage.

Lord Grant Our Worship.

Heb. 10:24, 25. (Rotherham)

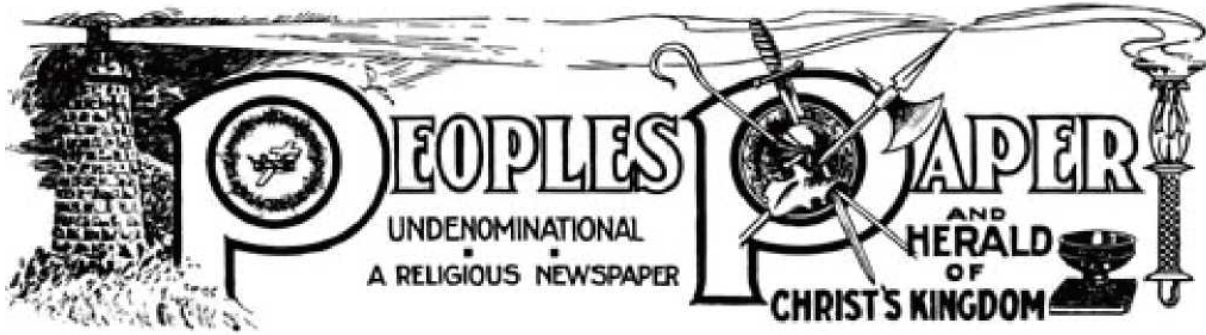
Lord, grant our worship every day may he
A thing sincere, acceptable to thee ;
Help us to he the song of praise we sing,
And by our deeds to prove we serve the King.

Strengthen our will to do the thing we know,
And in the doing let our knowledge grow;
So may our mind each day have added light,
So may we learn to do Thy will aright.

Quicken our faith that in Thy love we may
Work out the good we ask, for day by day;
Thus may we prove Thy love to those around,
When we the secret of that love have found.

Lord, may Thy spirit touch with sacred fire;
The altar of our heart, and wake desire;
That we may be acceptable to Thee
In prayer and deed, and all we wish to be.

H.TN.U.



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CHRISTIAN ALTERNATIVES

IT sometimes helps to make Truth clearer and bring home to our hearts its importance by considering some of the great verities of our faith in their negative aspect. This method is frequently employed in the Scriptures and Truth seems to shine out brighter when we consider sometimes what might have been, if one thing or event had not happened, or if the other thing had happened.

How often, even in our daily lives that little word "IF" forces us to make important decisions with far-reaching consequences. This little conjunction "if" serves somewhat the same purpose as a hinge does to a door; it will either admit you or shut pin out. This little word contains tremendous power.

After we have exercised faith and consecration, it may be said that our whole sanctification and future glorification depends on that little word "if" The Apostle Peter says so—"If ye do these things ye shall never fall," (2 Pet. 1:10), but, if not, what then? "Then he is blind and cannot see afar off," —he is unfruitful. (2 Pet. 1:8, 9.)

The same was true of natural Israel. Whether they would be a holy nation—God's own people—depended also on that little word "if." "If ye will keep my commandments and statutes . . . then ye shall be a holy nation, high above all nations." etc. (Dent. 11:22-28.) In Deut. 28, there are sixty-eight verses which state the blessings coming to them if obedient to God's law and the curses if they were disobedient. So, again it is "if" ye do, or "if" ye do not.

In Dan. 3:13-25 we have an account of King Nebuchadnezzar and the three Hebrews. In this story we have faith's alternative. Faith answered the king and said, "We have no need to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning, fiery furnace, and He will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we shall not serve thy gods, nor worship the golden image which thou hast set up."

If these Hebrews had acted at that critical time as all the people of Babylon acted, how different the story would have been; possibly their names would not even have been mentioned. There would be so much less to encourage the faith of future righteous men and women. There would be so much less for Christians to rejoice in; fewer examples to which we may point, or on which to meditate, if these faithful three had denied the true God at the last moment. There would be fewer words in the book of Hebrews,— "Quenched the violence of fire," would not be there, and who can measure the weight of influence their decision and example of faith had to do with the victories of the faithful martyrs, over the Papacy and its idol worship, and errors, in the dark ages, when many suffered the violence of 'literal' fire and were not

delivered. Who can doubt that these words, “if” and “if not,” were the deciding factor in their battle with Babylon the Great. If we would contribute something to, future generations, let us also make firm, unchangeable decisions for Truth..

Consider, if Moses had preferred the treasures of Egypt and its pleasures as greater treasures than the promises of the Messiah, what a gap there would be; how different would be the history of the Jews, and what a loss to us. Take Moses out of the purposes of God, then we and Israel of old would have so much less to encourage us and in which to glory; so much less to contemplate, less light to guide us on our way and to interpret the Scriptures. If Moses had not existed, or if he had preferred Egypt, then our Bible would be much smaller.

There is one great vital subject in the Bible where the negative side is discussed, only in a few Words, yet it is made to hinge upon that little word “if.” It appears six times in seven verses and if it were true, it would be appalling, a dreadful disaster, not only to the Christian but to every individual. But if it is not true, then, joy knows no end, for our joy is based on and springs out of that very fundamental truth. This is found in 1 Cor,15:12-19. “If Christ risen”—what a calamity. “If there be ‘resurrection’; “If so be the dead rise not” ;””,If in •this life only we have hope in Christ, we are of all men most miserable,” etc. “If Christ is not risen,” what despair, what disappointment, as we would contemplate the inevitable ,doom of all, our hopes. Neither the Apostle Peter, nor any, of the. Apostles; would have written of their “glorious hope, or thanked God “for ‘His abundant mercy, who hath betotten us again unto a lively hope by the resurrection of Jesus Christ from-. the dead.” (1 Pet. 1:3.)

To us, now, it would mean our faith is in vain, being still in sins and condemnation,, and all that are asleep have perished. Eternal ‘death spreads itself and settles down, embracing all, in blackness and darkness for ever. Then the present night of sorrow .and weeping and pain cannot be pierced with rays of ,hope, light or consolation. Man’s life of a few days and full of trouble must remain forever an unexplained, a locked mystery, and there would be no answer to Job’s complaint and question—
”Wherefore, then, hast Thou brought me forth? . . . Oh that I had given up the spirit . . . I should have been as though I had not been,” etc. (Job’ 10:18-21.) Surely, life would be a tragedy “IF Christ is not risen.”

Suppose you could be elevated to some high position above the earth, and from there distinctly see and watch the scene on the earth as it revolves every twenty-four hours. What do you think you would see? Perhaps one would see it through the eyes of Isaiah, and “Behold, the darkness covers the earth and gross darkness the people.” (Isa. 60:1.) Another would see it through the eyes of the Prophet Joel and behold “preparations for war . . . beating their plowshares into swords and pruning hooks into spears.” (Joel 3:8-12.) You would see that the nations are angry; they are all assembling together for battle. You would exclaim in the language of the Apostle Paul, “A groaning creation, groaning and travailing in pain together until now.” (Rom.. 8:22.)

What a view of misery, woe, anguish, degradation, oppression, hatred, cruelty and death you would witness among mankind, and the only change you can see in this scene is that at frequent intervals and places there are special, intensified outbursts of calamities, and religious hatred and intolerance, slaughter and oppression, and know that this has continued practically six thousand years, and^ must continue to all eternity, or end in self-destruction--”IF”—”If Christ is not risen.”

What a colossal mistake to bring into existence a race of intelligent beings possessed of instinctive longing for fulness of life, worship, freedom and happiness, if they can never be satisfied; far better, we Would tell the atheist, had the human race never existed.

Since the days of righteous Abel there have been men and women who loved right principle and purity,

and who have', suffered persecutions and shamefully cruel deaths, and if Christ is not risen, or "If there be no resurrection," what shall we say of these? Surely we would have to come to the same conclusion as the Apostle Paul,—"If in this life only we have hope in Christ, then all is vain," --they have perished forever. "If the dead" rise not, let us eat and drink, for to-morrow we die," (1 Cor. 15:32.)

"If Christ is not risen," then there is nothing to glorify our common task. It would be the end of all hope, life would become a tragedy, the sacrifices and 'self-denials to attain sanctification would be a wasted, fanatical life, for if such sacrifices and faithfulness cannot be rewarded with a "better resurrection," then all has been vain, our hopes have perished with us. ,

Then, the angels, "who aid the righteous with friendly arm and guard us on our way," must also sigh in despair. On the occasion of the creation of man upon the earth we read, "The morning stars sang together, and all the sons of God shouted for joy. (Job 38:7.) The vast spaces of heaven rang with jubilations, but "If Christ is not risen," then their service for us is wasted, they see nothing for the future but a desolate earth, a silent heaven.

"If Christ is not risen," then we would have no New Testament, except perhaps the story of Jesus' life of courage, good works and power, but nothing on which to base our future hope; our hymns and spiritual songs would be void of comfort or consolation. Our mind is staggered at those things that are swept away; we must sorrow for the dead as others who have no hope, while in our ears the mocking voice is heard, "He is not risen." The destructive work of St. Paul's "if" is complete; there would be no message for despairing and broken hearts.

And to the world, this little word "if" hangs, as it were, as a curtain hiding the scene on the stage. How mankind waits and longs for the curtain to be raised, "waiting and groaning for the manifestation of the sons of God." If there is a God, they say, why are such dreadful calamities and inhuman cruelties allowed. "Man's inhumanity to man makes countless thousands mourn."

But faith takes the "if" out, and to us all is clear. "Christ is risen," and "The glory of the Lord shall be revealed and all flesh shall see it together, for the mouth of the Lord hath spoken it:" (Isa. 40:5.) What a consolation! There has been advocated among men various ideas or theories of Utopia—various attempts have been made to bring in just, equal and better conditions, with peace and goodwill, but they have ended in disappointment. Their theories hinged upon that little word, "if." "If only you would do as we advocate," which is really an admission of doubt and lack of power to establish their Utopia.

But the Utopia or Millennium of which the Bible speaks will know no defeat, for it will not be introduced by man's will or power, but the Lord speaking by the mouth of the Prophet Isaiah says, "I am God and there is none else. Declaring the end from the beginning and from ancient times the things not yet done, saying, I will do all my pleasure . . . yea I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa 46:9-11, Also Isa. 45:22, 23.)

The Millennial rule of justice and love shall be established. That does not mean universal salvation for every individual, regardless of obedience to that righteous rule. No, the Lord leaves salvation to the individual choice and free-will. The Prophet Ezekiel tells us this when he wrote of the laws to be established during that golden age. See Ezek. 18:1-32.

The same alternatives are placed before the Christians now. "If we be dead with Him (Jesus) we shall also live with Him. If we suffer we shall also reign with Him; if we deny Him, He also will deny us. If we believe not, yet He abides faithful." (2 Tim. 2:11-13.) Jesus also said that we would be His disciples only "If ye continue in my word." (John 8:31.) In John 15 some alternatives are brought to our attention by our Lord. Verse 6: "If a man abide not in me he is cast forth as a branch." Verse 7: "If ye abide in me and

.my words abide in you, ye shall ask what ye will and it shall be done unto you.” Verse 10: “If ye keep my commandments, ye shall abide in my love.” Verse 14: “Ye are my friends if ye do whatsoever I command you.”

In 2 Pet. 1:5-11 the Apostle Peter refers us to character development, but only “If ye do these things ye shall never fall.” One wonders what use the advocates of the Universalist theory have for this little word “if” That doctrine would have us believe that such a word, which is fraught with such consequences, does not occur in the teachings of our Lord and the Apostles. But to us the Word has spoken with Divine authority. If ye are obedient, or if disobedient, eternal decision will follow. So

“Remember well this little word,
A word so small is seldom heard,
But on it rests success or fall,
To heed it not we lose our all.

‘Tis IF we ‘will’ and IF we ‘love,’
That links us to our Lord above.
“To wondrous heights we may attain:
But then we must with heart and main

Consider well—not overlook
This little word found in God’s Book.
So if from heart of love we give,
It tokens well that we shall live.”.

“If ye do these things ye shall never fall.” (2 Pet. 1:10, 11.)

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

Published by the Berean Bible Institute,
19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.
(Monthly) 2/6 (60 cents) per annum, post paid,

ONCE again the twelve month's term for the Berean Bible Institute . is completed. In reviewing another year it is with much gratitude and thankfulness of heart to the Giver of every good thing for the many privileges and blessings bestowed in connection with the work of the Institute in co-operation with the dear brethren generally. By the Lord's over-ruling providence the work has continued as in past years, with some variations according to opportunities and circumstances.

The monthly "People's Paper" has again served as a means of contact with a nice number of friends and it is encouraging to know that its message has been helpful and is appreciated by our readers. The articles for the "Paper" are contributed by a number of brethren, whose services in this way are much appreciated. While the subscriptions have shown an increase over the past year, the "People's Paper" is far from being self-supporting, the balance being made up from, the Tract Fund. Quite a number are on the free list, and these are gladly supplied so long as our funds permit; a request every twelve months to be kept on the free list is desired, as by this arrangement we are sure the journal is being read with appreciation. Additional subscribers are welcome, and those friends able to assist in this way are supplied with extra copies of the "Paper" for passing out as samples. Lists of names and addresses sent in also receive attention with three months trial issues, free. All the friends are invited to assist in extending the message of truth contained in the "People's Paper" wherever possible.

The call for general literature published by the Institute and that stocked from overseas has been maintained. During the past year another edition of the "Daily Heavenly Manna" has been published; this little book is a favourite in other lands as well as in this country. The "Poems of Dawn" has also been produced and is appreciated by many.

A good quantity of the helpful Bible Studies—books and booklets—has been supplied throughout the year. Those friends able to devote time to colporteur work should not overlook this privilege of service; particulars are available to all enquiring.

The distribution of tracts has continued, some thousands having been forwarded to willing workers and by this means the message of truth has brought a blessing to a nice number, and no doubt much more good has been done without visible results. All Who are rejoicing in God's plan of salvation, should surely desire to pass on the glad message to others, and having a supply of tracts always at hand is 'a Means to this end. The tracts are supplied free to all who will use them wisely..

Over the past year, the use of what is termed Kingdom Cards has been tried, to encourage people to send for the free literature, and has brought some good results. From about 20,000 cards distributed in ten months, sixty enquiries have been received, and Sortie who have come in' contact with us by this means are now rejoicing in the truth fully and are regular readers. These cards are for general use, and all the friends are advised to make use of this opportunity of witnessing.

In more recent months, another card, known as he. Consolation Card, has been made available for the benefit of bereaved persons. A number of these has been used by the brethren and have brought in 14 enquiries for literature to the present time, and no doubt the message of hope has been a comfort to those who have lost loved ones. Supplies of these cards are on hand for all who are able to place them in the hands of the bereaved, either in person or through the post. In using the news papers or directories for either the Consolation or Kingdom Cards, it is well for the friends in each locality to combine their efforts in order to avoid duplication of names.,

The insertion of free literature coupons in the newspapers has not been overlooked. Some Classes and individual brethren have continued to witness in this way, with the result that 55 enquiries have reached us for booklets and papers. This is also encouraging, especially as some have been brought to a knowledge of the truth by this means. All able. to co-operate in this form of service wilt be supplied with samples of coupons that have already been used to good advantage.

A further increase in correspondence has been in evidence over the 'past year, and the words of encouragement are appreciated. It is a pleasure to hear from the friends regularly, and we assure all of sincere interest in their well-being, and desire to be, of all possible help in supplying their needs both for personal use and in the witness work.

As 'usual, the Tract Fund Account shows the amount 'of donations received for the general work over the' twelve 'Months, as well as the expenses met for the same 'Period. The loving, voluntary assistance from the brethren, in the Lord's providence, lids enabled all calls for literature to be met, and it represents much self-sacrifice on the part of those friends who have helped the work in this way, as unto the Lord. It will be noticed that the credit balance of £13/3/8 at this time last year is now practically exhausted. The supplying of Kingdom Cards, and also free booklets, to the enquirers from the paper advertisements has meant extra expense, but it is felt that the results have fully justified the extra outlay. It is with confidence that another year is entered upon, realising that the provision will be sufficient to meet the needs of the Lord's work, in which it may be our privilege to engage, in co-operation with the brethren generally.

While the world outlook is dark and gloomy indeed from the human standpoint, yet, from the Lord's standpoint, which is the Christian's standpoint, it is brighter than this time last year, because we are this much nearer the fruition of our hopes, as also the hope for the poor, groaning creation. May it be that the dear brethren may seek to draw the nearer to the Lord in the days ahead, knowing that He is indeed "our refuge and strength," and will deliver His people at a time and in a manner that will, be in their best interests and to His own praise and glory. In the meantime it is the privilege of all who arc His to serve His cause in every way possible, using their every talent —"while it is day: for the night_ cometh, when no man can work." The prayers of the brethren on our account are warmly appreciated, and a continuance of same is requested, to the end that the Lord's will may be done in all things, assuring all the dear friends, known and unknown, of remembrance before the throne of grace for their highest welfare. "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."

Tract Fund Account.

To Balance Carried Forward	..	..	113	3	8
„ Donations Received ..			111	2	6
£124 6					2
By Free Books and Booklets			£3	1	11
„ Kingdom Cards, etc. ..			122		5
» Free Tracts and Deficiency "Peoples Paper"			6514		6
„ General Expenses (Office, etc.) ..			267		6
			1613		4
			(1	6	6
			11246		2

Bible Stories for Children.

The response to the notice in last month's issue, respecting the above has been very gratifying, and the work of producing the stories in booklet form will go ahead in the near future, No doubt the helpful explanations of the truth in simple language will appeal to all, Further orders may be placed as desired, and the cost for materials, etc., will be stated in next month's issue, D.V.

Question Box.

Question.—What is or will be the sign of the Son of Man in heaven?—Matt 24:30.

Answer.—The Lord is here dealing with the questions in verse 3 of this chapter and in this 30th verse particularly with the indication of His second presence (parousia) as requested by the disciples—"What shall be the sign (indication or proof) of Thy presence," (parousia).

The Lord had in previous verses given a short synopsis of the history of the Gospel Age as it would affect the Church, and in verse 29 He foretold of the darkening of the sun and moon and falling of the stars. That did not mean the literal sun, moon or stars, but that the Gospel light (sun) would be darkened, and the moon (the Law) would not give her light. This has already been fulfilled; the light of the Gospel has been darkened by teachings of higher criticism, evolution, Christian Science, Spiritism and many theories of men posing as preachers of the Gospel, as well as the false doctrines adopted by the Church of Rome during the dark ages. All these teachings have obscured the light of the Gospel of Christ, as also of the Law and the prophets.

In verse 30 the Lord appears to have reference to a particular indication of His actual second presence. It is a sign, not in the literal sky, but in the religious elements of society ("heaven")—something that would occur when He shall have again arrived, to prepare for taking His great power to reign. Verse 31 informs us what work will proceed as the first indication of His presence. "He shall send his angels (messengers) with a great trumpet, and they shall gather together His elect from one end of heaven to the other." That shows what "heaven" is meant, for the elect are still on earth, but while in the world (on the earth) they are not of the world,—they "sit with Christ in the heavenlies." Eph. 1:3. The trumpet is not a literal trumpet, but means a special call; it is a great proclamation of truth—the Word of God—which is as the sickle in the Harvest to gather the wheat into the garner.

This work at the second presence is foretold by our Lord in His parables; see, for instance, Matt. 13:47-49, also verses 38-43. The parables of Matt. 25 illustrate the phases of work to be accomplished during the second presence of Christ, explaining the Lord's discourse of Matt. 24. The first parable of the Ten Virgins shows the condition of believers at the coming of Christ; many were not properly prepared and could not recognise His presence until it was too late to enter into the feast. The next parable shows that the Lord has a work to do with His elect in apportioning positions for the work of the Kingdom. The third parable shows the work of dealing with all the rest of mankind during the Kingdom Age.

So, the sign of the Son of Man in the heaven would be that a work would proceed of dividing or separating the wheat from the tares,—a gathering of His elect by a proclamation of truth. "Where the carcass is there the eagles (class) will be." Such a work has been going on for many years; many have had to leave the various churches, because there was no food there. They heard the trumpet sound and gathered to the carcass in small or large companies, wherever the feast was spread. The feast was promised in Luke 12:35-40,—":He will gird himself and make them to sit down to meat and will conic and serve them." See also Rev. 3:20. That this work is and has been in process for many years is, we believe, the indication in the heaven (the religious phase of society), the sign (indication or proof) of the

Lord's presence.

Gladness of Heart.

The Lord wants His people to be a joyful people, and the joy of the Lord is the strength of His people. There is nothing more attractive and inviting than a glad and joyful Christian. So we should see to it that our souls are kept happy in the Lord and enjoy gladness of heart which the Lord (who was anointed with joy and gladness above His fellows) wants to put into our hearts.

Extracts from a Memorial Address.

(Held over from last issue)

HOW clearly the Apostle identifies our Lord with the Passover Lamb. he says, "Christ our passover is sacrificed for us: therefore let us keep the feast." (1 Cor. a:7, 8.) There is special force in the Apostle's words; our Saviour is not the world's passover, but the Church's passover. All Israel pictured the world of mankind under the bondage of sin and death, the great taskmaster in the type being Pharaoh, in the antitype Satan. So, all of the church of the firstborn (pictured in the firstborn of Israel) need the blood of sprinkling upon their hearts, to appropriate to themselves the merit of Christ, the value of His sacrifice. Also, they must eat of the unleavened bread 'of truth if they would be strong and ready for deliverance and the work of the new dispensation. Thus, do we put on Christ, not only by faith but more and more as we are transformed into His image in heart and life.

No wonder our Lord chose as His memorial that which represented what was in His and in God's estimation His mightiest work—His sin-offering on our behalf—and that which His real followers, and they alone, would appreciate more than any other feature of His mission. True, His followers would have appreciated something commemorative of His wonderful words or works, but the worldly also could have appreciated these things. But not so the value of His death as our ransom sacrifice, the basis of our reconciliation and atonement, which has never yet been fully apprehended by any but the consecrated little flock—the elect. It was for these that the remembrancer was arranged and instituted, and though a Judas was present, he was given a sop and went out from the others before the supper was ended, thus possibly representing that in the close of this age, before the little flock will have finished their part of having fellowship with their Lord in His sufferings, the sop of truth will have become so strong, as to drive forth, from the company and communion of the faithful, all who do not rightly appreciate and value the ransom accomplished by the Lamb of God, for the taking away of the sins of the world.

It was by the giving of His life as a ransom for the life of the Adamic race, which sin had forfeited, that a right to life might come to men through faith and obedience under the New Covenant. The shed blood was a ransom for all, provided by the Lord Himself, but His act of handing the cup to His disciples and asking them to drink of it, was an invitation to them to become partakers of His sufferings, or as Paul expresses it—"To fill up that which is behind of the afflictions of Christ."

On the occasion of the institution of the memorial of His death and in conversation with His disciples, the Lord said, "I will not drink 'henceforth of the fruit of the vine until that day when I drink it with you in my Father's kingdom." Thus, He contrasted two great days, the day of sufferings and the day of glory. The Gospel 'Age is the day of suffering and the Kingdom Age is the day of glory. Thus the cup of wine would represent not only the crushing of the grapes, but also the exhilaration that comes as a result. So, in our drinking of the literal cup, it symbolises to us our Saviour's sufferings and death, and our own participation with Him in those sufferings, "If we suffer with Him, we shall also reign with Him." We joyfully accept His invitation to drink of His cup and not until His sufferings are complete—the cup drained to the Last—shall we receive the other cup of Kingdom joys.

The Words of Jesus.

“All wondered at the gracious words that proceeded out of his mouth.—Luke 4:22.

THE question is, how far do the teachings, dogmas and creeds of the churches, Roman Catholic and Protestant, Anglican or Non-conformist, represent the words, the teachings of Jesus? Jesus said, “He who hath seen me hath seen the Father.” God was manifested in the life of Jesus; that is, that the character of the Father, His disposition, was revealed in Jesus’ life and words. 1 John 1:2 says, “For the life was manifested and we have seen it and bear witness and show unto you that eternal life which was with the Father and was manifested unto us.” See also John 1:14, 18. How truly the Psalmist (Psa. 45) also wrote of Him,—“Grace is poured into thy lips.”

No wonder Mary loved to sit at His feet and listen to His wonderful and gracious utterances; of the “Good Samaritan” for instance, which Parable showed how the priest and Levite, the leaders of the worship of God, passed by the wounded man in their pride, while the Samaritan, apart from the commonwealth of Israel, showed mercy. Then, too, how the Parable of the Prodigal Son and the benevolent, merciful and gracious father was given to illustrate the yearning heart of the great Creator—the Heavenly Father—yearning for the return of the sinner—even going to meet him at the least indication of repentance and return, and to make merry, to kill the fatted calf and make a feast for the occasion. The complaint of the elder brother shows that the father, who was the one sinned against, was ever so much kinder, gracious and forgiving than even fellow Christians may be. (Rom. 5:8.) The feast reminds one again of the words, “Joy shall be in heaven over one sinner that repenteth, more than over ninety-nine just persons that need no repentance.” (Luke 15:7.)

Recently listening to the Roman Catholic Requiem Mass on the occasion of the death of the late Prime Minister, one was struck with the inconsistency. Does the Heavenly Father who “commendeth His love toward us, in that while we were • yet sinners Christ died for us”; who sent His Son to be the propitiation for our sins, require to be pleaded with mutterings and groanings in long mournful song, like a dirge, to receive a soul into eternal rest? That would be very unlike the father of the prodigal son. Surely if “God so loved the world that He gave His only begotten Son,” He would be like the father of the prodigal, ready to meet him and welcome the believer home.

As it happened, a day or two previously, we had heard the oratorio “Elijah,” and the direful groanings, like the howling of dogs, of the priests in the Requiem Mass just made one think of the howling, screaming and groanings of the prophets of Baal.

In view of the fact that God so loved the members in Christ—indeed also all mankind—in that He “spared not His own Son but freely delivered Him up for us all, how shall He not with Him, freely give us all things?” “Who shall lay anything to the charge of God’s elect, it is God that justifieth.” (Rom. 8:31-33.) God has justified and imputed the righteousness of Christ to His saints and loves the members of His Church even as He hath loved the Son, and so much more than any earthly father loves his children, being “more willing to give the best gifts to them that ask Him.” (Luke 11:13; Matt. 7:11.) How foolish, in view of the revealed disposition of God as shown in His Word and by His Son and the Apostles, is all this mummary and wailing in the man made ceremony of the dark ages of ignorance and superstition—the Requiem Mass.

This great, false ceremony is supposed to be based upon the emblems used by our Lord “on the night in which He was betrayed,” but such was very far from any intention of Jesus. He had just partaken of the Passover Supper, which was a memorial of the deliverance of the first-borns of Israel in Egypt. Now, there would be no need for this memorial to be observed any more, for the great antitype of the Passover lamb was now to be slain. “Christ our Passover is slain for us”—the Church of the firstborn, says Paul. (1.

Cur. 5:7, 8; Heb. 12:23.) So, Jesus gave the disciples these simple tokens, so full of meaning, to partake of just once a year, to remember His sacrifice for us. "As oft as ye do this (annual Passover), do it in remembrance of Me." It is no longer needed in regard to the type because the antitype has taken its place, and there is no need for any officiating clergy; any two or three gathered together may "do this."

The love of God, declared by Himself and manifested in His Son and revealed in all His works, words and promises, is incompatible with this doctrine of the Mass, or with purgatory or eternal torture. The real purpose of God has been hidden by such paganish doctrines; there is nothing about such teachings in the words of Jesus, the Apostles and Prophets. If we lay aside the doctrines and dogmas of men and go to the Word of God the truth may be seen and a purpose regarding the human race revealed to the earnest enquirer that will satisfy any reasonable, honest heart and mind.

"The Son of Man came to give His life a ransom for many." (Mark 10:45.) "My flesh I give for the life of the world." (John 6:51); that is, that Jesus came to pay the penalty of sin under which humanity is born, for "by one man sin entered into the world and death by sin, so death (penalty) passed upon all men." (Rom. 5.) The dogma from the dark ages says that the wages of sin is eternal torture, but the Bible says, "the wages of sin is death." (Rom. 6:23.) Jesus (did not suffer eternal torture in order to pay the penalty for sin, but "Christ died for our sins according to the Scriptures," (1 Cor. 15:3.) So, the doctrine of eternal torture denies the efficacy of the cross of Christ. This God-dishonouring doctrine is based on the pagan teaching, or shall we go back to the beginning, on the lie which Satan, "who was a liar from the beginning," declared when he said, "Thou shalt not surely die." The teaching of the inherent immortality of the soul was promulgated in the time of Isis at Babylon, supported by Plato and adopted by the false Roman Church and along with eternal torment and purgatory, brought great wealth to Papacy.

The usual church teachings are based upon the thought that man has something in him called "soul" that cannot die, but the Bible says "the soul that sinneth it shall die." Jesus said, "Fear not them that may destroy the body but cannot destroy the soul (the being—the personality—they cannot prevent the resurrection of the individual) but fear Him who is able to destroy both body and soul in Gehenna," (destroy forever in the second death). There is no passage in the Bible that speaks of the soul as being immortal. Indeed, the Apostle in 1 Tim. 6:16, tells us that God "only hath immortality." Immortality (life in oneself) was primarily, then, only possessed by the Heavenly Father. Then Jesus, because of His faithfulness unto death, was highly exalted, even to the Divine nature—immortality. He says (John 5:26), "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." Isaiah 53:1, 12 prophesies that this would be the reward of Jesus. "Therefore wilt I divide him a portion with the great (God) and he shall divide the spoil with the strong, because he hath poured out his soul unto death."

Our Lord was with the Father in the beginning; see John 1:1-3, Greek text. "In the beginning was the Logos (Word) and the Logos was with the God and a god was the Logos." The Logos, the only begotten of the Father, the Archangel Michael (Dan. 10:13, 21; 12:1), offered Himself to be "the Lamb slain from the foundation of the world." That is, the arrangement was made that He would leave "the glory which He had with the Father before the world was," and by His death purchase the human race, which, it was foreknown, would forfeit life, by sin. He became man, was made flesh and became obedient unto death, even the death of the cross. So it was that "He gave Himself a ransom for all, to be testified in due time." The first Adam sinned and brought death upon all, Christ offered Himself as a corresponding price, a perfect man, thus redeeming Adam and all his posterity and in due time will return in power and glory to restore all the willing and obedient to perfect manhood by a course of judgments, during His thousand year reign over the earth. So our Lord "poured out His soul unto death," "He made His soul an offering for sin." (Isa. 53.) "He bore our sins on the tree," says Peter. "He died, rose and revived that He might be Lord (owner) of the dead and the living." (Rom. 14:9.) There would be no use being owner or Lord of the dead, if they were always to stay dead, but Jesus declares, John 5:28, "Marvel not at this for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have

done good (believers) unto the resurrection of life; and they that have done evil, unto a resurrection of judgments"; i.e., a time when they will have a trial and if they are obedient they will be rewarded, while the disobedient will receive punishments of correction and may go up the highway of holiness (Isa. 35) and receive the reward of everlasting, earthly life. That is the hope of the world generally, but the Church, those who walk in the steps of Christ now, during this Gospel Age, have a heavenly hope—to be like Christ, spiritual beings in the heavens.

So, the Scripture declares that because of our Lord's suffering and death, "God hath highly exalted Him and given Him a name above every name that at the name of Jesus every knee should bow." And the Apostle, in 1 Cor. 15:

21-24, informs us that when Christ has brought the world back to righteousness and health and life, that He will hand over the Kingdom to God, the whole work accomplished, the whole earth restored like the Garden of Eden—the earth, which is God's footstool, made glorious, and the knowledge of the glory of the Lord shall fill the earth as the waters fill the great deep, "for all shall know the Lord from the least to the greatest." (1 Cor. 15:25-28.)

"No place shall be in that new earth
For all that mars this universe;
No evil taint the second birth—
There shall be no more curse.

"Ye broken-hearted cease your moan,
The clay of promise dawns for you;
For He who sits upon the throne
Says, 'I make all things new' "

The churches' doctrine is that Jesus is God; that when Jesus died on the cross it was God who died, but such teaching is foolish—all acknowledge that it is incomprehensible. Jesus at no time ever claimed to be God; He continually referred to the fact that "He was sent of God," and "the Son of God." He said, "My Father is greater than I," and prayed to the Father. How foolish to think that Jesus would pray to Himself—that He would say to Himself, "Let this cup pass from me, 'nevertheless, not my will, but Thine be done,'"—two wills, but one quite submissive to the other. How Jesus' loyalty abounds in such expressions as—"It is not I that do the works, but my Father." "The words that I speak, are not mine but my Father's." "As the Father gave me commandment, so I do." "I have kept my Father's commandments and abide in His love," etc. Then on the cross He cried, "My God! My God! Why hast Thou forsaken me." At His ascension He said, "I ascend to my Father and your Father; to my God and your God."

Not until we are prepared to accept the words of Jesus, the teachings of the Apostles and of the Law and the Prophets can we fully appreciate the beauty and fulness of the Word of God.. The false teachings of the dark ages have been the means by which "the god of this world has blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Why should the churches hold in such reverence those doctrines which have no Scriptural foundation and teachings which will neither stand the tests of reason or sense or Divine authority and which only cause confusion and hinder any clear understanding of God's purposes or harmonious understanding of the Bible and which are responsible for so much infidelity and indifference to religion to-day ? "To the Law and to the Testimony; if they speak not according to this word, it is because there is no light in them."

Surely the great need to-day is to get away from human theories and creedal fences back to the Bible and to the liberty of individual judgment and freedom to serve God in the spirit and in truth according to

conscience. In the dark ages, when there were no Bibles available, and when even few of the clergy knew anything of it, the church dignitaries assumed authority to dictate creeds, dogmas and ceremonies, but now that everyone may possess a Bible gratis, if unable to pay for it, there can be little excuse for ignorance of the simple, beautiful and reasonable doctrines of Jesus, the Apostles and Prophets. It is indeed strange how many intelligent people, who are capable in worldly matters, can accept the unreasonable teachings of church creeds,

“Poems of Dawn.”

The following remarks are to hand respecting the new edition of the above poem books:--We were glad to receive the ‘Poems of Dawn.’ They are printed very well, I think, and the binding is very good, too, and should make a very nice book to present to anyone. They are a nice selection of poems indeed, and are so helpful at different times and contain such a lot of helpful instruction put in such a way as will encourage and comfort.’

This edition by duplicator print contains 190 pages, and is bound in stiff, cloth covers, with title in gold. The price is 2/9 (65 cents) per copy’

New Hymn Books.

A supply of the new hymn book of words published by the English brethren is expected to arrive about the second week in this month. It is a fine compilation of hymns, 462 in number and comprising all in the original “Dawn” and “Christian Hymns,” as well as many additions, so can be used in conjunction with these two books where desired. The book is bound in stiff cloth and also limp cloth, the former being recommended as best value at the price. On account of using a larger type, additional cost has been incurred and this, together with postage and exchange costs, brings the price to 1/9 per book, in stiff binding, and 1/6 in the limp binding, post paid in each case.

A list of appropriate tunes to suit the hymns has been included in the back, as also a Topical Index. Those friends desiring copies may order right away, to be supplied in about a fortnight’s time.

Booklets for Witness Work.

“Where are the Dead?”

“A New Dictator—the Only Hope for Humanity.” “Times of Refreshing and Christ’s Return.”

The above three booklets are now supplied at the rate of 1/6 per dozen, post paid.

“Some of the Parables”—6d. per copy; 2/9 per half dozen; 5/3 per dozen, posted.

“The Plan of God—in Brief”—6d. per copy post paid. “Christ’s Return.”

“Hell, Death, Spiritism”—4d. per copy; 2/6 per dozen, posted.

“God and Reason.”

“The Day of Jehovah.”

“Hope Beyond the Grave”—5d. per copy; 9d. for two; 4/- per dozen, post paid.

“Divine Plan of the Ages”

This Bible Study, revealing God’s wonderful Plan of the Ages, will be deeply appreciated by all who love the Lord and His righteousness. Containing 350 pages, it is highly interesting and instructive, and most suitable for general use amongst old and young, learned and unlearned.

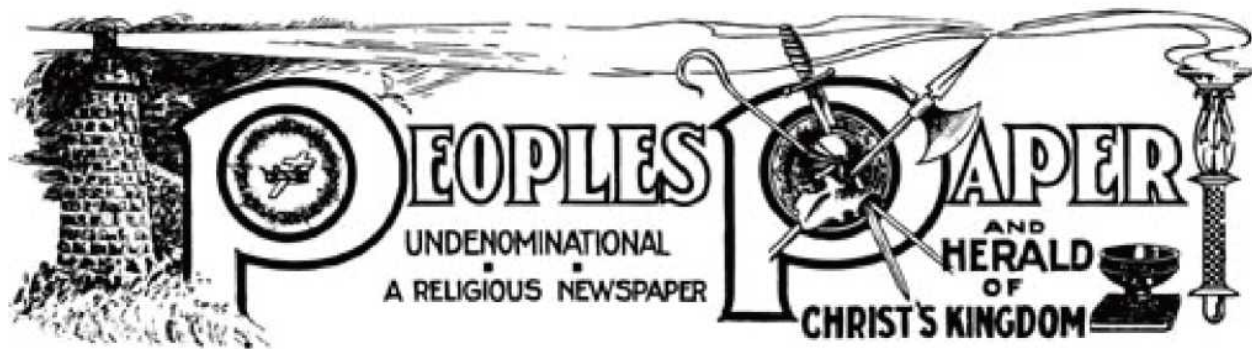
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Volume XXII. No. 7 MELBOURNE, 1st JULY, 1939 Price—Twopence Halfpenny

Working Out Our Salvation.

(Convention Address) Phil. 2:12, 13.

PAUL is here addressing the Church, not the world. The world is not now on trial for salvation. This exhortation is applicable only to those whose sins have been forgiven, and who through Christ have been brought into a special relationship with God. This class alone is able to appreciate the import of the Apostle's words.

In the chapter from which our text is taken, the Apostle Paul pays a beautiful tribute to the church at Phillippi.

He refers in tender and loving terms to their obedience always to his instruction and counsel, not only when he was present with them, but likewise in his absence. He urges them to continued faithfulness and earnestness in this good way. He desires that they make still further progress in the Master's likeness, working out in themselves through humility and obedience the character development necessary, with fear and trembling, doing their part in the attainment of the salvation to which they had been called in Christ.

While addressed to the church at Phillippi the Apostle's words come down to us to-day no less forcibly. How wonderfully the Lord blessed the Apostle's writings, and used them for the benefit of the entire Church from Paul's day right down to the present time. They apply to all the sanctified in Christ Jesus. He reminds us, as he did the Phillippian church, that we are to "work out our salvation."

The question arises — Does this exhortation to work out our own salvation conflict with Paul's other statement, that our salvation "is not of works, lest any man should boast"? We reply: No, our salvation from death is entirely by faith. As fallen, human creatures we have no opportunity of doing any works that would justify us before God. Until we have been accepted into God's family no works that we could do would be acceptable. God, who is perfect, is not pleased to receive anything imperfect, either works or anything else. But when we have received the forgiveness of our sins—not by works, but by faith — and have become sons of God, through consecration and spirit-begetting, then comes the time when we can do acceptable works; for we are then members of the Lord's family, and the holy spirit within Us through this begetting now has an opportunity to show itself to do some works. In other words, as imperfect human beings, we cannot work out our salvation; but as new creatures we can do this. Phil. 4:13.

Being justified by the blood of Christ, and being called with the heavenly calling, we can do our share in

this great work Of our own preparation for our future station and glory. We do this by giving heed to the instructions of our Lord, by allowing His Word to dwell in us richly, and following the example which He has set us. We can never attain perfection in the flesh; but from the beginning of our consecrated life, our heart, our intention, must be wholly loyal— God would not accept a half-hearted consecration—and day by day this heart intention must become more and more fixed in the way of righteousness. We are to continue the work of bringing our very thoughts as well as our words and doings into subjection. and enlisting our talents in the; service of the Lord.

It is encouraging for us to know that this warfare is not one which we must wage alone. It is God who has led us thus far, and' provided for all our needs in Christ; it is He who has implanted in our hearts the desire to do:His good pleasure, and He will continue 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 message 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 to 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. The first step to our salvation was the work accomplished by our Lord Jesus at Calvary—”He died for our sins.” But the death of Christ alone was not sufficient to give us justification before God. No, a dead Saviour would avail us nothing. In order to help us out of our fallen state Christ must rise again from the dead, as the Apostle Paul states it—”If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.” 1 Cor. 15:17, 18. So we see that the resurrection of Christ was, a matter of vital importance. Christ must rise from the dead and ascend to the Father, there to present the merit of His sacrifice, before God could recognise us and justify us by faith. So Christ has appeared in the presence of God for us (the Church), and God has accepted our consecration, because Christ’s righteousness is imputed to us, making our sacrifice acceptable to the Father.

It is only a certain class with whom God is dealing now; He is not dealing with the whole world at present; only those who wish to turn away from all sin and to gain a character of holiness like unto Christ are now being received of God and trained, disciplined and fitted for the great work of the future — the blessing of all the families of the earth.

It is this special class, the “little flock” for which God is seeking in this age, and the invitation has gone out—”If any man would come after Me let him deny himself, take up his cross daily and follow Me.” Yes, the class now being drawn to Christ will be made up of those who are willing to suffer something for Christ’s sake—for the Truth’s sake. These are the ones of whom the Apostle speaks in Rom. 8:1, saying--”That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit.” Christ demonstrated His perfection by keeping the law and now because we have accepted Him as our Saviour and are seeking to walk in His steps, the righteousness of the law is counted as fulfilled in us who walk not after the flesh but after the spirit.

When our Saviour’s’ merit was imputed to us, 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, and that fadeth not away, reserved in heaven for us.” We became embryo New Creatures, who were then to grow and develop day by day until, in due time, we would be born as spirit beings on the divine plane if faithful unto death.

The working out of our salvation is no small matter; only by the Lord’s grace to help us could we continue the work to its completion. It calls for patient, steady, earnest effort day by day — a gradual bending heavenward of that which naturally tends toward things of earth. We are to be transformed by the

renewing of our minds. We must “put off the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of our minds; and put on the new man which after God is created in righteousness and true holiness.” Eph. 4:22-24.

The Apostle’s exhortation comes to us individually—”Beloved, work out your own salvation.” No one has salvation now except in a reckoned sense. We are saved by hope the Apostle says in another place. We are not completely saved as yet. We must work out our salvation. This is something which each one in Christ must do for himself or herself by the Lord’s assisting grace. One cannot work out the salvation of another; each must work out his own salvation. The expression “work out,” has a peculiar force and Meaning. It suggests something that will cost us an effort—something that requires time, patience and perseverance.

Some Christians have the erroneous idea that God does all the fashioning, and that His children are to be merely passive in His hand; but the Apostle Peter as well as Paul does not so express it (see 1 Pet. 1:13-16). Peter exhorts us not to fashion ourselves according to the former manner of our lives in our ignorance of God and His truth, but rather we are to strive to be holy in our manner of living (Revised Version). There is a work to be done in us and about us, and those who are not up and doing, but who passively sit and wait for the Lord to work miracles in their behalf, are greatly deceived and have need to give earnest heed to the Apostle’s injunction to work out their salvation with fear and trembling. In writing to the Romans (chapter 13:11, 12) Paul says “that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.” Even though we have been awakened from the sleep of sin, there seems to be a danger that we may become somewhat drowsy concerning the wonderful salvation set before us. We must not allow ourselves to become “slothful in our diligence” but maintain our fervency of spirit in our service of the Lord. (See Rom. 12:11; Revised Version).

The Heavenly Father has predetermined that His New Creation shall all be copy-likenesses of Christ. The faithful overcomers must all be proved and found loyal to God and the principles of His Word. The Lord our God proveth us to see whether we love Him with all our hearts. When we made our covenant with the Lord by sacrifice, We promised that we would live henceforth not for self, nor for the things of this world; but we would live for Christ—His will would be our chief concern; self would be denied and we would take up our cross daily and humbly follow in the steps of our Lord, who left us the example. So it is well that we examine ourselves from time to time to see to what extent we are carrying out our vow of consecration. Our Lord says take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life” (Luke 21:34). How we need to take heed to ourselves—to examine ourselves, to criticise and correct ourselves; and to watch and pray continually so that we may walk more closely in harmony with the Lord’s requirements. This proper judging or examining of ourselves will assist us in the working out of our salvation.

In Heb. 3:14 the Apostle tells us that “we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.” How important is this matter of faith. We will need to - be strong in faith in order to be successful in working out our salvation for without faith it is impossible to please God. And then the Apostle Peter tells us that we will need to give all, diligence to add to our faith, by which we are justified, virtue, i.e., real goodness of character; this can only come after we have made full consecration of ourselves to God; then knowledge, which apart from consecration might puff up the mind, but received into a humble heart will nourish and sustain; then moderation, control, the spirit of a sound mind is necessary to make proper use of the knowledge attained, and patience or the cheerful endurance of hardship, that we may be properly exercised by our experiences, and further developed in piety, godliness, sterling character, justness, a clear perception and determination to carry out that which is right—pleasing to God.

Brotherly-love must also grow a love that loves God, must love also him that is begotten of God. "He that saith he loves God and hateth his brother is a liar." (1 John 4:20). But while it is easy to love the brethren in Christ—to love them that love us—there is a further step into the likeness of Christ, for "while we were yet sinners Christ died for us." We must love all men; yes, even our enemies. "Love your enemies bless them that curse you; do good to them that hate you, and pray (that is, not formally, but with desire for their good) for them which despitefully use you and persecute you that ye may be the children of your Father in heaven." (Matt. 5:44,45.)

We notice that the Apostle Peter's exhortation—"Give diligence to make your calling and election sure," is similar in meaning to that of Paul who says—"Work out your own salvation with fear and trembling." The thought in both these text is that there is a work for each follower of Christ to do in the matter of attaining the prize set before us. God is faithful who has given us the exceeding great and precious promises. He has made every necessary provision for us, and will sustain us all along the way, and indeed without His help we could do nothing, but the Lord will expect us to show our appreciation of His goodness by our earnest desire to co-operate with Him in respect of the High calling to which He has called us in Christ.

Why does the Apostle say we should work out our salvation with fear and trembling? Does the Lord wish His children literally to tremble with fear before Him? We believe the Apostle's thought is that we should exercise great care in respect of everything pertaining to our heavenly calling. It is the most important thing in the world to us; and we should realise how great a privilege is ours as well as our responsibility to make the best possible use of the., many favors and blessings so freely bestowed upon us. As we consider Christ's example, also that. of Paul, what an encouragement their lives are to us along the line of earnestness of purpose in doing the will of God. Our Lord said "My meat is to do the will of Him that sent Me and to finish His work" (John 4:34). How earnestly He set Himself to know and do the Father's will. Also Paul said, "For me to live is Christ" (Phil. 1:21). He had no other aim in life but to do his Master's will. So we want to have more of the proper reverence toward God—the holy fear to do anything displeasing to Him—the earnest desire to have His approval and blessing.

The reason why we should work out our salvation with fear and trembling (with great carefulness) is, that it is God who. is working in us both to wilt and to do of his good pleasure. The thought that God, the Almighty Creator of all things has chosen us, invited us and given us of His spirit to enable us to run the heavenly race should inspire us to zeal and diligence in the Christian way. God is working in us to cause us both to will and to do of His good pleasure. The question is—How are we reacting to the influences of His spirit which are at work in us and around us? Are we so fully appreciating the great love of God toward us (manifested in. His Word, and also in the life and sacrificial death of our Saviour) that we are being constrained daily to yield our hearts and minds and all our powers in loving, willing- obedience to His will? Are we earnestly watching to keep our' hearts—our motives, as well as our thoughts—pure and in harmony with whatsoever things are just and honorable and good and true? Is the love of God more and more being shed abroad in our hearts; and is it our one aim to be changed into the likeness of the character of Christ? Can we say with the poet

"My highest place is lying low
At my Redeemer's feet,
No real joy in life I know,
But in Him service sweet"?

If so, then we may well be glad. that we are learning some good lessons in the school of Christ, and we can be assured that He who has begun the good work in us will also complete it, if we continue to follow on in obedience and trust. So may the good work go on in us; let us resolve that as each day comes around we will strive to learn the lessons God is seeking to teach us; the lesson of patient submission to His will

the lesson of kindness and consideration for those around us and with whom our lives are linked; the lesson of trust and willing co-operation with God and with each other as members of the family of God. So, then, the working out of our salvation will be a labor of love. God, through His Word and spirit will work in us while we work out by His grace. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58)

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Spiritualist Seances.

THE increasing prevalence of spiritualistic seances, and the great deceptions that are used to attract and entertain people at these circles is revealed in the following article from the Melbourne "Sun":-

"Suburban nights are being enlivened increasingly by physic circles like that described by a doctor in Prahran Court, when he declared there was certainly nothing counterfeit about a trance in which he heard a woman medium speak as half a dozen different persons.

"The art of the seance is spreading. On any night of the week, in any Melbourne suburb, earnest groups would be found, in Cottage and mansion, seeking physic development.

"In an unimpressive South Yarra cottage, I was present as a privileged, non-investigatory inquirer, at a medium's private 'circle.'

"Sixteen people sat around the walls of a small drawing-room. Women, middle-aged, spectacled, were among them; here and there a younger woman spaced the circle.

"A leading company director, whose luxury limousine almost filled the little street outside, sat beside a young man whose aerial inventions may some day bring him fame. Opposite the pair sat a man who might have been a butcher, a baker, or any suburban tradesman.

"The firelight flickered on their faces. They spoke quietly or not at all. A small oil lamp made a double pin-point of light in the mantel mirror above the fire. Otherwise the room was dark.

"The medium, a short woman of middle age with a mop of auburn hair, lay back quietly in an armchair in the shadow.

"Quiet reigned; then voices joined in the hymn, Abide with Me, and went on for several verses. When they stopped, there was a movement from the armchair. The medium rose, tottering a little.

" 'Good evening friends,' It was a deep man's voice, the voice of a man accustomed to public speaking, which undoubtedly issued from the woman's lips.

“He was welcomed like an old friend. The tension in the circle eased. Here and there a friendly chuckle mingled with the chorus of ‘Good evening, Doctor H

“The doctor, a former West Australian preacher, was an • old. friend, apparently. He it was who, throughout the rest of the evening, ‘cleared the line,’ so to speak, for at least a dozen other personalities to ‘come through.’

“The word ‘personalities’ is used in its' full sense. The most impartial observer would have been obliged to admit that each voice imparted not only words, but reflected an associated character.

“The Doctor (a courtesy title) explained gruffly that he felt the heat, and was assisted out:of ‘his’ coat. He addressed the gathering on spiritual matters, then spiritually ‘stood aside’ for the next-comer.

“She was a little girl of perhaps four years.

“ ‘Hello, Norma.’ ‘Glad to see you, Norma,’ the greetings went around the circle.” Norma’ walked to the centre of the floor, spoke shyly, picked out some newcomers, offered to sing a song, forgot her words in mid-verse, and was helped out by the company to the end.

“A flick of the medium’s fingers, and Norma was gone, after a childish ‘good bye.’

“Norma was a baby when the circle first came to know her, it was explained afterwards.

“In place of Norma’s voice came many others; the broken’ English of a Chinese, male voices which promised later to disclose their names, when they became better-known to their hearers.

“The medium walked, strode, tottered in accord with the voices she conveyed. There were no introductions.. Either the voice was welcomed as that of a familiar, or conversed with in the tones of respect one would accord a stranger.

A snap of the fingers and they were gone.. “Towards the end came William, who introduced a lighter note. He was an old man, a veritable Cappy Ricks,, given to semi-senile jokes. He was a popular visitor to the crowded little room.

“His voice trailed off, and in its place came the cultured tones of a woman.

“Edith’ the circle Whispered to one another.

“A business man beside the fire leaned closer to the medium beside him. Edith was his particular control.. She spoke tenderly to him, sent her good wishes to the others.

“Dr. H -----came back to close the evening. The medium was tired, he said.

“Silence, then a hymn. Towards its close the woman rose, herself again. She was assisted from the room to rest.

“‘I have seen visions since I was six,’ she told me some time later. ‘I got more smacks than kisses for the ‘stories’ I told in those days.’

“She has been a medium for years. Doctors, scientists,, people of wealth, as well as the poorest are among the members of ‘circles.’

“It costs only 2/- to hear the voices almost anywhere’ in suburbia.”

Most of our readers are aware that such happenings as related above are not the result of communications from departed friends, but rather the impersonation of the dead by evil spirits (described by Jude 6, and 2 Peter 2:4 etc.) under the control of the great prince of darkness, Satan.

The Scriptures are very definite that “the dead know not anything,” (Eccel. 9:5, 10; Psa. 6:5, 146:4, etc.) and that the only hope of future life and consciousness is in the resurrection (1 Cor. 15:17-22 • 1 Thes. 5:13, 14, etc.).

The difficulty with many people is similar to that of the doctor at the court—they realise there is something superhuman in what they see and hear, at the seances and not understanding the truth of the matter as revealed in the Bible are quickly deceived by such evil practices. Literature exposing- the great deceptions of Spiritualism will be forwarded to all who can use it profitably.

Treasures of Darkness.

It is in the factory of suffering that the holy spirit manufactures the article of sympathy. The sweetest of God’s children are generally those who have suffered most.. Paul’s life was full of comfort to others, but it was packed. with suffering to himself. John’s life was the same. Suffering generally hardens the sinner, but it softens the saint. It is safer to pray for suffering that it is to pray for ease.

HOPE

(Two Convention Addresses)

Of the many good verses respecting hope, the following two are selected:—"By two immutable things in which it was impossible for God to lie, we might have a strong consolation . . . ' to lay hold of the hope set before us." (Heb. 6:18); and (Rom. 15:13), "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy spirit."

Perhaps we could say that hope is the most essential element of the Christian's true happiness—for the glorious hopes contained in the Word, of his own future happiness as well as that of the world, should inspire confidence.

Again, Paul tells us in Thessalonians, to "Put on the breastplate of faith and love; and for an helmet, the hope of salvation." It was to be part of our armor, and the Apostle knew, when he exhorted the Romans, to "abound in hope," that the Church would require it in their armor to gain the prize—that important one, to be heir with Christ, the Anointed. "For all things are yours and ye are Christ's."

That the race to run, to win it, would be a severe one, and the course that was set would be difficult and hard, the Apostle knew from his own experiences. So, it seems that he gave this message specially to the Church, as they would require it, "to abound in hope." This hope which he mentions here, would be only for those who had fled from every institution of man, whose hope only was in God, for this was the only way they could abound in hope.

Before discussing anything further on hope, there is a very searching question which we must carefully examine.

It is this: "He that hath this hope in him, purifieth himself, even as' He is pure." We are still in the world—most of us not at all sheltered from it—and we have the world, the flesh and the Adversary with which to contend. Perhaps we may have a great battle. with a wrong thought; we put it back and away, we did not want it. It returns, sometimes so often, that we feel discouraged. We must not only put it away from us (for that creates a vacancy, and the Adversary is looking for vacancies), but we must fill the vacancy, as the Apostle Peter tells us, "Gird up the loins of your mind." We must realise the necessity of thinking on spiritual things. I like the way that John Bunyan puts it, namely, "I took myself unto the Word of God for good, and as an antidote for my faithlessness."

I have at home a copy of a picture that I value. Perhaps many would look on it as meaningless; but those who have been through life's storms would appreciate its message. It is "Hope," the best and best-loved picture of Watts, a great English artist; and it is this: This earth flying in space, and it has a figure of a woman—desolate and in an attitude of the most intense sorrow. Her eyes are bandaged; her grief is blinded. (We do live sometimes as in another world, when we think that no hand can aid us, and no heart understands us.) In her hand is a harp, ten strings and every one broken, save one, which tells of /earthly joys, friends that are now dead. Pressed gently to her ear is this one string. From afar off the sun gleams down—a star!—a gleam of light from Heaven shining on her unnoticed — perhaps even unthought of—but it is there, and the lesson, as the picture goes on to say, is that in one's most, desperate circumstances, there is always something at hand and something afar off, on which to base hope, and on which we can rely. The verse under the picture is as follows:—"Oh, lyre of hope; the anguish of the world has rent asunder all thy silver strings — save One — that (thrilling with immortal strains, sounds ever clearer as earth's music dies), tells that God's love must triumph evermore." Oh! how deep, and wonderful is the love of God.

When Hagar put Ishmael in the shrubs and walked away a distance (she did not wish to see her child die), she lifted up her voice to heaven. God heard the voice of the woman and the angel of the Lord answered, saying, “What aileth thee, Hagar? fear not. Arise, lift up the lad, and hold him in thine hand; for I will make of him a great nation. And God opened her eyes, and she saw a well of water, and filled her bottle and gave him drink.” What a lovely little story this is, portraying God’s love which was shining then upon poor Hagar, who, in her grief, did not see it. But God’s love was there.

Again, in the case of the widow, when she was preparing the last meal, when she and her child were dying, God sent Elijah and they had sufficient until the famine was past.

Then, too, in Naomi’s case, “Call me not Naomi, she said, for the Almighty hath dealt very bitterly with me.” But we see God’s love for Naomi—in Ruth’s marriage—and she was cared for in her old age and widowhood.

One little thought, I particularly like, of John Bunyan’s—you will remember how Christian and Hopeful, when so very tired and weary, found a way out from the hands of Giant Despair by the key of promise.

So, coming down to our own clay, we too can be hidden in God’s love—hidden in our trials, perplexities and difficulties.

Again, in Paul’s words, “Perplexed, but not in despair; cast clown, but not destroyed,” how there runs that beautiful strain, like a golden ray of hope.

And so it seems that each life has its own limitations and each one is passing through experiences and meeting conditions they would otherwise faint under, were it not for the power of God.

The great Apostle, when he wrote these words--“Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God,” (such courageous words), was a prisoner in Rome, awaiting his trial, probably ending in death. Denied so much for the present and his future absolutely uncertain; burdened by his own physical thorn in the flesh; denied the comforts of home life—yet there flowed from his heart joy and comforting hope. He could write “In nothing be anxious.”

“Be anxious for nothing!” Why? Because God has been careful for everything. What was the secret of Paul’s “abounding in hope?” I think it is answered in this little sentence of all gold, which the Apostle wrote—“Be careful (anxious) for nothing.”

Let us examine his words; what power and peace are in them. In writing to the Hebrews he said, “The Lord is my helper, and I will not fear what man shall do unto me.” • The Lord is at hand, and if God be for us, who can be against us?

There is nothing in the world so important to the child of God, as to realise and believe that he belongs to Christ; that He is his own personal Saviour, night and day; through trials, difficulties and temptations, it is well, as in joy and peace. How dignified and ennobled our tasks and trials become, if performed in a sense that He abideth in us. The following verses are from Job—“Behold, I. go forward, but He is not there; and backward, but I cannot perceive Him: On the left hand, where He doeth work, but I cannot behold Him: He hideth himself on the right hand, that I cannot see Him: But he knoweth the way that I take: when He hath tried me, I shall come forth as gold.”

Perhaps you or I may have a temptation which besets us, or has followed us for years, and we have prayed to the Lord to remove it, but it has not been removed. Can we abound in hope then, as the Apostle

tells us? What is the position of the child of God then? We have been reminded recently of the statement, "By fixed submission to the will of God." Perhaps we could add the words, "with sweet resignation." If we can manifest that—that the Lord permits these things to come upon us: well, we can "abound in hope," knowing that He will help us. "Fear not, for I will heal thee." "Is anything too hard for Me?" Now, if God chooses to put upon us trials and difficulties, still, we will surely never let our feelings hide us from His love, He knows all about it and He will never try us beyond that which we are able to bear. He will always provide a way: of escape for us: Yes, "A mother may forget her child, yet will I never forget thee." Surely, with these thoughts we should have hope—even "abound in hope," (for they were written for our admonition) and learn that we, through the comfort obtained from the Scriptures might have faith.

We are approaching Mount Zion. "Mountain" means Kingdom and "Zion" means sunny, bright, happy. Happy the people who have the God of Jacob for their helper. The Lord expects us to be apostles of hope, like the Son of Righteousness, with- gladness for the upright in heart.

I would like to quote these few words of Longfellow

"There is no flock, however well attended,
But one dead lamb is there:
There is no home, however well defended
But has some vacant chair."

How fortunate are we, perhaps, though not many of us can look back through vistas of years and say it is not so, in our home family circles.

"Lips that we once pressed in their bloom,
Names we once loved to hear, have
Been carved many a year on the tomb."

So, what a glorious hope this is for you and me, when we remember the 31st of Jeremiah, and it is throughout the Hebrew writings. You will remember Rachel wept for her children, refusing to be comforted, because they were not, and the answer of the Prophet—"Refrain thy voice from weeping, thine eyes from tears, for thy works shall be rewarded."—And there is hope. Then Isa. 51st, "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." Another part says, "There shall be melody and gladness." What a beautiful hope! Furthermore, should not these things carry us above our surroundings and make us appreciative in our hearts and minds to enter into His bliss? We know we shall see them again, and perhaps, by God's help, show them the way to happiness.

I think we should walk as children of light. The simplest and least talented of us can be lights in the world. As Paul said, "Ye are witnesses and God also, how justly and unblameably we behaved ourselves among you that believe."

"In the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Surely, we can "abound in hope" and acknowledge these glorious things,. especially as we see the Day approaching.

I would like to quote a few lines by another—"It is manifest that the King is already present, in letting loose and dissolving the present order of things and effecting a transfer from the old to the new conditions. The world's great revolutionist, the Son of Righteousness, the Light of the World, is broadening and so shall henceforth: the night is far spent and the day is at hand."

May the light of God shine on and be increasing, until the fires and storms sweep away the world, its

houses of sin, its castles of air, its wood, hay and stubble the fabrication of man — until the Church shall be the Church indeed.

Seeing the importance given in God's Word to the subject of "Hope," it has been thought not inappropriate to supplement the previous talk on this topic with a few additional thoughts. Hope is such a big factor in the Christian's experience, in enabling him to lay hold of God's promises and also in aiding him to set and keep his face Zion wards.

We are reminded of the Apostle's words in Rom. 15:4, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." What a tremendous work would seem to be embraced in those two • words, "Whatsoever things." It would seem to mean nothing less than the whole Word of God. Yes, and in addition God's causing to be enacted by His typical people, Israel, the types and shadows of better things, portraying the whole scope of, God's great and wonderful plan of salvation. "All things are for your sakes," says the Apostle, and the foregoing verse would seem to be corroborative of this, as also his further statement, that "All things work together for good to them that love God, to the called according to His purpose."

Referring to the Gospel Age Church, we read that we are called, "in one hope of our calling," and that hope and calling implies a vital union with Christ—"Christ in you the hope of glory." Not only does it mean that we have admitted Christ into our hearts as our Saviour from sin and condemnation, but it means additionally, that He has come into our hearts as King, Ruler and Controller of our whole being. "Let this mind be in you which was also in Christ Jesus the mind that led Him, in harmony with God's will, to lay down His life a ransom sacrifice for the whole world.

The Apostle describes the Christian's hope as a new and living- one. Perhaps the thought behind the word "new". is in contrast with the hope held out under the Old Law Covenant, the sacrifices under which could never really take away sin and thus ensure a living hope. How different is the Christian's hope, based on the living and true sacrifice of Christ and the realities of the living Word of God.

Again the Hope set before us has the vast power of God behind it for its accomplishment; the same power that raised our Lord from the dead to the, glory honor and immortality of the Divine nature, is working on our behalf, that we too might attain to the same glory and be forever with the Lord.

Various, too, are the illustrations given us of the influence that hope will have in our Christian experience, and the protection a strong hope will afford us all along the way. Thus the Apostle likens the hope of salvation to • a helmet. A held met afford's protection to the head and this should mean that we are enabled always to maintain a proper mental outlook in harmony with God's will for us, as expressed in His Word. , Thus we will have also a right spiritual vision and sense of hearing, in short, the spirit and mind of Christ.

Again, using another illustration, the Apostle shows the effect .this hope will have on us from another standpoint. In this case, he likens hope to an, anchor. We all know how necessary an anchor is in a ship's equipment, and so it is with the Christian also. In the troubled experiences of life and in the midst of the surging forces of human wisdom, 'human methods and passions, we need and have this God provided anchor, entering within the vail.

However, in addition to the foregoing illustrations, the Apostle expresses the thought that we also. should abound in hope. The thought of abounding would mean that the influence of hope would not be limited to one or two directions in our lives, but, rather, gives the thought of an ever increasing and widening circle of influence in all the affairs and circumstances of our lives. Thus, our rejoicing in the hope will increase our patience, become deeper and stronger, and we will be better able to combat a tendency to weariness.

The prophet Jeremiah 17:7, 8, speaks of the man that trusteth in the Lord, and whose hope the Lord is, saying,

“He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, the leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.” An example of growth and fruit-bearing is here brought to our attention. So may the Christian bring forth fruit also, if the roots of his faith, trust and confidence in God are kept in close contact with the life-giving waters of God’s Word.

‘The End of the Way.

Word ‘was received from Brisbane, Queensland, while our last issue was on the press, to the effect that our dear elderly Brother Langdon had finished his course there, some time previously.

Some of our friends will well remember this Brother as a humble and sincere Christian, who ever rejoiced in the wonderful message of present truth and to which he continued faithful to the end. About four years ago he moved from Melbourne to Brisbane, where he continued to witness to the truths of God’s Word; some isolated brethren there, will no doubt feel the loss of his fellowship, and others will miss his correspondence. However, we can rejoice that our Brother’s trials and sufferings are over, and that he has gone to his reward, by the Lord’s grace. “Blessed are the dead who die in the Lord.”

Correspondence

Berean Bible Institute, U.S.A., 1/6/39. Dear Brethren in Christ,

Your letter and the "Poems" received in time for the Convention and we were glad to get them. That part of your letter conveying your Christian love was read to the friends and Heb. 12:22-24, 28.

The question is how much to order for the large Convention to be held Aug. 2-6 at Webster, Ind. The Pittsburgh and Chicago Classes are co-operating. Send us then at the new address 35 "Poems" and 8 "Ransom, Covenants, Sin- Offering." It is my hope that they arrive in time and I am going to send this letter Air-Mail to help it along. Money order enclosed.

We had a very fine Convention and those attending received a rich feast and blessing; it is always so where unity in Christ is.

With Christian love and best wishes,

Your Bro., in His service.

Victoria, 18th June, 1939. Dear Brother,

Just a few lines and hope they find you well as I am pleased to say I am by the Lord's goodness and able in Him to quietly rejoice in the experiences of the Christian way. Just at present the outlook for the poor old world is so gloomy and dark that even we who have knowledge of it all are tempted sometimes to become a little fearful. However, "as our days, so shall our strength be." It is good to know that we need not fear, at the same time remembering of course that little word "if" and what it means. I enjoyed "Christian Alternatives" very much.

Would you please send me "Atonement Between God and Man" and I hope I shall be able to pass it on. I would like one of the new Hymn Books also, and think you had better send me another dozen "God and Reason" as I have none on hand. My relatives seemed to appreciate "God and Reason" and also seem fairly clear that the nominal church systems are really false. There is no doubt the nominal church has lost all knowledge of "suffering with the Master" in order "to be glorified with Him later" and to present this aspect of the Christian way, appears now to many as "false doctrine."

I am sending , please pay for "God and Reason,"

"The Atonement," "The Hymn Book," subscription to "Peoples Paper" I think about due, also an extra subscription to "Peoples Paper" for someone unable to pay, and the balance you can place to the Tract Fund.

Well, I must close for this time, with much Christian love to yourself and Sister.

Your Bro., in Christ by His mercy and favor.

Queensland. Dear Brother,

I am writing you a few lines to send postal note for 10/- to go towards the Bible Stories for children. I hope you have had a good response to the notice re same in "P.P." And I would like you to please send a copy to . Another one I would like to send a copy to is With much Christian love, from your brother by His grace.

New South Wales, 19/6/39. Berean Bible Institute,

Dear Sirs,

Would you kindly forward some of your literature as advertised in "The Voice." We have an undenominational meeting, and we are interested in all subjects dealing with God's, plan and the coming Kingdom.

Thanking you in anticipation, Yours faithfully.

All Things for Our Good.

In a factory building there are wheels and gearings,
There are cranks and pulleys, beltings tight and slack—
Some are whirling swiftly, some are turning slowly,
Some are thrusting forward, some are pulling back;
Some are smooth and silent, some are rough and noisy,
Pounding, rattling, stinking, moving with a jerk.

In a wild confusion, in a seeming chaos,
Lifting, pushing, driving—but they do their work.
From the mightiest lever to the tiniest pinion,
All things move together for the purpose planned—
And behind the working is a mind controlling,

And a force directing and a guiding hand.'
So all things are working for the Lord's beloved;
Some things might be hurtful, if alone they stood;
Some might seem to hinder, some might draw us backward;
But they work together, and they work for good.
All the thwarted longings, all the stern denials,
All the contradictions, hard to understand,
And the force that holds them, speeds them and retards them,
Stops and starts and guides them—is our Father's hand. —

Annie Johnson Flint.

Bible Stories

It has been found that the Bible Stories for children will make a book of about 130 pages, and to meet the needs of all the friends it is proposed to have it bound in both cloth and paper covers.

The cost for materials in the printing and the bookbinder's charge is expected to be 1/- per book in paper binding, and 1/5 in cloth binding. Postage costs will bring the prices to 1/2 and 1/8 respectively, for single copies.

The cloth covers will look and protect the books much better, though the paper covers will be reasonably strong, and those friends using quantities may prefer the latter, at the lower cost. It is expected that the work on these books will progress well this month, and we shall be pleased to hear from all who have ordered copies, as to the particular binding required—one or the other, or some of each binding can be supplied as desired. Further orders may be placed, and we have no doubt that these Stories will be appreciated by the friends.

Next Month's Issue

It is proposed that the "People's Paper" for August take the form of a booklet, D.V. This will be forwarded to all our readers in the usual way.

Kingdom and Consolation Cards.

A large quantity of both the above Cards has been Prepared, and all who have the opportunity of placing these in the hands of people, where good may be done, are invited to order according to their requirements. These cards are supplied free from the Tract Fund.

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7— Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.— O. B. I. Hall, Wakefield Street, Sundays 3 p.m. and 6.30 p.m.;

Perth — Druid's Chambers, (The Basement), 459 Hay Street, East,—Sundays, 3.45 p.m. and 6.45 p.m.

Sydney.— Child Study Rooms, 75 Liverpool Street—Sundays 3.30 p.m. and 6 p.m.

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Ye have taken away the Key of Knowledge

“Woe unto you, Doctors of the Law, because ye have taken away the Key of Knowledge: you entered not yourselves, and those approaching you hindered.”—Luke 11:52.

We are living in a pre-eminently practical day, when results are sought rather than doctrines. Indeed, in but few Christian pulpits are doctrines ever considered in these later years. Doctrinal preaching is considered obsolete, and has been replaced largely by what is termed practical preaching. In other words, the preaching of good works, has taken the place of the doctrines preached by Jesus and the apostles. The reason of this is not far to seek: talented men, of all denominations, in the pulpit and in the pew, are heartily ashamed of the doctrines confessed in their creeds.

The preachers, therefore, are glad enough to let these alone, hoping that their congregations will forget them, and especially that they will not ask them any troublesome questions respecting them.

As a result we have throughout the civilised world to-day just what the Jews had at the first advent of our Lord, namely, a form of godliness without the power. Our Lord's discourses and Parables continually bore witness to the fact that the Jews of His day, especially the prominent ones, were outwardly pious, zealous for God's Law, but inwardly -ravenous wolves and full of all manner of corruption. Our Lord upbraided the leaders for their long prayers and affectations of piety, which were entirely contradicted by their conduct in daily life; their selfishness, which would lead them to take advantage of the widow, to grasp for property, and which would bind heavy burdens of Law observance upon the weak and the poor, to their discouragement. Our Lord declared to them how they had made the divine Law of none effect through their traditions—more than this, had made God and His Law abhorrent to the poor and the ignorant by exaggeration. For instance, the Law of the Sabbath was exaggerated and is still exaggerated in the Talmud, which teaches that, to rub wheat between the hands and to blow away the chaff in order to eat the kernels would be unlawful, a violation of the Sabbath Day, because it would be threshing and winnowing on a small scale.

Taking Away the Key.

Thus did the Doctors of the Law in Jesus' day, by the substitution of traditions instead of the divine Word misrepresent the character of God and turn the attention of the people from Him. Thus did they take away the “Key of Knowledge,” for the “reverence of the Lord is the beginning of wisdom (knowledge).” Note our Lord's words, “This is life eternal, that they might know thee, the only true God, and Jesus

Christ, whom thou hast sent”(John 17:3). In a word, God’s creatures need to know Him well and truly in order to appreciate Him and in order to have confidence in His gracious promises. Such a knowledge is necessary to a true worship such as the Lord appreciates, for, as the Master said, the Father seeketh such to worship Him as worship Him in spirit and; in truth (John 4:22, 23). Whoever, therefore, misrepresents the divine character and the divine plan is taking away the “Key of Knowledge” of God. This was the crime of the Doctors of the Law; which their hypocritical professions and prayers only helped to aggravate; for the common people, relying largely upon the holy professions and teachings of those leaders, were the more thoroughly deluded and the more thoroughly alienated from. God by reason of their professions of sanctity.

Our Lord’s words, “Woe unto you, Doctors of the Law,” had a fulfilment, too. Certain woes fell with special weight upon this very class but shortly after our Lord’s prediction. Very soon a period of disintegration set in, which affected everything, and every prospect of the wealthy and professedly religious class of the Jews, especially the Doctors of the Law. This led to anarchy and ultimately the destruction of their national polity, A.D. 70. True it meant dire tribulation to; all people; but as always, those most intelligent and in the high stations of life, must have suffered proportionately more in the stress which came upon all the people in fulfilment of the prophecy—”Wrath is Come upon this people to the uttermost.”

The Jewish Age and People Typical of Spiritual Israel.

The Jewish Age began with Jacob, the Gospel Age with .Christ; the former was established in the twelve sons of Jacob and the latter in the twelve apostles of the Lamb. The former had typical sacrifices and sin-offerings, while the latter has antitypical or “better sacrifices than those”; the former had a typical priesthood in. Aaron and his sons, while the latter had an antitypical priesthood, called by the Apostle a “Royal Priesthood,” of which Christ is the Chief Priest and His faithful followers the under-priesthood. As the Jewish Age ended with the harvest in which our Lord was present in the flesh as the Chief Reaper, so this Gospel Age is ending with a harvest in which our Lord, as a spirit being, is present as the Chief Reaper, gathering the wheat into His garner, before the great time of trouble, the figurative burning-day coming upon the world in general—”a time of trouble such as was not since there was a nation” (Dan. 12:1).

Is it not wonderful that to-day we find amongst nominal Christian people (Churchianity) conditions in many respects corresponding to the conditions described by our Lord amongst the Jews in their harvest time? To-day, also, we ‘find an outward respect for God and for religion — a drawing nigh unto the Lord with the lips while the hearts are far from him—busied with fashion, pleasure and money seeking. Now, also, we find that the people look to Doctors of Divinity for guidance • and instruction; that they greatly reverence them, and that the latter could have great power if they were in harmony with God—if, behind the profession, there was a knowledge of God’s character and plan, and if this were imparted to the people who, according to the Scriptures, are now famishing — a famine not for bread nor for’ water, but for the hearing of the message of the Lord (Amos 8:11). This sad arraignment of the pulpit of our day is

thankless and unpleasant task; but it is as proper to-day as it was nineteen centuries ago to show those hungering and thirsting for the Word of the Lord the real cause of their difficulty—to show that the clergy have taken away the “Key of Knowledge” and are keeping it hid, and that neither are they themselves entering into the knowledge nor are they favouring any others entering in. On the contrary, they hinder in a hundred ways the spread of a true knowledge of God and his Word amongst the people.

When the Key was Lost.

We should not be understood as teaching that all the responsibility of the loss of the key of Knowledge

belongs to the Christian ministers of today, neither did. our Lord charge the Doctors of the Law of, His day with the full responsibility. He pointed back to the same class in earlier days, saying “Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them” (v. 47). Our Lord seems to have arraigned the clergy as a class, and to have held the modern representatives responsible, because they gave evidence of having the same spirit that their predecessors had, even though they condemned some of their practices. Thus; their fathers killed the prophets, while they killed the Lord Himself and, persecuted His followers. Nor should we understand our Lord’s words to apply to every individual of the Jewish clergy, the Doctors of the Law, but rather that He spoke of them as a class, ignoring the few exceptions. Similarly we hold that amongst the teachers of to-day there are exceptions to the general rule—God-loving and God-fearing men, themselves striving to enter into the knowledge of God and to assist others to enter in. But surely these are a very small minority, and they are rarely heard’ from.

The Key of Knowledge of God’s true character was lost long ago, buried under what the Lutherans style the “dunghill of Roman decretals.” It was lost during the “dark ages.” Luther and some of his coadjutors (lid valiantly in striving to recover the Key, and at least got hold of the handle. But, alas! little progress has since been made.

The key, while recovered, is ,still hidden by a vail, a mist of superstition and false doctrine. Shall we illustrate this? How, we ask? Could any one come to a knowledge of God — a true knowledge, an appreciative knowledge, a hearty sympathy, a true devotion -- while still thinking of God as the all-powerful Creator, who made mankind for His own pleasure, yet before man’s creation prepared for the vast majority a place of eternal torment, manned with fire-proof devils and supplied with fuel enough for all eternity? Who that has that thought before his mind, who that believes that unscriptural teaching could rightly reverence his Creator as a God of justice and of love? In proportion as this cloud of error, this “doctrine of devils,” comes between an intelligent mind and its Creator, in that same proportion it will be impossible for him to really know God. whom. to rightly know would imply life eternal. Before the Key of Knowledge can be found and used, and access gained to a right appreciation and worship of God, this doctrine and other similar superstitions of the “dark ages” must be cleared away. We thank God that in His providence some to-day, Israelites indeed in whom there is no guile, are being helped to a knowledge by a message of the great Teacher, even as a little flock of Israelites indeed were taught of God and inducted into a knowledge and love of God, despite the conduct and false teachings and wrong attitude of the Doctors of the Law at the first advent.

It should be noted that our Lord does, not intimate that the Doctors of the Law themselves, had entered into the knowledge and were keeping others out of it, but, on the contrary, that while they were in a favoured position to supply the Key and to enter in and to enjoy the knowledge, they were not doing so, and in avoiding the knowledge they were hindering others who were in quest of it. So to-day we are not to be understood as intimating that, the preachers of Christendom have the true knowledge and are withholding it from the people, but the contrary—that they are confused, that they know not God, and that therefore the divine plan of boundless mercy for the sins of the whole world is hidden from their view. As a class they know not God — they misunderstand Him. But, instead of seeking for the Key and entering in, and seeking to assist others to enter in, have they not abandoned the Word of God and taken up Higher Criticism and Evolution, and are they not guiding those who look up to them for counsel in the same direction? Why do not these educated men of great opportunity awake to the privilege of their position and search, the Scriptures, and by full consecration of their all to the Lord enter into the school of Christ that they may be taught of Him, that they may find the Key of Knowledge and assist in putting it into the hands of those who are seeking God, “feeling after Him, if happily they might find Him,” but who are now being misled’: and misdirected? As our Lord said, the blind are leading the blind, and surely all will fall into the ditch. The ditch of that day was the time of trouble which wrecked the Jewish. nation. The ditch of our day is the approaching day of trouble, in which Christendom will be wrecked in a cataclysm of anarchy, according to the Scriptures.

Knowledge During the Next Age.

As the knowledge of God reaches but comparatively few of the human family during this Gospel Age, and few, therefore, gain the eternal life, it is of deep interest to all that the Lord's Word enunciates that it is His will that all men should be saved (from the condemnation to death) and come to a knowledge of the Truth that they may be saved (1 Tim. 2:4). if the knowledge of the Lord is a blessing to us now, and brings with it responsibility and great opportunity and blessings present and prospective, it is in full accord with this that the Lord here promises that ultimately all shall know Him, and all, therefore, have a full opportunity of attaining the blessings He is so willing to bestow upon those who seek Him in sincerity. Let us hearken to some of the promises given to these through the prophets. Isaiah tells us that the whole earth shall be filled with the knowledge of the Lord (11:9). Habbakuk gives a very similar statement of the matter, assuring us that the earth will be filled with a knowledge of the glory, the greatness, the grandeur of the Lord (2:14). And again, the prophet Jeremiah declares that there shall be no longer need for every man to say to his neighbour and to his brother, "Know thou the Lord, for all shall know Him from the least even unto the greatest," (31:34). How glad we are that ultimately God's glorious character shall be clearly seen by all mankind—when the blindness of superstition, ignorance, bigotry and Satanic deceit and doctrines of devils shall have given way to the glorious, light of the Sun of Righteousness, with healing, restitution, in its beams !

"Whom Shall He Teach Knowledge?"

Isaiah the Prophet is caused to give a picture of our day in which is pointed out the stumbling of the teachers of our time. Symbolically they are represented as drunken with the wine of false doctrine, so that they "err in vision, they stumble in judgment," because Babylon made all nations drunk (Rev. 17:2; 18:3). These, the creeds of the different denominations, are represented as their table, at which they feed, and are declared to be full of uncleanness. Then still referring to our day, the Lord through the Prophet inquires (Isa. 28:9), "Whom shall he teach knowledge and whom shall he make to understand doctrine?" The question implies that few will be in a condition to understand the Truth in this day, and then the answer is given—"Them that are weaned from the milk and drawn from the breasts." This symbolical picture represents the Lord's faithful people as merely babes in Christ, and informs us that even these must be weaned from their infantile condition that, as the Apostle suggests, they may appreciate the strong meat of divine revelation, and thus grow strong in the Lord and in the power of His might, advancing from the infantile condition to full manhood in Christ—Heb. 5:12.

While the intimation is that the Doctors of the Law at the first advent and the Doctors of Divinity at the present time will wield so strong an influence as to hinder the majority of those who are trusting them from entering into the riches of God's grace which are properly their portion, we have various intimations that the Lord will not permit this to be the case with those who are at heart loyal to Him. These will be drawn from the priests of sectarianism and from the creeds of the "dark ages"; they will be weaned; they will find the sectarian bed too short and the sectarian covers too narrow, and will get out from these conditions into the full liberty of the children of God, under the limitations of the Divine Word of revelation, which to them will be line upon line, here a little and there a little. As at the first advent the Lord found such a class and fed them, strengthened them so —although they were recognised as ignorant and unlearned men—they were soon known as talented, and their neighbours and enemies took knowledge of them that they had been with Jesus and learned of Him—learned of the true God, of His true character and of the true hope set before them in the Gospel; so we have the Lord's promise that in the end of this age—notwithstanding the fact that the Key of Knowledge is lost to the majority, and that those who should have it and should be leading the way into it have it not and are turning the people aside from looking in the right direction—nevertheless our Lord Jesus, whom the Apostle styles the great Shepherd of the sheep, promises that at His second advent He will gather His sheep: in that dark and

stormy day.—Ezek. 34:11, 12.

He promises also that in this day He will cause His faithful ones, weaned from the milk and drawn from the breasts, to sit down to a table of His own furnishing, not filled with dogma of the “dark ages,” and that He himself will come forth and serve His people meat in due season, things new and old. Let us not only take this attitude of readiness to enter into the light of the knowledge of God and to be fed thereby, but additionally let us see to it that the strength which we derive from this strong meat of Present Truth shall be such as will build us up, sanctify us, that we may attain to that full knowledge of God which can be had only by those who come into heart-fellowship with Him through Christ, and which will constitute to them an evidence -that they are sons of God, taught of God, for such is the message of the Saviour, “The Father himself loveth you” (John 16:27). To all- who have hitherto been careless in respect of this Key of Knowledge and the blessings that are to be unlocked thereby, we urge that it is high time for them to awake out of sleep and out of darkness and to search the Scriptures and to enter into the blessed joys of the Lord to be had now through faith in His Word, and to be prepared to enter into the joys of the Lord actually very soon.

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7 — Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—R.A.O.B. Hall, 48 Flinders Street, (near Gawler place), Sundays, 3 p.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

Perth — Druid’s Chambers, (The Basement), 459 Hay Street, East,—Sundays, 3.45 p.m. and 6.45 p.m.

Sydney.— Child Study Rooms, 75 Liverpool Street— Sundays 3.30 p.m. and 6 p.m.

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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 inserted, either in the -correspondence or in the sermons reported.

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

His Afterward of Peace.

PROCLAIM ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, 'all ye heathen, and gather yourselves 'together round about: thither cause (see margin) thy mighty ones to come down, O Lord. Let the heathen be wakened,, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will , be the hope of His people, and the strength of the children of Israel." (Joel 3:9-16.)

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in his paths: for the law shall go forth of Zion and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up' a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of Hosts bath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever." (Micah 4:1-5.)

IN the above words from God's prophets we have a most descriptive account of the great change that is pending with the close of 'this present evil world," and the introduction of the "new heavens and new earth wherein dwelleth righteousness

In the former statement from the prophet Joel we have depicted, well over two thousand years ago, the very happenings of our own day. Who can doubt that such language is fulfilled in the world-wide military preparations unprecedented in the history of the world? There never has been such colossal armaments for the destruction of fellow-men—we see the literal fulfilment of the words, "Beat your plowshares into swords, and your pruninghooks into spears." Well might leading statesmen declare that the conflict, of which all are in fear, (Luke 21:26) will mean the destruction of civilisation as it is to-day.

No human efforts are able to resist the mighty forces now gathering for the great climax. All the accumulated powers of evil and selfishness for past centuries, greatly multiplied by the increase of knowledge in this "time of the end," are about to meet in, conflict, with the result, as described by St. Peter in symbolic language—"The heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3:10).

The words of our Lord as He wept over Jerusalem, knowing of its rejection of Him and pending destruction some years later (picturing the fiery time of trouble at the close of the present age) come to mind—"If thou hadst known, even thou, at least in this thy day, the things' which belong unto thy peace! but now they are hid from thine eyes." These words of our Lord are pathetic indeed; they show how sad He was to think that Israel, God's covenanted people, were rejecting Him and His heavenly Father and were bringing upon themselves the judgments that followed.

Likewise, to-day, we may be sure that, the Lord has no pleasure in “the great time of trouble such as never was,” but in His wisdom, permits it, that one great, lasting lesson may benefit the whole human race throughout the ages of eternity. The words of the prophet Malachi seem appropriate here, “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” The Elijah here mentioned would be the Elijah Class—the Christ Head and Body—who have sought during this Gospel Age to turn as many as possible to a childlike condition of heart, similar to that of the ancient fathers. These efforts have been unsuccessful as a whole, only a few have had ears to hear the message of truth from the Word of the Lord, as He foreknew and foretold, hence “the curse” must ensue.

In the words from Micah’s prophecy we have a beautiful picture of the mountain (kingdom) of the Lord established in the top of the mountains (over earth’s kingdoms which will then have passed away—Rev. 11:15), and exalted above the hills (the lesser governments of earth also subdued) and people flowing into it. This will follow the time when the Lord speaks peace to the raging masses of humanity and the opportunity is given to every one, living and dead (the resurrection taking place in due course), of learning of His ways and walking in His paths. Oh, happy day.

How different it will be when “nation shall not lift up sword against nation, neither shall they learn war any more, for they shall beat their swords into plowshares and their spears into pruning hooks and all people will walk every one in the name of his God.” How we can thank the Lord that the end will be glorious indeed, and that the judgments now pending upon the world will really be blessings in disguise for all who are rightly exercised thereby and turn to serve Him with one consent (Zeph. 3:8, 9).

What consolation there is for the Lord’s people, even amidst the distress: of nations in knowing that at all times,

“All things work together for good to them that love God, to them who are the called according to His purpose.” They realise that God’s purpose in calling them to the heavenly inheritance, is that they may be conformed to the image of His Son, and that the conditions abroad in the earth cannot interfere with this most important work in their hearts as they follow in the steps of the Master—fully loyal to His truth and cause in all things.

The closing days of the Church’s earthly career must indeed be severe and stormy—very similar to those of the early Church. Faith and confidence in the Lord will be fully tested and proved, but just as surely as He was watching over the saints at the beginning of the age and right through the hundreds of years since, so He is now very near to His true people, especially in the present “days of the Son of Man,” “the day of His preparation,” during which the first resurrection is taking place—each member in Christ receiving his reward at the close of the pilgrim way in readiness for the Kingdom work which is soon to commence, when “He maketh wars to cease unto the ends of the earth.” “God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth (present order of society) be removed, and though the mountains (kingdoms) be carried into the midst of the sea (lawless masses of mankind); though the waters thereof roar and be troubled, though the mountains (kingdoms) shake with the swelling thereof. God is in the midst of her; she shall not be moved; God shall help her and that right early.” (Psa. 46:1-3, 5.) God’s ways are equal: storm or calm,

Seasons of peril and of rest,
The hurtling dart, the healing balm,
Are all apportioned as is best.
In judgments oft misunderstood,

In ways mysterious and obscure,
He brings from evil lasting good,
And makes the final gladness sure.
While Justice takes its course with strength,

Love bids our faith and hope increase
He'll give the chastened world at length
His afterward of peace.
When the dread forces of the gale

His sterner purposes perform,
And human skill can naught avail,
Against the fury of the storm,
Let loving hearts trust in Him still,

Through all the dark and devious way;
For who would thwart His blessed will,
Which leads through night to joyous day?
Be still beneath His tender care;

For He will: make the tempest cease,
And bring from out the anguish here
An afterward of peace.
Look up, O Earth; no storm can last

Beyond the limits God hath set;
When its appointed work is past,
In joy thou shalt thy grief forget
When sorrow's plowshare hath swept through,

Thy fairest flowers of life shall spring,
For God shall grant thee life anew,
And all thy wastes shall laugh and sing.
Hope thou in Him; His plan for thee

Shall end in triumph and release;
Fear not, for thou shalt surely see
His afterward of peace.

Let Your Moderation be Known to All.

ST. PAUL urged, "Let your moderation be known unto all men. The Lord is at hand." (Phil. 4:5.) The latter clause of this exhortation implies that it belongs: Specially to the closing of this Gospel Age. Surely we find his words applicable to ourselves—yea, to all mankind.

Surely there never was a time when this counsel of moderation was so much needed as now! The very air seems charged with some exciting, nervous force. Good people, wise people, thoughtful people seem easily excited and liable to lose their balance at the very suggestion of ridiculous and foolish things. If any of us find such to be our condition, prayer should be made for that Wisdom which cometh from Above, to strengthen, establish and settle our hearts and lives in the will of God.

Excitement over some vagary of interpretation of God's Word may be injurious to ourselves, injurious to those with whom we may have any influence, and injuriously encouraging to the one who propounds the foolish interpretation whether such interpretation relates to the general interests of the Harvest work, or to other matters and persons.

It is unavoidable that politicians, socialists, anarchists, and others, attempting to forecast the future respecting themselves and the world, should be carried away with their own ideas, and lose their bearings and talk irrationally. God's people, on the contrary, are to be most moderate in all things. First, they are to recognise their own littleness and inability, and God's greatness and sufficiency. Secondly, they are to remember that God is ordering all the affairs and interests of His Church and also those of the world; and that all things are working together for good to those who love Him and who are called according to His purpose—to be members of His elect Church, the Bride of Christ.—Rom. 8:28-30.

Such consciousness of personal littleness and of Divine greatness should keep us very humble and restrain us from all boastfulness and headiness. We should be very thankful and very appreciative of what God has made known to us of His gracious purposes, but should strictly avoid every attempt to 'run before the Lord and to try to rudely break into any feature of His Plan which He has not yet unlocked. We should remember that any knowledge we might gain in advance of God's due time would be injurious to us. As, for instance, Mother Eve, already possessed of knowledge of good, by disobedience broke into and gained a knowledge of evil, in advance of the Divine regulation. The knowledge thus gained was expensive.

We urge our readers to exercise moderation in respect of their faith and conduct in all matters—including their chronological forecasts of the future. In our judgment, it is very unwise to spend valuable time and energy in guessing what will take place this year, next year, etc. On the contrary, we should be using the knowledge we possess—doing with our might what our hands find to do. The Adversary undoubtedly would like to attract us away from the things that we already know, and from our privileges of service, into speculation respecting those matters of which we have no knowledge. We urge that the Lord's people stifle curiosity, and desist from prying into things not clearly set forth in God's Word, as being injurious to them, hurtful to our Cause we are all desirous of serving, and tending to hinder the work of grace in our own hearts and in the hearts of those to whom we are the Lord's ambassadors and mouthpieces.

We urge that a knowledge of the times and seasons: connected with the Divine Plan of the Ages is helpful, encouraging and inspiring. Nevertheless, such knowledge is not of itself the Gospel. If every date of the chronology and every prophecy were blotted out, we should still rejoice in His glorious Gospel, of which Jesus and His great Sacrifice constitutes the centre, and our promised Participation with Him as His members in the blessing of all the families of the earth constitutes the circumference.

This is the Good Tidings of God's grace in Christ. Let us preach the Message of God's grace, and let our hearts be stimulated with God's Message through the Prophets, to the effect that the blessing is nigh at hand. Let our moderation be manifest to all, and let the fact that we know only in part and understand only in part help to keep us humble and moderate in word and deed and thought. Thus we shall best serve the interests of our Master and His Cause, and be most in harmony with the teachings of His Word.

The Wisdom of God's Great Plan.

(Contributed)

"He shall see of the travail of his soul and shall be satisfied."—Isa. 53:11.

To the earnest Bible Student one thing becomes very apparent, that is, that God has known all things from the beginning and that His way and wisdom is infinite. The mind of man is often questioning "Why" and "Wherefore" but to those who know God and learn of Him from His Word of Truth, there comes the blessed realisation that He doeth all things well, and especially for those who put their trust in Him. Such can be still and know that God is God indeed, and that none can hinder His purposes. God is pleased to use men in the fulfilment of His purposes, but it is important that their services be in strict obedience to His revealed way, and all are obliged to be constantly on the alert to see that in them God's purposes are really having fulfilment.

God has created all things the world and all that is therein — and He created all for a purpose. Who that reads and believes His Word can doubt that God is good, and that no evil of any kind has place in the mind of the Infinite One. This is borne home to us long before we understand His ways or Plan. We may not at first fully understand the intricate ways of God's dealings with men from the beginning of creation, though we are convinced that He knows best, but God does not intend that we should forever remain at this point. It is the will of God to reveal to all, who truly desire, His methods of bringing to consummation what He had in mind from the beginning. The unveiling of His mysterious ways, reveals how far above man's thoughts and ways are the thoughts of the Eternal One.

God as yet, however, does not reveal or unveil His ways to all indiscriminately, but only to such as avail themselves of the means that He has provided, whereby they might daily grow in knowledge of these things. However, more or less generally, God's ways are counted foolishness with men. They discern not the light and continue to walk on in the darkness. But the light shines for all of an understanding heart, and with ears that hear now. But at last "all flesh shall see the salvation of our God" and then shall men know that it was their ways that were foolish, and that the Almighty and Eternal God was all-wise from the beginning. So we are constrained to believe that everything that has taken place in the world since it was created by God, will finally work out good. That is not to say that everything that has taken place has pleased the Creator, but He is so all-wise, all-loving and all-powerful, that He is able to make even the wrath of man to praise Him. Many a bitter experience that has come to man through disobeying God's righteous laws, will, through God's wondrous love, be turned into a blessing at last.

Leaving the earlier events concerning mankind, viz., creation of man, his fall, expulsion from Eden, deterioration into wickedness to the time of the flood, the saving of righteous Noah and family, the promises to Abraham, and the choosing of Israel and the Law Covenant, etc., all of which God in His wisdom has used as steps towards the accomplishment of His great Plan, which He inaugurated from the beginning, we come to the time of Christ. This was God's most wondrous and loving act on behalf of men, that He should send His own Son into the world in order to restore to man that which he had lost—the blessings attendant to reconciliation with God. And at what cost was it won? What it cost our Lord

Christ Jesus, to offer tip the sacrifice necessary for that which was lost, we can but dimly comprehend—“While we were yet sinners Christ died for us.” “He was despised and rejected of men—a man of sorrows and acquainted with grief. We hid, as it were, our faces from Him; He was despised and we esteemed Him not. Surely He has borne our griefs and carried our sorrows, yet we did esteem Him stricken, smitten of God and afflicted.”

It was not the physical suffering that made it so hard for our Saviour to bear; (cruel though death by crucifixion was), it was the estrangement from His loving Father in heaven which had to be borne, because upon Him was placed all our sorrows and griefs—all our sin. All men deserted Him at that hour. He could have borne that, hard as it was, but for God to hide His face from Him also, brought from Him the cry “My God, my God, why hast Thou Forsaken Me,” together with the sweat drops of blood, and the apprehension of which is shown in the thrice repeated prayer, “Oh God if it be possible let this cup pass from me.” It was for’ our sin that He bore all this.. He died the just for the unjust. God hid His face from Him then, because He cannot look upon sin, and Jesus was made sin for us. He paid its bitter price to the uttermost; yet in this dark hour God’s plan was going forward and man knew it not — “We did esteem Him stricken, smitten of God and afflicted.” “If He be the Son of God” as He said. “Let Him come down from the cross” we hear the sneering cry. Ah, little did they know that they were really crucifying the Son of God, who if He had chosen could have there and then come down from the cross. Why did He not? Because He came to do the Father’s will—to complete the part then due to be fulfilled in His fathers plan, so that in due time that which God had willed from the beginning would be fully accomplished.

Remember Jesus saying; “Now is My soul troubled and what shall I say, ‘Father save Me from this hour: but for this cause came I unto this hour.’” This is what He came for: His mission then was to die the just for the unjust. When the disciple took up his sword to defend Jesus, he was forbidden. “Not so,” said Jesus. Could not the Father even now send twelve legions of angels to deliver Me? but how then could the Scripture be fulfilled, for it shows that it must be this way. Thus we see God’s plan again in the forefront. We remember too the troubled disciples on the way to Emmaus, and Jesus showing them how they failed to comprehend God’s plan. They tell -Him, ‘Jesus is dead, and we trusted He was the Saviour for whom we looked.’ “Oh, slow ones to understand God’s plan,” says Jesus in effect, “Ought not Christ to have suffered these things and enter into His glory.” What a joy to them as He opened up the Scriptures that they might see God’s plan advanced, instead of frustrated, as they had thought.

Then began to open up the ‘next feature of God’s great plan. The out-calling from amongst men of a people for. His name—the Church the bride of Christ—those to whom it is promised that if they are faithful in fulfilling the stated conditions, they will be allotted a share in the Kingdom of Heaven and shall be co-heirs with Jesus, their Head. So far as the world is concerned, and even with the majority of professing Christians this is still a great mystery. How vastly different, indeed, in faith and practice, is that referred to in the Scriptures as “The Church” compared, with what the world and Christendom of to-day calls “the Church.” Just how topsy, turvey the whole matter has become is daily, becoming increasingly evident, even to the worldly. But each day brings us nearer to the completion of the mystery, and then men shall again behold how God, as of yore, has been working in mysterious ways -His wonders to perform.

The out-calling of the church is the work which has been in progress since Christ’s death and resurrection and is still going on. All are not called to become members of the bride of Christ and all who are called are not chosen—many are called, but few are chosen. Only those who are faithful, actually become members of the bride of Christ. The whole matter clears, when we see that., as soon as one is called of God, and accepts the privilege of becoming a member of the body of Christ, of the true Church, which is His Body, then, from that time he is on probation—his time of proving and testing which is severe then begins.

It is a great and responsible position to which we are called. Whole-hearted loyalty is therefore required; half measures are not acceptable — “Ye cannot serve God and Mammon.” Christ is the Rock upon which the Church is built; He is the great example whom the called are to follow. Those who prove faithful and at last are chosen, are exalted to a position which is described as sitting with Him (Christ) in His throne. To ever become worthy of such a place of ourselves, would be attempting the impossible, but God in His wisdom, love and mercy has provided the merit for our lack, in Jesus our Redeemer and Lord. Nevertheless in Him we must work out our own salvation with fear and trembling. Our probation does not end until we finish our earthly course in death. -We must never could ourselves to have fully apprehended, but must be pressing on towards the mark for the prize of the high calling of God in Christ Jesus.

It is a narrow way. The servants are not above their Lord, therefore we cannot expect the world's friendship which is enmity with God. “Woe unto you when all shall speak well of you” but “Blessed are ye when men shall revile you and say all manner of evil against you falsely for My sake and when they shall separate you from their company.” • Jesus said, “I came not to send peace; on earth but a sword or division.. From henceforth there shall he five in one house divided, three against two and two against three. Father against son and son against father,” and so on. He was not then referring to the Universal Kingdom of Peace which will eventually be on earth as God's great plan progresses to completion; but to the time of the out-calling of His Church, showing how its members could not expect peace in earthly things but rather division, being strangers and pilgrims on earth, having no continuing (or abiding) city, but seeking one to come.

However, the peace of God which this world can neither give, nor take away, is always with the -faithful. Troubled perhaps on every side: yet not distressed; perplexed but not in despair; persecuted, but not forsaken. To suffer is necessary in order to share His glory. It was the way the Master went, should not the servant tread it still. But you say, How can a God of love take pleasure in suffering of any kind: only in this, that it is necessary for a time to work out His infinite plan, which at last when all is unfolded shall leave men speechless with wonder at its wisdom. Can we doubt that God would keenly feel the agony of His dear Son as He cried, “If it be possible let this cup pass from Me.” But it could: not be lifted and God's will, be carried out. God knew His beloved Son would eventually see the cost of the suffering- to have been well worth while, and that He would not have had it otherwise. The time' would come when He would see of the travail of His soul and would be satisfied. And to those who are granted by grace a part with Him in the sufferings of this present time and the glory to follow, let us remember that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us as God's great plan advances even to the consummation of all which He had in mind from the beginning.

Notices.

“The Offerings for Sin.”—The booklet by this title which took the place of August “Peoples Paper,” is now available for general use. Supplied at 3d. per copy, 10d. per half dozen, and 1/6 per dozen, post paid. Those unable to purchase may obtain copies free, upon request.

“The Ten Camels.”—These Bible Stories are now ready, as announced; in another part of this issue. While it was our intention to have it bound in both cloth and paper covers, the requests for the latter were so few that the cloth binding has been used almost exclusively—only a few are in paper covers and these not being so clean in the printing will be available at 9d. per copy, while they last.

Proposed Tune Book.—Our English brethren indicate the possibility of producing a tune book at reasonable cost to suit the Bible Students Hymnal of words, and any of our friends interested are asked to communicate, stating whether they would take one or more of these.

The hymnal of words, as announced previously, is a fine collection of hymns, 462 in number and comprising practically all in the ‘original “Dawn” and “Christian Hymns.” as well as many selected additions. Bound in limp cloth and cloth board covers. the prices are 1/6 and 1/9 per copy, respectively, post paid.

Adelaide Class Address.—Those friends interested in the Adelaide Class meetings will note the new address under the heading “Bible Class Assemblies.”

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“For in that He died, He died for sin once, . . . Likewise reckon ye yourselves to be dead indeed for sin.
“—Rom. 6:10-11.

This Booklet is in lieu of August, 1939, issue The Offerings for Sin

“Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him, For in that He died, He died unto (for) sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto (for) sin, but alive unto God through Jesus Christ our Lord.” Romans 6:9-11.

THE subject of the offerings for sin is one by which we are reminded at once of the terrible consequences as a result of “sin entering into the world, and death by sin,” and while our purpose is not to dwell particularly on the introduction of sin into the world and examine the dire results therefrom, but rather to emphasise the wonderful provision to take away sin from off the face of the whole earth, yet it is fitting to note the extensiveness of this evil, for by so doing, we realise more fully the effectiveness of the remedy God has provided, as expressed by the little poem:

“To wipe away of sin each trace,
To, make of earth a perfect place,
With glory everywhere.”

While, then, our text’ in the. 6th of Romans explains in few words the offerings for sin, in the previous chapters of this same Epistle we find’ that St.’Paul covers the whole. subject of the introduction of sin, and how God, without violating’ one of His great attributes can effect a lasting remedy. that will not only bring blessing to the human race, but also. great glory and honor to His holy name throughout all eternity.

In the first chapter of. this Epistle, Paul shows how quickly the entrance of sin into the world’ brought man down to the condition of the brute beasts—”When they knew God they glorified Him not as God, neither were thankful; but became vain in their imaginations. and their foolish hearts were darkened; for the invisible things of Him from the creation of, the world are clearly seen, being understood by, the things that are made, even His. eternal power and God head; so that they are without excuse.” By one man, sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned. Yes, “death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression.” All were not put on trial similarly to Adam, yet “when they knew God they glorified Him not as God”; “Professing themselves to be wise, they became fools.”

All the World Guilty before God.

Paul then passes on to Israel and reviews their standing before God under the Law Covenant, yet, while stressing the great advantages that they had over the other nations of the world, in being God’s chosen people and receiving His laws through Moses, the typical mediator, when he comes to the question of their salvation from sink and death and hope of eternal life, he asks:—”What then? Are we better than they?”—are we, better than the Gentile nations whom God allowed to go their own ways? “No, in no wise: for we have proved both Jews and Gentiles that they are all under sin; as it is written, There, is none righteous, no, not one.”

The Apostle, in proving the point that “all the world stands guilty before God,” teaches the same lesson as that revealed in the vision shown to St, John as related in Revelation, chapter 5. St. John beheld a sealed book in the hand of Him that’ sat on the throne, and the question was asked by the angel, “Who is worthy to open the book and to loose the seals thereof ?” And no man in heaven, nor in earth, neither under the earth was able to open the book,. and to look thereon and John wept much because of this. The following

scene also agrees so fully with Paul's statement:—"And one of the elders said unto me, weep not, behold the Lion of the tribe of Judah, the Root of David,. hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne, and of the four beasts and in the midst of the elders, stood a Lamb as it had been slain."

Jesus the Ransom.

Here we have revealed "the Lamb of God that taketh away the sin of the world," agreeing with Paul's words in Romans 3, where he declares that, "all have sinned and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; To declare, at this time His righteousness: that He might be just, and the justifier of him that believeth in Jesus."

Here, then, is God's wondrous means of providing salvation for a world of sinners lost and ruined by the fall—the giving of His only begotten Son to be the ransom or corresponding price for all mankind condemned in Adam. This matter is expounded fully in Romans, chapters 4 and 5, then when we come to the 6th chapter we find not only the foundation, first principles of our faith and hope brought out, but also the deeper, spiritual truths that pertain to the outworking of this wonderful plan of salvation.

The Ransom, Not the Sin-Offering.

It is one thing to appreciate very fully God's great gift of our Lord Jesus to be the propitiation for our sins and for the sins of the whole world, but it is quite another to understand, to grasp and rejoice in God's method of taking away the world's sins by means of that satisfactory price provided by His dear Son.

It is respecting the application or use of the ransom price to which our subject particularly applies, and it helps greatly if we keep in mind the fact that the Sin-offerings signify how God, in His wisdom and good pleasure, has seen fit to make application of the blood of Christ so that each and every member of the human race may, in due time, receive all the benefits intended, though in God's plan, the Lamb was slain before the foundation of the world.

God's Plan Accomplished-In Due Time.

How often we have it brought out in the Plan of the Ages that God has a due time for everything, so this term, "in due time," explains many difficulties, not only when we are first coming to a knowledge and appreciation of the truth, but also in regard to the deep things of God, of which the Sin-offerings is one.

The statement of John the Baptist as he introduced his disciples to the Lord is very familiar—"Behold the Lamb of God, that taketh away the sins of the world," and at first thought one might say, "Yes, Jesus took away the sins of the world when He proved faithful unto death at Calvary;" but not so. It is one thing to provide a price that can release the world, from its sins, but quite another to so apply that valuable thing to Justice that the condemnation is lifted. Yet how true John's words were—"The Lamb of God that taketh away the sins of the world,"—that will take away their sins, in due time.

We have the same thought in John's Gospel respecting our Lord—"That was the true light, which lighteth every man that cometh into the world." Again we must say, not so at the present time; the Lord has not lightened every man; yet the statement is true. "The true light that lighteth every man"—that will lighten, in due time, every man that cometh into the world.

Again, we have the statement of Paul's in 1 Tim. 2:6 —"The man Christ Jesus gave himself a ransom for

all, to be testified in due time.” Does not Paul imply here that Jesus paid to Justice a ransom or corresponding price on behalf of all mankind at His first advent? No, we do not think that is his thought. He had just previously stated, “God will have all men to be saved and to come unto the knowledge of the truth”—in due time. Just so his thought respecting our Lord’s sacrifice seems to be—Christ Jesus gave Himself to be a ransom for all, in due time; and which would also be testified or revealed to all in due time.

Rightly Dividing the Word of Truth.

It may be asked, how do we know that this is the true understanding of the matter? It is from the Scriptures as a whole that we find both typical and antitypical sin-offerings agreeing with this thought, though they are often not clearly understood by the brethren. There is a tendency with some, when they come to appreciate the great sacrifice of Christ at Calvary, to conclude that all sacrificing for sin was finished there; that by some means the corresponding price was paid to Justice on behalf of all mankind, and that it is really dishonoring His precious blood to think of further offerings for sin during this Gospel Age.

However, on this, as on all other matters of faith, the Scriptures alone must be our guide, and it is as we go to both Old and New Testaments that we find the subject of the Sin-offerings clearly expounded, which, when rightly understood, brings additional honor and glory to Christ and the great plan of redemption of which He is the centre.

It is necessary to add that there is no thought of ransom price in any other offerings for sin, than that of Christ, our Head. As stated previously, our subject has to do with the application of the valuable thing, the ransom price, so that eventually, “As in Adam all die, even so in Christ shall all be made alive.”

Type and Antitype.

Let us examine some of the helpful types of the Old Testament, which we may be sure have their fulfilment in the antitypes or realities, commencing with Christ. At the Passover in Egypt, this was a means whereby the children of Israel were delivered out of that land, and the shedding of the blood of a lamb was the central picture of the whole matter. At the appointed time a lamb without blemish was slain by each household of Israel, and its blood sprinkled on the door posts and lintels of the houses. This was for the protection of certain individuals only, in each house—the firstborns. No others were in danger of death during that terrible night when the firstborns in every Egyptian household were destroyed. It is well known that the lamb in Egypt pictured our Lord Jesus—the lamb of God—and while that type had special reference to the ransom, or corresponding price, the fact that the application, of the blood was made in the interests of the firstborns only, is most important. This shows the application of the blood of the Lamb of God during the whole of this Gospel Age; it is only for the covering of the firstborn class; no others have had the blood applied for them; justice is satisfied only for the few—the church of the firstborns whose names are written in heaven.”

What a wonderful thing this is, that God should determine to choose out some from the human race and give them the privilege and benefits of being covered with the blood of Christ far in advance of the multitudes of mankind, and for a very special purpose, over and above anything we could have thought or asked. So, we see in this important type, the truth of the mystery hid from ages and dispensations, but now, during this Gospel Age, made manifest to the saints.

It is, however, from the further types of Israel’s day of atonement that we find the better sacrifices for sin so completely, so beautifully and so clearly pictured, and it is to these that the great Apostle Paul makes special reference when expounding the realities, particularly in his Epistle to the Hebrews. How fitting

that the Lord should give the Hebrew Christians these precious truths first of all, that they may realise how fully their law arrangements were shadows of good things to come, and as we also come into Christ, it is our privilege to be fully informed of these matters, if we are ready to receive that which the Lord has in store for us.

Increasing. Light.

Have we ever felt, dear friends, in looking back over past years, how little we had understood God and His plan prior to receiving the truth in a general way. No doubt we have; but have we also realised how little we have understood and appreciated God and His plan, even after receiving the truth in a general way? If so, we are in a happy condition, because our hearts and minds so filled with the greatness and goodness of God, will be ready to receive more and more of His spiritual truths for our upbuilding as the under-priests in our special order or profession, of which our Lord is the great High Priest. When we have gotten rid of the errors of the dark ages and come to love the Lord and His truth with pure hearts, we are only beginning to know and appreciate something of the goodness of our heavenly Father. On the night in which He instituted the Memorial of His death, our dear Lord said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." What a thought—"to know Thee, the only true God." Yes, and to obey Him; this is life eternal. And as we come to know God and His wonderful plan, we find over and over again, "still there's more to follow." This is particularly so in the subject of the offerings for sin, in which some of the grandest and deepest truths of the plan of God are to be found. How the noble Apostle labored to expound these things for us, and let us endeavour to trace his thoughts, as he brings out the realities from the types of Israel's Atonement Day.

Typical Atonement Day.

The thought in the word "Atonement" is in itself a beautiful one. It signifies, reconciliation; and so we find on that 24-hour day, set apart once a year, Israel was typically reconciled to God. And why be typically reconciled every year;

why did not this reconciliation last? Because those offerings for sin were typical only, just as was the day—"In those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." (Heb. 10:3, 4.). No, indeed. But why does the Apostle so clearly and definitely say, "the blood of bulls and of goats"? Because in the type both animals must be slain to complete the sin-offerings, and this pictures the important antitype.

Typical Sin-Offering-Bullock.

In the 16th chapter of Leviticus, we have Israel's day of atonement offerings for sin so fully explained. Aaron, the high priest, was instructed to be clothed in the holy linen garments, which in themselves are very significant, and the first of the sin-offerings is a young bullock —'which is for himself, to make atonement for himself and for his house." It will be remembered that in the type there were the high priest, the under-priests, and additionally the Levites from, whom the priests were selected; so this bullock of the sin-offering was sacrificed on behalf of these only — himself — the members of the priesthood and his house — the tribe of Levi.

The account in Lev. 16:11-14 reads—"And Aaron shall bring the bullock of the sin offering, which is for himself and shall make an atonement for himself and for his house, and shall kill the bullock of the sin offering which is for himself: And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail; And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: and he shall take of the blood of the bullock, and sprinkle it

with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.” Here, we have a most wonderful picture of what was completed in reality, forty days after the death of our Lord, not within the precincts of an earthly tabernacle, “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.”—Heb. 9:24.

Antitypical Sin-Offering--Jesus.

Undoubtedly, the bullock in this typical sin-offering pictured our Lord Jesus as He presented Himself a perfect, living sacrifice to God, at Jordan. There, He was killed, in the sense that His humanity was placed on the altar—dead to His own will—fully submitted to God’s will. As the high priest passed under the vail dividing the Holy from the Most Holy, we have represented the actual death of our Lord at Calvary. The incense being sprinkled on the coals of fire before the mercy seat would picture the acceptableness of Christ’s sacrifice before the heavenly propitiatory; and then follows the sprinkling of the blood on the mercy seat, not for Israel as a whole; no, but for himself and his house. Had the high priest ceased with that sin-offering, Israel outside in the Camp, would never have had their sins typically removed.

Price Paid for Church Only.

So we see in the great antitype that Christ, on His ascension to God, appeared not for the world in general, but for us—the members of His body and household of faith generally. Does this mean that the world’s sins are not yet cancelled on the heavenly propitiatory? Yes, it surely does. How often the Apostles point out—“the whole world lieth in wickedness.” But in speaking of the “us” class, says—“Ye are bought with the precious blood of Christ”; “Who gave Himself for our sins that he might deliver us from this present evil world, according to the will of God and our Father.” (1 John 5:19; 1 Peter 1:18, 19; Gal. 1:4.).

What a wonderful privilege it is to know God’s will in this matter, as again expressed by the Apostle—“Looking for that blessed hope, and the glorious appearing of our great God and our Saviour Jesus Christ; who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works.” (Tit. 2:13, 14). Let us note the particular point, that it is for this peculiar or specially called out people that Christ has thus far done so much. It may surprise some to know how many times this thought is brought out in the Scriptures but all can look up the references for themselves; two more texts will suffice here--“And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.” (1 Cor. 15:17, 18). Why does the Apostle mention those only who are “fallen asleep in Christ”? Because the world of mankind, having had no application of the blood of Christ, were not in his mind at that time. Lastly, we refer to our Lord’s own words in the memorable prayer on the last night of His earthly sojourn—“I pray not for the world, but for them that Thou hast given Me.”

But, what about the world in general; did not “God so love the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life”? Yes, indeed, and let us look again at the typical picture, which we know was so arranged by the Lord, even to the smallest detail, that it might correctly prefigure all that was to take place in the antitypical or better sacrifices of this Gospel Age.

Secondary Sin-Offering in Type-The Lord’s Goat.

In Lev. 16, following the offering of the bullock by the high priest “for himself and his house,” we read—“Then shall he (the high priest) kill the goat of the sin-offering, that is for the people and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat.” The particular point to note about this secondary sin-offering is,

that it was offered “for the people”—on behalf of Israel generally, as a sin-offering for them—this goat being one of two especially provided by the congregation of the Children of Israel. With this type completed, the people of Israel generally, in addition to the priesthood and house of Levi, had their sins typically removed for the twelve months ahead, and the question is, how is this fulfilled in the antitype?

As we have seen that the typical priesthood and house of Levi typified the royal priesthood and household of faith of this Gospel Age, so Israel, out in the Camp—outside the Tabernacle and Court altogether—would picture the world of mankind. As Israel’s sin-offering was an animal separate from, yet following the one offered for the priests and house of Levi, does it follow in antitype that there is a secondary sin-offering following that of Jesus, whom we have seen has appeared in heaven for the antitypical priests and household of faith only? Yes, we believe this is very definitely taught in God’s Word, our verses in the 6th chapter of Romans being one of the references on this matter.

Secondary Sin-Offering in Antitype —The Church.

The bullock in the type pictured our Lord and as everything done with the bullock’s blood was done also with the goat’s it is very clear that the class being called out during this antitypical Atonement Day, and “planted in the likeness of Jesus’ death,” constitute (because “accepted in the beloved” and being members of Christ) the second part of the better sacrifices, which in due time shall take away the sins of the world, or rather shall release from Adamic condemnation all who desire to be reconciled to God. Those who are unappreciative of the gracious means whereby they may be delivered from sin and death must die the second death.

And what does it mean “to be planted together in the likeness of His death,”—the death of Christ. It surely means that as our Lord’s death was a sacrificial one, this must also be so, in the case of those members who follow His steps—the antitypical goat class which follows the anti-typical bullock.

Head and Body Dead for Sin.

In Isa. 53, we have the words—“Thou shalt make his soul an offering for sin,” and this is undoubtedly the Apostle’s thought in Rom. 6:10, respecting our Lord —“In that He died, He died unto sin once,” or rather “for sin” as a sin-offering. Then, in the following verse, we have the members of Christ shown as the secondary anti-typical sin-offering—“Likewise reckon ye also yourselves to be dead indeed unto (for) sin, but alive unto God through Jesus Christ our Lord.” It is very clear that the Apostle had this deeper thought in mind here. As our Lord had no sin to put away, he could not have meant that Christ died unto sin in this sense. No, it was as an offering for sin that Jesus died; so, if His followers are likewise to be reckoned dead, it must also be for sin, with them; they having previously had their sins covered with the robe of Christ’s righteousness, so that they could appear holy, and be acceptable sacrifices to God through Jesus Christ.

Does this imply that there must be a secondary anti-typical sprinkling of the heavenly mercy seat, or propitiatory, to make satisfaction for the sins of the whole world? Yes, it surely does, but it will again be the valuable ransom price of Christ, that is at present in His members, that will clear the guilty world of mankind before the seat of Justice. Before that time every member of the Church of the firstborns, which includes the Bride and the Great Company, must have finished their course, the blood then being available for the sins of all natural people, and will be applied on their behalf. This secondary antitypical sprinkling cannot take place, then, until the close of this Gospel Age, and this point helps us greatly to determine where we are on the stream of time.

The Garments in Type and Antitype.

Turning again to Lev. 16, we find that after the two animals for the sin-offerings are killed and their blood sprinkled in the Most Holy, also the scapegoat dealt with, it says in verse 23—"And Aaron shall come into the tabernacle of the congregation and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: And he shall wash his flesh with water in the holy place, and put on his garments"; that is, his usual garments of glory and beauty. And what does this mean? Has this picture been fulfilled as yet?

In the type Aaron pictures our Lord, the High Priest of the new order of priests, the royal priesthood, and the linen garments were worn by the typical high priest during the sacrificing and sprinkling of the blood of the animals offered for sins, and until, the scapegoat is dealt with. This represents our Lord in His sacrificial robes during the whole of this Gospel Age and until the Great Company' has finished its course; and, as in the type, it was only after all the offerings were completed that the garments of glory and beauty were worn by the high priest, (the linen garments and those of glory and beauty could not be worn at the same time) so, it is fitting that Christ, in the antitype, could not be wearing the garments of the sacrificing High Priest and also those of glory and beauty that He will put on when His reign begins. We know that God's plan is working out in harmony with His Word, and we may be sure that this type at the close of Israel's Atonement Day was just as true as the typical sin-offerings themselves.

Therefore, dear friends, if we believe, and there seems not the least reason to doubt but everything to confirm, that there are some members of Christ still being sacrificed on earth, it must follow that our Lord is still clothed in the linen garments, as the sacrificing High Priest. This is implied very fully by the Apostle's reference to our Memorial—"As often as ye eat this bread and drink this cup, ye do show the Lord's death, till he come."

Reign Follows Completion of Church's Sacrifice.

The garments of glory and beauty will be put on at a later time—when all the sacrificing is over—and will be worn not only by our Lord, the great High Priest, but also by the members of His Body, and then. His millennial reign will begin, but not before. There are no Scriptures that we know of to imply that our Lord is reigning in the heavens while He is sacrificing on earth; He must still be wearing the linen garments in antitype, on the other side of the veil, while one of His members is being sacrificed on earth. All the lines of chronology must not be permitted to interfere with the spiritual truths pertaining to the hidden mystery the taking out of the members of the Body of Christ who are counted in with our Lord and have part in the sin-offerings on behalf of the world of mankind.

Much more could be said respecting how the type of Israel's Atonement Day has been, and is being, fulfilled during this present Gospel Age, and another thought may be added here. It is generally understood that the incense offered with the blood of the bullock, in type, pictured the acceptableness of Christ our Head—His perfect offering on the heavenly propitiatory. But with the goat's blood no incense was used—the perfume would still remain in the Most Holy from the incense of the bullock's offering. So, in antitype the Lord's people have no acceptableness in themselves as offerings for sin, on behalf of the world of mankind, but, covered by the acceptableness of Christ they are privileged "to fill up that which is behind of the afflictions of Christ, for His body's sake, which is the Church"; that is, that God has predetermined that there should be this Body of Christ, to participate, first of all, in the sufferings of the Anointed, and later in the glory that is to follow. It will be seen, then, from this standpoint, how much depth there is in the many Scriptures pertaining to our fellowship in the sufferings of Christ, being made conformable unto His death, and just how this really must be apart from, and in advance of, the world's release from sin altogether.

How favored are all those drawn of God during this acceptable time, accepting His call to sonship, having the privilege of being offered as the members of Christ, being broken with Him, drinking His blood, if so be, that proving faithful they may also be associated with Him in His throne, putting on the garments of glory and beauty and dispensing the blessings to all humanity during the Millennial reign in the age to come. “So Christ was once offered (tho Head at Jordan and the members at Pentecost, to be consummated at the close of this Age) to bear the sins of many; and unto them that look for Him shall He appear the second time without sin (without a. sin-offering) unto salvation.” (Heb. 9:28).

“Now if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died for sin once: ‘out in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed for sin, but alive unto God through Jesus Christ our Lord.”

In Thy due time, our Heavenly Father, shall be known Thy gracious plan, which now is hid Except unto Thy saints alone.

O glorious day, when Thine
All-wisdom, justice, power and love,
The whole creation shall approve!
In His due time, O blessed Jesus, Thou shalt see
The travail of Thy soul, and shalt Be satisfied eternally;
Thine agony on Calvary—the price that Thou didst give,
Shall cause the dead again to live!

In God’s due time, O pilgrim on the “narrow way,”
Thy painful journey ended, darkest
Night shall turn to brightest day;
Thine every trial, then, thine every tear, shall prove a gem
To beautify thy diadem!

In His due time, O weary, groaning, sin-cursed Earth,
The Lord will wipe away thy tears,
And bring the promised “second birth”;
And there shall be no pain, nor any death in that blest day
When sin and sorrow flee away!

In His due time angelic choirs shall sing again In grander strain that heavenly message,
“Peace on earth, goodwill toward men!”
And every knee shall bow, and every loving heart confess
The Christ who comes to reign and bless!

For a complete and detailed explanation of the Sin-offerings and connected subjects the book mentioned below —“The Bible Teachings on the Covenants, Mediator, Ransom, Sin-Offering, Atonement” —is highly recommended to all.

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A Blessed Hope for Suffering Humanity

“We know that the whole creation groaneth and travaileth in pain together, until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we groan within ourselves, waiting for sonship, to wit, the redemption of our Body.”—Rom. 8:22, 23.

ONLY for a short time will any thoughtful person question the declaration of the Apostle that the human family, taken as a whole, is a groaning creation. He does not include the Church, for reasons which we shall see shortly, yet he points out that the Church also groans under present conditions. As we pass along the streets and hear the strains of music which occasionally come to us from public and private performances, as we hear the laughter and merrymaking and see the throngs going to theatres, expositions, games, etc., we might be inclined at first to say—there is a good share of the creation which does not groan much. But, as we look more closely at the facts as they come to us in the daily course, we find that much of the laughter is hysterical, and an offset to tears; that much of the music is paid for on business principles, to cheer and enthuse others, and some of it indulged in with the desire to drown care.

Similarly, those who attend places of amusement do so, not because they are happy, but because they are unhappy. Groaning in spirit, they are seeking something to drive dull care away—to assuage their disappointments and heartaches. We believe that the experienced in life will generally agree with us that childhood is life’s happiest hour, and that with the coming of greater knowledge and responsibility, come cares, disappointments, heartaches and crosses to the world of mankind in general. Let us remember, too, that what we know of the world is in many respects the best, most favoured, and least burdened section.

Looking into the Bible, we are informed respecting the angels and the joys of heaven, and given to understand that no sorrow enters there, nor any tears, nor any dying. We inquire, did not the same God who created man create the angelic hosts? Why, then, should there be so wide a distinction, so wide a difference between the conditions on earth and in heaven, that our Redeemer should teach us to pray that ultimately God’s Kingdom should come to earth and His will be done on earth as it is done in heaven? Why does He tell us that the faithful in the resurrection will be made like unto angels, neither shall they die any more? Why are we not like the angels now? Why do we die? Why are we sick? Why are we imperfect in our mental, moral and physical powers? Why are we deficient in our physical strength?

The answer to these questions requires superhuman wisdom. There must be a reason; otherwise, the same just, loving, gracious God would treat His human creatures, His human children, as kindly, as generously as His spiritual. Why is it that all of our blessings are of hope while all the blessings of the angels are

actual and present?

“God Looked Down and Beheld.”

Still seeking information, we inquire of the Bible respecting man's condition, why it is as it is and how it came about. We note the prophetic declaration that God “looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those who are appointed to death.” (Psa. 102:19-21.) This is in full conformity with the Apostle's statement, and adds the further explanation that the groaning is because man is a prisoner and under death sentence. But when did he become a prisoner? When did the death sentence come upon him?

The Scriptures answer that our race was sold under sin—became the slave of sin—and that the experiences of sorrow, degradation, imperfection and death are all parts of the wage of this great taskmaster, sin. The Apostle declares that “the wages of sin is death,” and personifies Sin and Death, representing them as the great monarchs that are now ruling the children of men. He declares that Sin and Death have reigned, and as a matter of fact we know that the whole race is subject to these monarchs. (Rpm. 6:23; 11, 21.) The tomb, into which both good and bad go, is the great prison-house where all are figuratively said to sleep, waiting for the morning of the blessed Millennial Day, when Messiah shall come, and shall deliver the captives from the chains of sin and from the prison-house, of ‘death, Sheol, Hades, the grave.

Mark the Redeemer's words, “I am He that liveth and was dead; and, behold, I am alive for evermore, and have the keys of death and of Hades (the grave).” (Rev. 1:18.) Note again the prophetic statement along the same line, referring to Messiah and the work of His gracious Kingdom, when it shall be established. We read, “I, Jehovah, have called Thee in righteousness and will hold Thine hand, and will keep Thee and will give Thee for a covenant of the people, for a light of the Gentiles—to open the blind eyes, to bring Out the prisoners from the prison; and them that sit in darkness out of the prison-house.” (Isa. 42:6, 7.) And again, “The Spirit of Jehovah is upon Me, because Jehovah bath anointed Me to preach the good tidings unto the meek; He bath sent Me to bind up the broken-hearted; to proclaim liberty to the captives and the opening of the prisons to them that are bound.”—Isa. 61:1.

Our Lord personally preached from this text, and declared Himself to be the One who would fulfil this prophecy— who would release our race from its slavery to sin and its bondage to death. The assurance of the Word of the Lord is that we have Divine sympathy, and that a Saviour adequate to all the conditions has been supplied by the Heavenly Father, and that the world merely awaits the proper time for Him to act, to strike off these shackles, to unlock the prison door and to let all the prisoners go free from this condemnation.

Origin of Man's Slavery to Sin.

A matter which is so general as to include every member of the race in this slavery to sin and death conditions is very noteworthy, and it is profitable that we hearken carefully to the Word of God for an explanation for it. The Apostle gives the explanation, saying, “By one man's disobedience sin entered into the world and death as a result of sin, and thus death passed upon all men because all are sinners.” (Rom. 5:12.) Turning hack to Genesis we find the Apostle's words abundantly supported by the history of Adam and his deflection from obedience to God and his rejection from Divine fellowship, including his expulsion from Eden, that he might be thus subjected to dying conditions because of his disobedience, his sift. There the slavery began; there the groaning and dying of our race had its start. The Creator's words were, “Thorns and thistles shall the earth bring forth to thee; in the sweat of thy face shalt thou , till thou return unto the ground; for out Of it wast thou taken; for .dust thou art and unto dust shalt thou return.”—Gen. 3:18,-,19.

Nothing could be plainer, simpler, more easy of 'comprehension to those who^ had no human philosophy and smoke of the Dark Ages to becloud their vision. It is most evident that the groaning began with father Adam, and that it has continued ever since, as his posterity has lost more and more the perfection of the image and likeness of God in which Adam was created, and has become more and more depraved mentally, morally and physically, until now, "there's none righteous, no, not one"; none perfect either in word or deed. (Rom. 3:10.) To will aright may be present with us, as the Apostle suggests, but how to perform all that we will is another matter. As he again declared, "Ye can not do the things that ye would." (Gal. 5:17.) The difficulty is that the dying conditions have left us incapable as respects absolute good, and weakened as respects resistance of the temptations of the Adversary. The explanation is sufficient, as is no human speculation on the subject. Thank God that with the explanation, the Bible holds out before us the hope referred to—the hope of the deliverance of our race from this bondage of the prison-house.

Our context notes these facts, saying, "The creature (humanity) was subject to vanity (frailty, imperfection, weakness), not of its own will, but by reason of him that subjected it (by reason of Adam's transgression)." Nevertheless, we read that this subjection to frailty was not without hope, a good hope, a great hope, a blessed hope, and this in the Bible is called

"The hope set before us in the Gospel."

We note the context which declares that although the creature, mankind, was subjected to sorrow, imperfection, dying, through another — through father Adam—he is not without hope; for "the creature itself also shall be delivered from the bondage of corruption (death) into the glorious liberty of the sons of God." (Verse 21.) This is a remarkable declaration, for be it noted that it is not referring to the Church, the Elect, the Little Flock, but to the- creation, the- World in general. Do other Scriptures support this declaration that God proposes ultimately to deliver the human family from bondage to sin and death—from bondage to corruption? Yes, we reply, this was the very statement of the angels promulgated at the time of the announcement of our Saviour's birth, "We bring you good tidings of great joy, which shall be unto all people."—Luke 2:10.

Moreover, the Scriptures give us a reasonable explanation,,not only of why 'the reign of Sin and Death has been permitted, but of how and where their reign shall be annulled and humanity be delivered. The declaration is that the Lord Jesus paid the penalty for Adam, and that this works not only a release of Adam himself from Divine condemnation to death, but works also the release of all those who came under Divine- condemnation through Adam's sin—the entire groaning creation. All the Scriptures, in speaking of the deliverance of the groaning creation, point to Messiah as the Divine Agency in effecting this deliverance. We have already quoted the declaration of Jesus and the prophets to the effect that He shall open the prison doors and .set the prisoners at liberty. We remember also the words of the angels on the subject of -good tidings of great joy which shall be unto all people, that it was because a Saviour had been born—the anointed Lord, Messiah. Thus, all through the Scriptures, every hope of the race as respects deliverance from sin and degradation is based upon Messiah and His work—His sacrificial work, finished at Calvary,. and His work of glory during the Millennial Age, which will begin at His Second Advent.

"The Liberty of the Sons of God."

Adam, In his original perfection, was a son of God, as the 'Scriptures declare (Luke 3:38), but he lost his sonship for himself and for all of his race and received instead degradation and bondage to corruption. The hope for Adam and for his race, then, in Christ, is deliverance from the power of sin and death into the liberty proper to them as sons of God. The entire Millennial Age, as the Scriptures show us, will be

devoted to this work of setting free the human- family from the various bondages of ignorance, superstition, weakness, heredity, and of bringing back all who will, by restitution processes, to the original image and likeness of God, and making them again human sons of God, like unto father Adam before he sinned, plus a large and valuable experience gained during the six thousand years of the fall, and also through the one thousand years of the raising up the Millennial Age, the Resurrection Age.

Note the Apostle's argument on this subject in a preceding chapter leading up to our text. After telling that sin entered by one man's disobedience and that it was communicated to all of the race, he declares, "For 'as by the transgression of one many died, much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound unto many. For, if by the transgression of one, death reigned through the one, much more shall they that receive the abundance of grace and of the gift of righteousness, reign in life through the one, even Jesus Christ.

So then, as through one transgression the sentence came upon all men to condemnation, even so through the one act of righteousness the free gift came unto all men to justification of life. For as by the disobedience of one - man many were made sinners, so by ...the obedience of one shall many be made righteous." —Rom. 5:12, 15, 17-19, R.V.

How beautifully clear is this statement by the Apostle ! We wonder how it was that-we so long overlooked the true import of these words. We perceive that our eyes were holden and blinded 'by the unscriptural theory that when the Church,. the "little flock," the saints, should be selected, all the remainder of mankind would be condemned to an eternity of torture! Since we have gotten rid of that delusion, our eyes are opening more and more to behold the lengths and breadth. and heights and depths of God's great plan of salvation, which first deals with the Church during this Gospel Age and subsequently will deal with all the redeemed—all of the children of Adam condemned for Adam's disobedience, and bought with the precious blood of Christ, and to be justified from their condemnation and set at liberty by the great Redeemer when He shall in due time take unto Himself His great power and reign.—Rev. 11:1519,

Why So Long Delay? .

The question is frequently asked, why should God so long delay to bring these blessings to the world? If God's Plan indeed be higher and nobler than any of the plans and theories of men, why has it not yet been demonstrated? Why has He permitted the world to remain so long in its slavery to sin and death-4000 years and more before He sent the Redeemer—nearly 2000 years since that .Redeemer has purchased the world, and yet only a mere handful of the race. has, as yet, even heard of the only name given under heaven and amongst men whereby we must be saved? Why the delay? Does it not contradict God's claim of love and sympathy and power? If He has the love which longs to help the world, does He lack the power? Is He unable to accomplish His good purposes? Or, if He has the power, does He lack the love, the will?

The Scriptures assure us that the love of God is boundless, and that He has already accomplished for mankind a redemptive work at the cost of the life of our Lord Jesus. They assure us, too, that God's love is the same to-day as it was eighteen centuries ago, that Divine Power is almighty, and that it only waits for the proper time to come to exercise itself for the full accomplishment of the Divine will and for the full blessing of all the families of the earth, through the Messiah, the Redeemer.

The explanation of the delay is fully given in the Scriptures, which assure us that before the Divine Plan shall extend to the world for its blessing and uplift another work must first be accomplished; that God's purpose to bless Adam and his race is a restitution promise and that the Millennial Age will be "times" or years of restitution, uplifting their reign shall be annulled and humanity be delivered. The declaration is

that the Lord Jesus paid the penalty for- Adam, and that this works not Only a release of Adam himself from Divine condemnation to death, but works also the release of all those who came under Divine condemnation through Adam's sin—the entire groaning creation. All the Scriptures, in speaking- of the deliverance of the groaning creation, point to Messiah as the Divine Agency in effecting this deliverance. We have already quoted the declaration of Jesus and the prophets to the effect that He shall open the prison doors and set the prisoners at liberty. We remember also the words of the angels on the subject of good tidings of great joy which shall be unto all people, that it was because a Saviour had been born—the anointed Lord, Messiah. Thus, all through the Scriptures, every hope of the race as respects deliverance from sin and degradation is based upon Messiah and His work—His sacrificial work, finished at Calvary, and His work of glory during the Millennial Age, which will begin at His Second Advent.

“The- Liberty of the Sons of God.”

Adam, In his original perfection, was a son of God, as the ‘Scriptures declare (-Luke 3:38), but he lost his sonship for himself and for all of his race and received instead degradation and bondage to corruption. The hope for Adam and for his race, then, in Christ, is deliverance from the power of sin and death into the liberty proper to them as sons of God. The entire Millennial Age, as the Scriptures show us, will be devoted to this work of setting free the human family from the various bondages of ignorance, superstition, weakness, heredity, and of bringing back all who will, by restitution processes, to the original image and likeness of God, and making them again human sons of God, like unto father Adam before he sinned, plus a large and valuable experience gained during the six thousand years of the fall, and also through the one thousand years of the raising up -- the Millennial Age, the Resurrection Age.

Note the Apostle's argument on this subject in a preceding chapter leading up to our text. After telling that sin entered by one man's disobedience and that it was communicated to all of the race, he declares, “For -as by the transgression of one many died, much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound unto many. For, if by the transgression of one, death reigned through the one, much more shall they that receive the abundance of grace and of the gift of righteousness, reign in life through the one, even Jesus Christ.

So then, as through one transgression the sentence came upon all men to condemnation, even so through the one act of righteousness the free gift came unto all men to justification of life. For as by the disobedience of one man many were made sinners, so by...the obedience of one shall Many be made righteous!’ —Rom. 5:-12, 15, 17-19, R.V.

How beautifully clear is this statement by- the Apostle ! We wonder how it was that-we so -long overlooked the true import of these words. We perceive that our eyes were holden and blinded by the unscriptural theory that when the Church,. the “little flock,” the saints, should be selected, all the remainder of mankind would be condemned to. an eternity of torture! Since we have gotten rid of that delusion, our eyes are opening more and more to behold the lengths and breadths and heights and depths of God's great plan of salvation, which first deals with the Church during this Gospel Age and subsequently will deal with all the redeemed—all of the children of Adam condemned for Adam's disobedience, and bought with the precious blood of Christ, and to be justified from their condemnation and set at liberty by the great Redeemer when He shall in due time take unto Himself His -great power and reign.—Rev. 11:1519.

Why So Long Delay? .

The question is frequently asked, why should God so long delay to bring these blessings to the world ? If God's Plan indeed be higher and nobler than any of the plans and theories of men, why has it not yet been demonstrated? Why has He permitted the world to remain so long in its slavery to sin and death-4000

years and more before He sent the Redeemer—nearly 2000 years since that .Redeemer has purchased the world, and yet only a mere handful of the race has; as yet, even heard of the only name given under heaven and amongst men whereby we must be saved? Why the delay? Does it not contradict God's claim of love and sympathy and power? If He has the love which longs to help the world, does He lack the power? Is He unable to accomplish His good purposes? Or, if He has the power, does He lack the love, the will?

The Scriptures assure us that the love of God is boundless, and that He has already accomplished for mankind a redemptive work at the cost of the life of our Lord Jesus. They assure us, too, that God's love is the same to-day as it was eighteen centuries ago, that Divine Power is almighty, and that it only waits for the proper time to come to exercise itself for the full accomplishment of the Divine will and for the full blessing of all the families of the earth, through the Messiah, the Redeemer.

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But before doing this, God purposed a work, if possible, still more wonderful, namely, the selecting of the Little Flock, the elect Church, who, instead of being restored to human perfection, will prove her loyalty to the Lord by her self-sacrifice, even unto death, and be granted a share with Christ in the First Resurrection—a change from earthly nature to Heavenly nature—far above angels, principalities and powers, like unto her glorified Redeemer and Head. This work of selecting the Church has been an important one, and has occupied a long period; and those who now have the privilege of becoming members of this elect Church and joint-heirs with the Redeemer cannot esteem the privilege too highly, but should with the Apostle, count that any loss or sacrifice would be as dross in comparison with the excellency of the blessings promised.

Note again that the Apostle shows that while both the world and the Church groan, they are waiting for different things. We are waiting for the deliverance of our Body (not bodies in the plural); we are waiting for the deliverance of the Church as a whole. Some of the members have gone before, but finally the entire Body of Christ, which is the Church, will be completed. Then we shall see our Lord, and will be with Him and share His glory, a united Church, a united Body of Christ beyond the veil. For this we wait, we hope, we pray.

But the world, the groaning creation, knows not of the Divine Plan. Its groaning is of a hopeless character; but we may know what God has provided for mankind even though the world be blind and in ignorance of this. We know that through the Christ, during the Millennial reign, all the families of the earth will be blessed with recovery from death, and with enlightenment and restitution assistances to righteousness and eternal life, and that only the incorrigible will die the Second Death.

And so the Apostle says that the groaning creation is "waiting for the manifestation of the sons of God." We are the sons of God. As the Apostle says, "now are we the sons of God, and it doth not yet appear what we shall be (how glorious); but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." (1 John 3:2.) We see, then, that the world's hope is in the glorified Church, whose glorious Head is the Redeemer Himself. When this Church shall be exalted in Millennial glory, the world's time of blessing will begin. Then all the groaning creation shall be liberated and have the opportunity of coming out of the corruption of death, mental, moral and physical, and into liberty and

perfection, of life as the sons of God, all of which privileges have been secured for them through the merit of the precious blood.

How glad we are that the true light is shining from the Divine Word, as well as throughout the realm of nature ! How glad we are that we no longer must think of the Church alone as the subjects of salvation, and the world as a whole the subjects of everlasting condemnation! How just, how reasonable, how loving, are the Divine arrangements! To see these things should draw our hearts near to the Lord in appreciative love, and we should worship with the greatest devotion One whom we thus see worthy of praise and adoration.

Let us, whose ears and eyes have been blessed of the Lord, respond with all gratitude and humility, not merely with outward praise of our lips, but also with our hearts, let us confess His loving kindness and tender mercy; and let this appreciation more and more sanctify our hearts and separate us from the world, its aims, its selfishness. Let us fight a good fight against sin, especially in our own mortal bodies; for even though the imperfections of the flesh be not counted against the New Creature, begotten of the spirit, nevertheless, the fact that we possess the spirit of the Lord should lead us more and more to desire that perfection which is most pleasing and acceptable to Him, and to strive, therefore, to the extent of our ability; not trusting to the attainment of that perfection, but relying upon the merit of that great Atonement Sacrifice, offered once for all and sufficient for the sins of the whole world.

Melbourne Christmas Convention.—

The brethren of the Melbourne Class desire to inform all interested friends that they are arranging (D.V.) to hold the Annual Convention over the holiday period again this year

A hearty invitation is extended to all able to attend, this early announcement being made for the benefit of visiting friends. Further information will appear in later issues.

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How much we need the Kingdom

ONCE again the world is stunned by the clash of arms—such armaments, such weapons—in the air, on the land, on the sea and under the sea. How much we need the Kingdom, “the desire of all nations,” although the nations as yet know not where to look for the relief from oppression. The Apostle says, “The whole creation groaneth and travaileth together in pain until now, waiting for the manifestation of the sons of God.” (Rom. 8:19, 22.) “To as many as received Hire gave He power (or privilege) to become sons of God.” (John 1:12.) “As many as are led by the spirit of God they are the sons of God,” etc. (Rom. 8:13-17.)

It is evident that the selection of the Church, the elect, during the Gospel Age (that is, since John the Baptist, until now) is almost completed. Then, and not till then, will righteousness and truth prevail and peace be established, for this Church class, the believers of this Gospel Age are to be associated with Christ in His Kingdom (Rev. 3:21) the object of which is to bless all nations (Gal. 3:8, etc.).

The Scriptures as a whole help us to understand how it is that God can allow these terrible things to happen on the earth. God is love, He is full of mercy and truth, but He is also wise and just. Justice condemned the human race to death on account of sin and God then withdrew His protection and kind providence from man. Mankind chose its own course and Divine wisdom has seen that it is better the lesson should be learned that there is no life worth living, apart from Divine providence and care, and that only by obedience to Divine requirements can this be enjoyed.

For 6000 years God has permitted man to go his own way. “He suffered all nations to walk in their own ways, winking at their ignorance.” (Acts 14:16; 17:30.) Only when extremes were reached and when it was necessary has God interfered with the usual course. Nothing will be allowed to hinder the progress of His great Plan of the Ages, the purpose of which is the redemption and uplift of all the willing and obedient.

Many may be puzzled that God allows such terrible slaughter, such cruel barbarity, such misuse of the great increase of knowledge and opportunities of education as now exist which could be of so great blessing to all the world. But God can and will “cause even the wrath of man to praise Him and the rest He will restrain.” “He slumbers not, nor sleeps,” and in His own wise time He will command peace, and the humbled, human family will be ready to obey and look to God to help them out of all their troubles. We are assured that the cries of the oppressed will “come up before the Lord of Sabaoth.”

In Exodus 3:9 the Lord said to Moses, “The cry of the children of Israel is come up unto Me, and I have also seen the oppression wherewith the Egyptians oppress them.” Israel had been allowed very severe experiences in Egypt, but when certain lessons had been learnt and in His own wise time the Lord wrought such a mighty deliverance for them by the hand of Moses that has never been forgotten. That deliverance was a figure of the greater deliverance of Israel from a later oppression when in due time the people should be gathered again to their own land and be received once more into Divine favours. (Jer. 31, especially verses 31-33; Ezek. 16:60-63.) That deliverance from Egypt not only pictures the greater deliverance of Israel from all the countries in which they have been scattered and oppressed but it pictures the even greater deliverance of all the “poor groaning creation” from all oppression of the reign of Satan, sin and death, by the greater than Moses, even Christ.

The events of our day all indicate that the time has arrived when the Lord will take up the cause of His people, the cause of truth and righteousness and the punishment of the nations.—1-sa. 26:20, 21. Verse 9 of this chapter tells us that then, “when the judgments of the Lord are in the earth the people will learn

righteousness.”

Just how far the present spasm of cruel suffering, death and calamity may lead to the crisis of the great time of trouble prophesied in Dan. 12:1, we may not say, but there can be no doubt that it is related to it. It is doubtless one more spasm leading to the final cataclysm which will end this present evil world (age).

Our Lord’s instruction is that when we see the things of which He spoke, which indicate His second presence and the end of the world (age), we should lift up our heads, we should recognise that He is again present in the world and is dealing with His people and preparing to establish His Kingdom and that our (the Church’s) deliverance into His likeness, to be where He is and see Him as He is, is near. (1 John 3:1-3; John 14:2, 3.)

Even amidst the sorrow and gloom of present conditions we may rest in confident faith that the Almighty “will make even the wrath of man to praise Him,” and to work out some further feature of His great plan and purpose. How good it is to know that when “the present evil World” breaks down in the fiery time of trouble, that a new age will dawn, a world to come “wherein dwelleth righteousness.” (2 Pet. 3:10-13.)

Christ shall be King over all the earth in that day. Satan, the present prince and instigator of evil influences, will be bound and Christ, though no more visible to human eyes than Satan is, will be the King that shall reign and prosper. “With righteousness shall He judge, the poor and reprove with equity for the meek of the earth.”—Read 11:1-9; Psalm 72.

The Rewards of the Righteous.

-And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever. ”—Dan.12:3.

IN considering who are the wise here referred to, we are forcibly reminded of Paul’s significant inquiry -- ”Where. is the wise? Where is the scribe (who boasts of his wisdom) ? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching (i.e., the preaching of this foolishness) to save them that believe.” (1 Cor. 1:20, 21.) And these believers are the truly wise ones to whom our text refers.

Those who so thoroughly believe the testimony of God as to yield themselves fully to His will are wise indeed. They have prudently chosen that good part which shall not be taken from them. In this present evil world, it is true that, like their Lord, they have tribulation, but if they endure it as good soldiers, faithful unto death, their eternal reward is sure. The reward promised is beyond this vale of tears, and the valley of the shadow of death. Then those who suffered here, meekly bearing the reproach of Christ; who took up their cross daily and followed Him; who nobly adhered to the principles of truth and righteousness, and faithfully conformed their lives thereto; who delighted themselves in the Lord, and daily meditated His law; who devoted themselves faithfully to the doing of His will, sacrificing their own—these shall by and by shine forth as the sun, as the brightness of the firmament, in the Kingdom of their Father.

O, weary ones, look up; sad hearts, be glad; for even now your deliverance is nigh, even at the doors! Soon the sorrows of this earthly pilgrimage will be ended, and your glory will appear.

It is a very noticeable fact that the nearer we approach to the consummation of our glorious hopes, the opposition of the powers of darkness grows more and more severe, as well as more subtle, and those who walk by faith alone must indeed have a very strong faith to be able to wage a successful warfare to the end, and win the victor’s crown of glory. To this end, dearly _beloved, let us keep these precious promises of God ever in mind. “Wherefore comfort one another with these words.”

While this glory that excelleth is to be manifested by- and by in the overcoming Gospel church, there is a lesser, but nevertheless a great glory to be manifested in all the lovers and doers of righteousness in all ages past. Faithful Noah, a preacher and doer of righteousness; faithful Abraham, with whom the Lord’s Will was always paramount; faithful Enoch and Elijah and Moses and Aaron and Joshua and Caleb, and a host of others, of whom the world was not worthy, shall by and by gleam forth in the earthly phase of the Kingdom of God, as “Princes in all the earth.”

When righteousness is finally established in the earth, and men have learned to appreciate the pure, the beautiful and the good, when generous love shall have displaced all selfishness, then indeed will the good deeds and blessed influences of those who., in the midst of sin and wickedness, sought to turn many to righteousness, come into remembrance and receive from all men their just reward of appreciation and praise. They shall shine as the stars forever and ever.

How refreshing the prospect of the glorious consummation of the Divine plan! Let us rejoice and be glad, and daily strive to prove ourselves worthy of the glory promised to them that love God, to the called according to His purpose.

“Come, Lord Jesus.”

“O Master, Blessed Master, it is hard indeed to know
That thousands round our daily path misunderstand Thee so!
Despised and rejected yet, no beauty they can see,
O King of Glory and of Grace, beloved Lord in Thee.”

“O Saviour, precious Saviour, come in all Thy power and grace,
And take away the veil that hides the glory of Thy face!
Oh! manifest the marvels of Thy tenderness and love,
And let Thy Name be blessed and praised all other names above.”

FH.R.

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The Messengers of God.

"He shall give His angels (messengers) a charge concerning thee, to guard thee in all thy ways. Psalm 91:11 .

IN the midst of the "perilous times" of this "evil day," and of the warning voices of the Holy Prophets and Apostles pointing out snares and pestilences and subtle dangers on every hand—and in the midst, too, of a realising sense of the actual existence of such evil besetments and perils—how precious to the saints are the assurances of Divine protection and care and personal love!

Evidently the person referred to in our text as giving a charge, or message, is Jehovah, the Heavenly Father. The Prophet David is prophesying in respect of some person, then future. That person was primarily, we believe, the Lord Jesus Christ, and secondarily, all those whom He has accepted as members of His Body throughout this Gospel

Age--the Messiah class, Head and members. The words imply a special care of God over -this class. All through the Scriptures they are referred to as those whom God specially loves and specially cares for. Our Lord Jesus is the Only Begotten, the well-beloved Son, and all those who are His members are peculiarly loved. Jesus said to some of His faithful disciples, "The Father Himself loveth you."

The charge given to the angels we would understand to have a very broad application. The Apostle Paul assures us that the angels of God are ministering spirits sent forth to minister unto and to serve those who shall be heirs of salvation, the saved ones of this Gospel Age. Yes, all of these, because believers in Christ, because at heart faithful, because fully consecrated to the Lord and begotten of His spirit, are the special and happy objects of His grace, Ministered to and served by the invisible messengers. Our Lord Jesus sets forth practically the same thought in His declaration. "their angels do always behold (have access to) the face of My Father." The Master's words seem to imply that one or more of these angels have charge over the consecrated ones, the Very Elect.

Our Lord uses a different figure of speech from that of the Apostle, as though He would assure us that these messengers would not be delayed in caring for our interests. They would not be hindered by more important Heavenly business, but would at once have direct access to the Divine presence and attention, so that our interests would have all needed consideration. Our Lord would have us realise that we are of the House of Sons, under Himself the chief Son, hence no time is lost in bringing our interests to the Father. Our interests have first place. our angels have always access to the Father. Before we speak, He knows our minds. Before we realise our own necessities, He has made provision for them, A. wonderful watch-care has been arranged. It is hard for us to understand how the Almighty God can give such particular care and attention to our needs. Instead of being puffed up that God has manifested such loving consideration towards us, it should make us feel how little we are, how unworthy of such blessings.

Although the Father makes such use of Heavenly messengers, this by no means invalidates the thought that the Lord's earthly children are frequently used of Him as ministers, servants, the one of another. Indeed, we may be assured that the invisible messengers are required generally to act through human instrumentalities. Of this we have illustrations in the Harvest work, supervised by our present Lord and His Heavenly hosts, yet in the main carried on by members of His Body in the flesh.

The Apostle Paul has stated that the Lord makes His ministers, or servants, a flaming fire, and intimates to us that any and every agency and power that Divine providence uses is a part of that care over His people. (Heb. 1:7.) In other words, every agency used of God—whether it be fire or electricity or man, or whatever--would be a -messenger of God. And whatever would not be to His praise and work out what He chooses, He is able to restrain—as He tells us (Psalm 70:10).

Overcomers Developed by Trial.

These angels are to “keep thee in all thy ways” -- not only in all the affairs of the Church, both individually and collectively, but also in all times; they were kept during the Dark Ages as well as at other times. But this care will not keep us from temptation. None can be of this elect Church unless they have trials. In order to have the overcoming qualities of heart they must have the tests. But the Lord’s promised grace is to be with them for their assistance—not to overcome for them, but to sustain them. His grace is sufficient for us. He does not make up for a poor will; but He does make up for imperfect bodies. If the will is poor, He does not want such in His elect Church. He wants His people to be strong in will—nothing doubting—overcomers.

The next verse of the Psalm from which our text is taken proceeds to say that these messengers which have a charge over the affairs of the Church, Head and Body, will keep the feet from stumbling. In a general way we might apply the term “feet” to some members of the Body all down, in all times of the Age; as we might say, for instance, one member is a hand, and one a foot, etc. The Church, resting on those “feet” members all the way down, throughout the Gospel Age, will be guided aright; they will not be allowed, to stumble; for, “Thy Word is a lamp unto my feet. and a light unto my pathway.” Thus they would be enabled to surmount the difficulties in their path.

So all down through the Gospel Age the messengers of the Lord have helped His people over all of their trials. But this reference to the “feet” seems especially applicable to the last members of the Body of Christ.

Christ’s Presence a Stumbling Stone.

The text seems to imply that the feet members at this time would be in a position of special trial, and be as a stumbling-stone. And this calls to our remembrance that the Lord foretold this, saying, “He shall be . . . for a stone of stumbling and for a rock of offence to both the houses of Israel.” (Isa. 8:14.) This stone was stumbled over in the end of the Jewish Age. (1 Peter 2:8.) The Scriptures set forth that Jesus is the Way. The Lord is a Stumbling-Stone in the pathway of many. These passages do not refer to the world. It was not the Gentile nations that stumbled over Jesus at His First Advent, but it was some of the Israelites who were there stumbled. And the text implies the stumbling of some Spiritual Israelites because of the coming of the Lord in a way totally different from what they had imagined. So we believe that there are very many good Christian people to-day who are stumbling over Christ’s appearance. They thought so and so; they imagined so and so. And all is so different from what they had imagined and expected that it is just as it was in the end of the Jewish Age, when the rabbis stumbled.

The question is, why should not the angels have charge over all good people, so that they would not stumble? Is not this the promise? We answer that the promise was made to all who are of the elect class. But in order to remain members of this Body, they must all stand the trial. It will be a test. Are they willing to have the assistance of the angels--messengers? Are they willing to surmount these difficulties and to remain in the way ?

One class will be in a condition to receive the trials in the proper manner; another class will be so self-confident, so overcharged with the cares of this life, and so lacking in spiritual development, that they will not be ready to avail themselves of the services of the angels. This is because God uses as His messengers some whom the world will not be ready to receive.

Parallelism Between. Jewish and Gospel Ages..

In the Jewish Age the Lord used some whom the scribes, the doctors of the Law and the chief priests could not accept at all. If He wanted to use agents, or channels, or messengers, to teach the people, why did He not choose the learned scribes or the pompous Pharisees of that day? Why did the Lord use as His messengers men who had been fishermen, tax-gatherers — persons whom the learned would think entirely unfit as instructors, or teachers? We recall that in the end of the Jewish Age it was written of two of them (and perhaps of all of 'them). that the people perceived that they were unlearned and ignorant men (Acts 4:13). How could it be that God would pass by some of the most learned of that day? "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight." (Matt. 11:25, 26.)

So to-day the Lord is using agencies, messengers, that are not acceptable to many whom they approach. And while these are making up their minds to believe, slow in this because overcharged with the cares of this life, the elect company will be made up. Then the others will say, "Lord, Lord, open unto us." But the Lord will declare that He cannot recognise them as members of His Body, the Elect. They will not have shown the spirit of meekness, gentleness, patience, love necessary to give them a place in this Body. So it will be only the Body members who will be lifted up by the messengers and carried safely through the trials and difficulties which will be permitted to test the love, loyalty and obedience to the will of God, of all who have made with Him a Covenant of Sacrifice—even unto death.

Items of Interest.

"A Blessed Hope for Suffering Humanity."—

The article bearing this title, appearing in this issue of "People's Paper," is expected to be ready in tract form in the course of a few days. All our friends able to use these to advantage are invited to order according to requirements. Other tracts also available are: "A New Dictator—The Only Hope for Humanity"; "Upon the Earth Distress with Perplexity"; "Why Sorrow, Sin, Death and Evil are Permitted"; and "When Christ is King."

"The Ten Camels."—

Appreciation of these Bible Stories is expressed by a number of friends in their correspondence recently. The following extracts are samples:—"We were pleased to receive the two copies of 'The Ten Camels.' It is nice to see, at long last, some effort being made to record the story simply, that a child may understand; to re-tell so that childish minds may appreciate the truths that have made us so glad. The little book contains a wealth of good news; enough information surrounds the story of each camel to warrant an illustrated series of booklets."

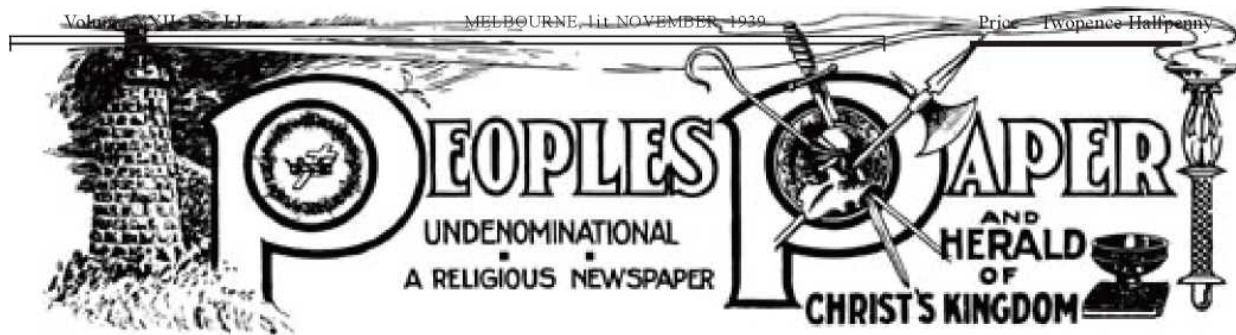
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Subscriptions to Periodicals.—

Owing to the recent adverse exchange rates, an increase in price of subscriptions sent through this office for periodicals from U.S.A. is unavoidable as from 1st September. The prices may vary from time to time, the increase at present being 1/- to 1/3 for each subscription.

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The Epistle of Christ.

“Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink; but with the Spirit of the living God; not on tables of stone, but in the fleshly tables of the heart.”—2 Corin. 3:3.

THE writings of the Apostle Paul are rich with quotations and illustrations from the Old Testament Scriptures, thus furnishing us with most valuable inspired comments and explanations as to the meaning of the types and prophecies which God gave back there for the edification of His people “on whom the ends of the ages have come.” (1 Cor. 10:

11, Diaglott.) Our text is a wonderful example of how the inspired apostle presents type and anti type and makes a practical application of the lesson to the mission of the church in this age. Note his reference to the tables of the law, given by God to Moses, and of the suggested antitype, the “epistle of Christ” written in the hearts of the consecrated followers of the Master.

Those tables of the law constituted the basis of the old Law Covenant; hence we get the unmistakable thought that God, through His spirit, is now preparing His church to be associated with Christ, the Mediator of the New Covenant, in the administration of its laws. Thus, also, do we see that the New Covenant has not yet been inaugurated for the reason that the preparatory work therefor has not yet been completed. How valuable, then, are these words of the apostle, in helping us to see the harmonious arrangements of God’s covenants, in His divine plan for human reconciliation.

In Exodus 24:12, we are told that the tables of the law were given to Moses in order that he might teach the people. Such is the mediatorial relationship of the entire Christ to the New Covenant which is to be inaugurated with Israel and through Israel with the whole world at the beginning of the thousand-year period. In 2 Cor. 3:6, the apostle tells us that we are made “able ministers of the New Testament,” or Covenant. Moses was a servant of the old Law Covenant, Indeed, he served that Covenant even while it was being prepared. So we are now serving the New Covenant, in the sense that we are participants in the work of preparing it, getting ready to minister it to the people. The fact that faithful Christians of this gospel age are thus shown to be servants of ‘the Covenant indicates clearly that they are not to be among those to be blessed or served by that Covenant.

In 2 Cor. 5:18, 19, the apostle indicates that our ministry of the Covenant is one of reconciliation. Indeed, the great work of The Christ during the next age will be to reconcile the world to God. But those who are to be judged worthy of participating in that future glorious work of reconciliation must themselves first be reconciled to God, and be prepared as the epistles of Christ to administer the laws of that New Covenant. We are admonished to walk honestly as in the day; that is, we are to live now as though the righteous laws

of the Kingdom were already in force. Even so, while the New Covenant is as yet merely in the course of preparation, its “law, which will then be in force, should even now become a part of our being. It is upon this basis that the “epistle of Christ,” the antitypical tables of stone, are now being written, not with ink, “but with the spirit-of the living God.”

The apostle adds a further word of explanation by saying that these “epistles of Christ” are “ministered by us” -by the apostles, and by all the church, as we build each other up in the most holy faith. True, this epistle is being written “by the spirit of the living God,” yet that spirit, during this age, operates through the truth, and each consecrated follower of the Master is authorised by the spirit to be a communicator of the truth-a minister of God and of His spirit. Yes, it is as we speak the truth in love that we grow up into Him in all things-Eph. 4:15; 5:18, 19.

Thus we have brought home to us, in still another way, the fact that the work of the church in this age is not to convert or reconcile the world to God but to make herself ready for participation with Christ in that blessed future work of the Kingdom. But, in carrying on this present work of the ministry, we are to be energetic in proclaiming the truth; for in God’s plan He has arranged that, through such faithfulness in witnessing, all the ministers of the New Covenant will be found and prepared for their future work.

Inasmuch as the apostle makes it clear that the tables of stone on which was written the Law in Moses’ day are illustrative of the “epistle of Christ” being written in the hearts of God’s people during this gospel age, it is in resting to note some of the circumstances in connected with the preparation of that typical “epistle”- the great tat* 61 Sinai.

An account of this is given us in Exodus 34:4=7, as follows:-

‘And He [Moses] hewed two tables of stone like unto the’ first, and Moses rose up early in the morning, and went up. into Mount Sinai, as the Lord had commanded and took in his hand the two tables of stone. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and’ gracious, longsuffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.”

Typical and Antitypical Features

The original tables of law were destroyed by Moses on account of the sin of Israel in turning away from God and worshipping the golden calf. This reminds us that the original covenant relationship that existed between God and man was destroyed because of man’s sin. Also that the Law Covenant was broken because of sin-“which My covenant they brake,” the Lord tells us. (Jer. 31:32.) Thus it would seem that the second two tables of stone on which God wrote His Law would very fittingly represent the Law of the New Covenant; or, to be more exact, the method by which that Law would reach the people; and in our text Paul shows that this will be through the church, as the “epistle of Christ.”

Moses hewed those stones and took them up unto Mount Sinai, and there God wrote His law on them. So the “epistle of Christ” is hewn or called out from the world, by Christ. After His resurrection from the dead, He ascended to the Father’s presence and there “appeared for us.” Thus, He bore His followers before the Father, and throughout the age these have been seated together in “heavenly places in Christ Jesus”-not on literal Mount Sinai, but by faith, on Mount Zion. (Eph. 2:6.) It was while Moses, bearing the tables of stone, was with the Lord in the cloud that God’s Law was written on those tables; so, it is while the prospective joint-heirs of Christ are, throughout the age, dwelling with Him in heavenly places and thus by faith in the presence of God, that the Law of God, the Law of the New Covenant, is written in

their hearts and they are thus prepared to administer that Law as co-judges with Christ in the Mediatorial Kingdom yet future.

And how wonderful was the experience of Moses in connection with the preparation of those typical Tables of the Law ! God talked to Israel's leader and told him of His own glorious attributes. So in the antitype, God talked to Christ, and through Christ-who "hath in these last days spoken unto us"-that same message of God's glory comes to us. And thus it is, that while seated with Christ in heavenly places we hear the voice of God, through the glorious truth of His plan, and thereby learn of His glory in order that His attributes may be written in our hearts.

The object of the Mediatorial reign of The Christ is that the world of mankind may be brought back into harmony with:, God and restored to His image and likeness. Thus it is necessary that the Law of that New Covenant as it will be presented to the people by those who now are constituted the "epistle_ of Christ," reflect the glorious attributes of , Jehovah's character in order that the people, through obedience to that Law, may learn to know and serve God acceptably. Indeed, the Lord tells us that this is to be the ,happy result of the making of that New Covenant-"for they shall all know Me, from the least of them unto the greatest of them, saith the Lord." Jer. 31:34.

God's Plan in Review.

What a wonderful vision of God's glorious character was given to Moses at the time those typical tables of the Law were prepared-"And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation!"

And, brethren, through Christ, and by means of the spirit of truth, God speaks to us now; and in that glorious message of truth, we see reflected all the various qualities of the Divine Character that were briefly stated to Moses. Indeed, the import of the divine-plan message is that through it we may learn to know God, receive the impress of His character in our hearts, and thereby be prepared to be co-workers with Him, as the "epistle of Christ," in causing the knowledge of His glory to fill the whole earth "as the waters cover the sea."-Isa. 11:9; Hab. 2:14.

Let us note the qualities of God's character as they were stated to Moses on Mount Sinai: "Merciful and gracious." How wonderfully the divine plan reveals to us the mercy and graciousness, or grace, of God ! And how absolutely void of these characteristics is the demon god of the dark-age creeds! Here, again, is brought forcibly to our attention the vital importance of the truth in the Christian life; for it is by the truth, not error, that we are set apart to the divine service. Yes, God is merciful and full of grace. We see this manifested in the fact that while His justice condemned our first parents to death because of their disobedience, and through them the whole world lost life, yet He was not content to let it go that way forever; so His mercy and grace and love "contrived 'a way to save rebellious man."

And "longsuffering." Oh, how longsuffering our Heavenly Father has been! For six thousand years He has witnessed the rebellion and sin of His earthly creatures; yet He still loves them, and still plans to bless them. And He is also longsuffering toward His saints, who because of their fleshly imperfections often fall far short of the goal in their efforts to do His will. How glad we are for the many promises of His longsuffering attitude toward us! We could not truly know and appreciate our Heavenly Father's longsuffering toward us and toward the world in any other way except through an understanding of the divine plan.

“Abundant in goodness.” Yes, “God so loved the world ‘that He gave His only begotten Son, that whosoever be- lieveth in Him should not perish, but have eternal life.” (John 3:16.) What an abundance of goodness we thus see manifested in the One who is so loving, that it is said of Him that “He is love.” Not only does the divine plan reveal this abundant love and goodness of our Heavenly Father in the gift of His Son to be man’s Redeemer, but it shows, also, a still further manifestation of His love in the wonderful arrangement He has made whereby the merit accruing from His great gift may become available for the actual blessing of the world. Think of the love that is revealed in His plan to select a hundred and forty-four thousand representatives from among the world of mankind to sit with Christ on the board of mediation which is to reconcile the world to God during the Kingdom period. And how could we see this vision of God’s love except through the divine plan ?

And He is abundant in “truth” also. The thought of the word truth, in this instance, is probably equity or justice.

Yes, God is just, even as He is loving; and that is the reason we can depend upon Him. This thought is amplified in the further statement made to Moses; namely, “keeping mercy for thousands, forgiving iniquity and transgression and sin,” and yet, “will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.” A wonderful balance of the divine attributes of Love and Justice is furnished us in these words,

Yes, God is love, and merciful, yet at the same time, just. It was His justice that condemned the race to death because of sin; and it is only through the divine plan that we can understand how it is possible for Him to continue being just in this’ matter, and yet be the “justifier of him which believeth in Jesus.” (Rom, 3:26.) Thank God for this glorious truth which has so clearly revealed the divine character to us! Yes, it is the truth that reveals why God has permitted evil, how His justice has operated, how His love is manifested, how His Wisdom planned it all, and how His almighty Power guarantees the accomplishment of His loving, just, and wise designs.

The Vision is Important,

And how important is this vision of truth to us who are now being prepared as the “epistle of Christ.” We must know God in order to be like Him and put our trust in Him. If God were not just, for example, how could we depend upon Him ? This seems to be the import of the information given to Moses, that God would

by no means clear the guilty. God wanted Moses to understand, and He wants us to understand-indeed, through the divine plan, has already made us to understand-that while He is abundant in goodness and mercy, longsuffering and kind, yet that the wages of sin is death and that those found wilfully guilty must suffer that penalty, and that through the law of heredity, the penalty has passed on down through the centuries affecting the succeeding generations.

That’s the way God’s justice was operating in ‘Moses’ day, yet His love and His wisdom were all the while planning for a future blessing for the people in that the original penalty of death was to be set aside by another. But even when the Adamic condemnation is set aside, still God’s justice will operate; and it will still be true that He will by no means “clear the guilty.” Then, however, each one will be dealt with individually. No longer will it be a case of the father eating the sour grape of sin, and his children’s teeth being set on edge; but every one shall die for his own iniquity. See Jeremiah 31:29, 30, and note that this is descriptive of God’s method of dealing with the people under the New Covenant, as shown in verses 31-34.

Thus we are learning to know God, not only as a God of love, but also as a dependable God, a God who

makes promises and keeps them, who has established a penalty for sin, and inflicts it. In fact, every attribute of His glorious character is becoming more and more apparent to us as we continue to look into and study His divine plan for human salvation. And as the brightness of the vision increases, the beauties of God's character and Law should become more and more indelibly stamped upon and imbedded in our hearts.

The Sealing Work.

The great message of truth back in the type was spoken directly to Moses while he had the tables of stone with him on Sinai. In the antitype this is also true: We receive the message through Christ, as it is passed on from one to another of His faithful followers. (See Heb. 1:1, 2; 2:3.) Thus it is that by our faithfulness in disseminating the truth and manifesting its spirit, we are helping to write the "epistle of Christ"—helping to impress the seal of His character as it is displayed in His plan, upon the hearts of the consecrated ones. Paul says that this "epistle of Christ" is being written by the Spirit of God; and, as the Spirit of God is writing this message of life and love on His willing and obedient servants, its grandeur, harmony and beauty is also being transmitted through them to yet others—their lives thus reflecting the truth of the Divine Plan.

Now let us note briefly the final conclusion which the inspired apostle reaches with respect to those said to be the "epistle of Christ" and the purpose for which this epistle is now being written. Throughout the third, fourth and fifth chapters of 2 Corinthians he discusses various details of God's plan for human reconciliation, calling our attention to type and antitype—with an occasional parenthetical suggestion not so directly related to his main theme. He reminds us of the present ministry of suffering in which the church participates, preparatory to the glory that shall follow, as typified by the glory on Moses' countenance as He came down from Sinai. He tells us of the ministry of reconciliation that has been given to us, as servants of the New Covenant, and that as such servants we are co-workers with Christ and with God.

And then, in the second verse of the sixth chapter he reaches the final point of his lesson and quotes his proof text from the Old Testament. He admonishes us not to receive in vain this great favour of being a co-worker with God, and assures us of divine grace and help to carry on if we will but do our part. "For He saith, I have heard thee in a time accepted," he quotes from Isaiah, and then adds, "now is the accepted time." Turning back to Isaiah 49:8-10 from which Paul quotes, we find a wonderful prophecy of the New Covenant and the restitution blessings it will bring to the people.

We quote "Thus saith the Lord, In an acceptable time [which Paul shows is this Gospel age] have I heard thee [Paul applies this to the church] and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages: that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves, They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them."

What a glorious blessing is thus coming to the world, when those who are the "epistle of Christ" are given "for a covenant of the people." In the type, Moses came down from Mount Sinai bringing with him the tables of stone upon which was written the Law which formed the basis of that typical covenant; and here the Lord is telling us—and Paul has explained it for us—that the joint-heirs of Christ, in whose hearts has been written the unchangeable Law of God, the Law of the New Covenant, will be presented as "covenant of the people." Or, to put it in other phrase: Just as the typical tables of the law were given to Moses in order that he might teach the people, so these antitypical tables, the "epistle of Christ," are to be used throughout the age as the instrumentalities through whom Christ, their Head, will instruct the world in the

Law of the New Covenant. Thus they are indeed given “for a covenant of the people.”

No wonder Paul declares that the whole creation is waiting “for the manifestation of the sons of God”! No wonder he says that we are being “baptised for the dead.” No wonder we are promised a share in the glory of The Christ. No wonder we are said to be “ministers of reconciliation.” Paul gives us a further beautiful thought in this connection, in Romans 11:26, 27, saying, “And so all Israel shall be saved: as it is written, There shall come out of Sion the

Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant with them [Jer. 31:31-34] when I shall take away their sins.” Moses came out of Sinai and established the typical covenant and here the apostle is telling us that the greater than Moses shall “come out of Sion,” and establish the antitypical covenant. Moses brought with him the tables of the Law, and Christ will bring with Him, as His joint-heirs, all those who are His “epistle,” to be given as a “covenant of the people,” and through this glorious mediatorial arrangement, ungodliness will be turned away from Jacob and from the world—they will be taught to know the Lord and to be like Him.—Isa. 54:13.

So completely and universally will these who are the “epistle of Christ” proclaim and teach the knowledge of God and of His law throughout the thousand years during which the New Covenant is being made with the people, that when the work is complete there will be no further need of teachers or epistles of any kind; for, says the prophet:

“They shall no more teach every man his neighbour, and every man his brother saying ‘Know the Lord’: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.” —Jer. 31:34. —From “The Dawn.”

Children’s Books and Cards.

“The Ten Camels”—This little book of Bible Stories is proving of much value in the homes of the friends. Highly recommended; bound in strong cloth covers, bright appearance, 1/9 (40 cents) per copy. A few available in strong paper covers at 9d. per copy, while they last.

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Children’s Cards.—A very fine series of cards for children, known as the Parkside Series, is now on hand. These are prepared from both Old and New Testaments and have very good pictures with Scripture explanations on the back. Complete sets contain 90 cards (45 for each of the Old and New Testaments) and are priced at 3/-posted. Half sets of either, at 1/6, post paid. These cards make very helpful and interesting presents for children.

Melbourne Convention.

Arrangements are being made for the Christmas Convention to be held (D.V.) over the four days 23rd to 26th December inclusive and the Melbourne friends will gladly welcome all able to attend.

Additional information will appear in December issue, or obtainable from the Class Secretary—Mr. J. B. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7 Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—R.A.O.B. Hall, 48 Flinders Street, (near Lawler place), Sundays, 3 p.m. and 6.30 p.m.; Wednesdays,

7.30 p.m.

Perth — Druid's Chambers, (The Basement), 459 Hay Street, East,—Sundays, 3.45 p.m. and 6.45 p.m.

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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 Weapons of our Warfare.

The question has been raised as to what Scriptures forbid Christians engaging in present day warfare, and this is a matter of vital importance to the Lord's people.

The whole example and teachings of Jesus were to the effect that His followers while in the world should not be of it. In other words, their hopes, aims and ambitions must be set on things above and having no continuing city here (Col. 3:2; Heb. 13:14); they are in the position of strangers or aliens in whatever country they may be situated (Psa. 39:12; 1 Pet. 2:11).

A quotation from "The New Creation" is thought very helpful on this point, and is as follows:-"Aliens must be obedient to the laws; so must we. Aliens must pay taxes according to the laws; so must we. Aliens may look for protection under the laws; so may we. But aliens would not feel compelled to fight against their own King, the allegiance which they recognise primarily; and we would prefer to be in the same position, so far as possible, for are not we 'translated out of the kingdom of this world' into the Kingdom of God's dear Son,'-in its embryotic condition ? (Col. 1:13.)

"Are not we subjects of the great King? And are not all the kingdoms of this world more or less identified with 'the prince of this world' and his law of selfishness ? Are not we, therefore, strangers and pilgrims here, and to some extent aliens and foreigners ? It is. eminently proper that we should love and appreciate every good law' and all the servants of earthly laws . . . hence, we neither traduce our country, its rulers, or its laws; but this does not mean that we must fight for these with carnal weapons.

"True, government may not always exempt those opposed to war from participating in it, although a very gracious provision of this kind has in the past been made for some who, like ourselves, believe war to be unrighteous. We may be required to do military service, and if required we would be obliged to obey the powers that be, and should consider that the Lord's providence had permitted the conscription and that He was able to overrule it to the good of ourselves or others. In such event we would consider it not amiss to make a partial explanation to the proper officers, and to request a transference to the medical or hospital department, where our services could be used with the full consent of our consciences; but even if compelled to serve in the ranks and to fire our guns we need not feel compelled to shoot a fellow-creature."

Further, our Lord's words to Peter, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword" (Matt. 26:52), impresses the principle, as also expressed by the Apostle-"whatsoever a plan soweth, that shall he also reap," and "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

While it is true, then, that the Lord's people "through much tribulation enter into the kingdom of God," the above Scriptures show that the tribulation should not be the 'result of using carnal weapons. Truly, the followers of the Master delight to walk in His steps, and in harmony with His words, "The Son of Man is not come to destroy men's lives but to save them," so they will continue in His approval as they lay down their lives in His service-preaching the glad tidings of the Kingdom which embraces the spiritual hope for the Church during this Gospel Age and the earthly inheritance for all the willing and obedient in the age to come.

Thus witnessing and comforting other members in the Body of Christ, each one who is fully consecrated

to God, will continue, until his sacrifice is completed in the way and manner that the High Priest sees best to permit. It may be that some severe experiences will come upon the last members of the Church very shortly, but all who have fully “set their affections on things above” will come through triumphantly in harmony with the promise-”The angel of the Lord encampeth round about them that fear Him, and delivereth them.” (Psa. 34:7.)

Comments on “The Ten Camels”

QUITE a number of favourable reports respecting the Bible Stories, “The Ten Camels,” are now to hand, and the following comments ‘on the importance of fulfilling responsibilities towards the children will no doubt be appreciated by all.

“This little book should be a great help to parents to know how to lead the minds of their children to love the Bible and so learning to love

God and our Saviour as they learn the truth of God’s great purpose of blessing all the willing and obedient of. the human family.

“Perhaps some items could have been omitted and some statements may not be quite correct, though nothing that is of importance.

“To treat a child as this mother dealt with her little daughter is surely one of the greatest joys of human life; to see the little eyes brightened with interest and have the little questions and to note- the increasing interest and ultimately to see the happy result, is surely a crowning joy, for the children grow up to call their parents ‘blessed.’

“Truly it is the general failure of parents to thus nurture the minds of their children that has led to the present decline of godliness and increase of paganism in what we call Christian lands and to the sad condition the poor world has reached to-day,

“The church has been ‘the salt of the earth,’ the ‘light of the world,’ but the salt has lost its savour. All down the dark ages many false doctrines beclouded the truths of the Bible but still there existed, a reverence for God, and a seasoning of righteousness affected the people and the laws of nations. Then there arose the teachings of the ‘higher critics’—clergymen who seemed intent on proving the Bible untrue, uninspired of God—and the people lost faith and concluded that if there was no real revelation of God, there was nothing certain. They became careless and the instruction of children was neglected and thus the condition foretold by Paul has collie about-1 Tim. 4:1; 2 Tim. 3:1, 2, etc. Whole nations that were called. Christian nations have become pagan. Even Germany, the land of Luther and the Reformation, became the hot-bed of the Higher Criticism Infidelity and, like the pagan nations of old, has plunged Europe into the horrors of war of the most diabolical kind.

“How far, may we ask, is the neglect of parents regarding Christian instruction of their children responsible for the present cataclysm ? How great is the responsibility of parenthood; what a stewardship ! How sad at the end of the way if the steward cannot give a good account, if the children have grown up ‘weeds’ instead of lovely blooms. What joy if, on the other hand, there has been careful Christian training and they not only receive the present joys of loving reverence of their sons and daughters but also the ‘well done good and faithful servant’ from the Lord.”

The Patience of Christ.

(Contributed.)

“And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.”-2 Thess. 3:5.

Possibly there is no pure teaching of God’s Word that has received greater violence at the hands of Christendom than the second advent of our Lord. One finds professing teachers and expounders of God’s Word ‘frankly admitting that the whole subject to them is “vague.” What, then, could we expect of the masses ? The fact remains, however, that all truly consecrated Christians down through the ages have loved and longed for the promised second advent, and it can be asserted that it is one of the sure tests to-day regarding truth and error. There are those who still dare to assert that there is no second advent until the whole world is converted to God through the agency of the church systems. How ridiculous ! If God’s Word told us this was to be so we would certainly believe it, but it shows quite plainly that it is not so. What it does tell us, is that when the Son of Man cometh there will be very few who cling to true faith founded upon His Word (Luke 18:8), and that there will be many scoffers regarding His presence (2 Peter 3:3, 4).

We are also told that the days of the Son of Man will be like unto the days of Noah (Matt. 24:37). There was nothing about the conditions of Noah’s day that would give us a thought of a converted world, but quite a deal that would harmonize the Scriptures concerning scoffers, for they scoffed at Noah’s warning of the impending flood. Likewise, as there were a few then who heeded God’s Word, so now in the days of the Son of Man there are a faithful few who are warned of God of things not seen as yet (Heb. 11:7). The erroneous teaching that the church is to convert the world in this age has much beclouded the issue. The Scriptures certainly show that it is God’s design that at, last the world shall be converted unto Him through Jesus Christ (Phil. 2:10, 11; 1 Tim. 6:15). When the whole earth is at last filled with a full and true knowledge of God through Christ (that is the consummation of the prayer “Thy Kingdom come”) the earth truly will be a beautiful place. Many, however, who are captivated with the vision of a perfect earth, fail to discern the plan of God which He has ordained to its accomplishment, and work with more fervour than knowledge for its attainment. We should all be quite familiar with the special mission of our Lord Jesus at His first advent, the giving of His life a ransom for all, dying the just for the unjust-the price of sin paid that man might be redeemed from the power of the grave. Because of His (sacrificial) death, life has and will be proffered to all who will accept it at His hands.

In and through the life, death and resurrection of Jesus, God -had in mind two objectives which were to work out eventually one purpose, viz., the full establishment of His kingdom of righteousness. The objectives • were--first, the outcalling, perfecting, and gathering together of the Church which is Christ’s body (Col. 1:18, 24); second, thus through the first objective accomplished, to inaugurate the order whereby God’s blessings should flow to all mankind. To clearly understand the Scripture it is most essential that we keep these two parts of the one Plan distinct and separate in our mind. Failure to do so will surely confuse.

Much is written in the Scriptures concerning the establishment of God’s righteous kingdom on earth, and many prophecies paint mind pictures of what will be during, the glorious Kingdom Age, and it is no wonder that all who have caught the vision of these things, both now and in the past. have longed for and prayed earnestly “Thy Kingdom. come.” However, of that which is to be accomplished first (the outcalling of the church) there appears to be little foretold directly in the Old Testament. It has been a great mystery, revealed only since Christ’s death and resurrection by His holy apostles and prophets with the aid of the holy spirit (Eph. 3:3, 5, 9, 10). Through such revelation we discern that the New Testament scriptures have been written chiefly for the benefit of this class-to perfect the saints, to build up the body of Christ (Eph. 4:11-16).

This, then, has been the work in progress since Pentecost, and not, as some have supposed, “world conversion.”

We are thankful to our God to know that this will all come “in due time” (1 Tim. 2; 6), after the Church has been perfected in Christ and is complete. If as students of God’s Word we find it clearly foretold that a time of glory is to be over all the earth-when tears shall be wiped from off all faces; no more death or pain (Rev. 21:3, 4); when there shall be no more wars nor the fear of such (Isaiah 2:1-4; Micah 4:1-3), and the way of righteousness be made perfectly clear to everybody (Hab. 2:14; Zeph. 3:9; Isaiah 11:9; 35:8); then as we look around us and behold sorrow, pain and death prevalent everywhere, nations frantically preparing for war on a scale never before realised and the hearts of all men failing them for fear of the consequences, and all this together with the intense confusion of religious thought caused by divided denominations each proclaiming differing doctrines, do we not ardently look for the dawning of the new day that will bring such far-reaching blessings to all mankind ! Surely we do. But this also we will learn as students of the Word-before this- glad time is ushered in, the church must be complete, the last member of the Bride of Christ gathered home preparatory for the marriage (Rev. 19:7). Then .will be complete the Christ (Head and Body) who is to bless the whole world (“all the families of the earth”) (Eph. 5:23-32; Gen. 28:14; Gal. 3:29).

So whilst we joyfully anticipate the blessings due to the world by Christ’s Kingdom established, we discern that a degree of patience is required “until the due time.” Meanwhile that which is necessary of accomplishment first (the outcalling of the Church) continues. This, then, is the objective of the Christian- that he or she should daily seek by the grace of God in Christ to make their own calling and election sure, whilst the acceptable time for perfecting the joint-heirs with Christ is still open (2 Peter 1:10, 11; Rom. 8:17), as also doing all we can to help others of like precious faith “to gain the crown” (2 Tim. 4:8; 1 Thess. 5:11). This is not as easy as it may seem. If we are faithful in presenting our bodies living sacrifices, not being conformed to this world (Rom. 12:1, 2), we shall find that the way is well defined as “narrow.” The renewing of our minds must not be forgotten for a day, in order that God’s transforming work might continue in us. The way is very exacting and we shall need much patience as we seek by grace “to keep the body under,” “to overcome the world,” “to fight the good fight of faith.” Quite often, too, in seeking to help others of like precious faith our way is beset with difficulties which prove or test our fidelity and patience in the race set before us. So as we plod along this narrow way, so often reminded of our own weaknesses, and daily coming into contact with the forces of “this present evil world,” as well as beholding the suffering of humanity generally “groaning and travailing in pain,” we are tempted to become impatient and to give way to doubts and fears that assail from within and without.

The Revised Version of the text reads: “And the Lord direct your hearts into the love of God and .in to the patience of Christ.” The apostle would have us attain the patience of Christ. Quietly meditating over the Scriptures which tell of the life of Jesus upon earth, it is clearly manifest how patient He was. The calm which seemed to permeate all His utterances and actions was. surely born of patience. What was the secret of His calm and patient spirit ? If we know, surely we are well on the way of attaining the patience of Christ. Was it not His unswerving faith in His loving Heavenly Father’s word? In the agonies of Gethsemane it was. “Thy will be done.” As. He claimed to be the Son of God, His enemies railed on Him to prove His authority, but He bore it all patiently, understanding quite well that the time to exert His authority and to show His power lay in the future.

The Jewish people. who refused Jesus, knowing not the time of their visitation, caused Him much sorrow at heart, evidenced by His lament over them in Matthew 23:37. We feel and know how sad He was in declaring their house desolate (v. 38), yet He remained quite calm and patient because He knew that according to His Father’s word all hope was not gone. While verse 39 meant little or nothing, then, to those who were addressed, yet, He who uttered it, quietly rejoiced in a knowledge of the Word which

revealed that yet they would say, "Blessed is he that cometh in the name of the Lord."

So then, if we have little Gethsemanes to pass through in our daily walk, what better antidote against the natural tendencies to meet reviling with reviling, etc., than a mind saturated with knowledge of the Word that explains why we must have these oppositions (1 Peter 4:12-14; Rom:8:17; 2 Tim. 3:12). If we have this, we will rejoice by experiencing a calm in such testing times.

Paul, so clear in knowledge of God and His plan in its various features down through the ages, revered God from his heart, and his experiences show how he had the indwelling of the spirit of the patience of Christ. He wished and prayed that others may be directed to this love of God and patience of Christ which he himself enjoyed (Acts 26:29; Eph. 3:13-19). So now as we see the world so disturbed and in a state of chaos, cannot the Christian remain calm? Whilst we should do what we can to alleviate distress, we realise how little we can do. And does not a knowledge of the Word of God explain all this trouble? Does it not point us to the glorious outcome of it all? Let us then, with the patience of Christ, wait God's appointed time, meantime calmly and quietly going about doing good unto all as we have opportunity (Gal. 6:10).

Let us not forget to seek grace that we might ever be patient in seeking to bring others to a knowledge of the truth of God's Word. Should we be tempted to impatience along this line, let us consider how patient God was in dealing with us, and how patiently He deals with us still. Such reflection will immediately suppress any feeling of impatience with others. If, as Jesus found "His own" (John 1:11), we encounter any who refuse to listen to the gracious messages that come forth from the Word, shall we despair? If our hearts are full of the love of God we will naturally feel it rather keenly when some refuse to investigate the truth, and in their ignorance continue in the ways of vanity which we know will assuredly end in loss and vexation of spirit; yet in a knowledge of God's Word we can be patient in Christ to know there is still a ray of light and hope that even these may at last echo the words, "Blessed is he that cometh in the name of the Lord."

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Streams of Living Waters.

"A river the streams whereof make glad the city of God."—Psa. 46:4.

"Therefore with joy shall ye draw water out of the wells of salvation."—Isa. 12:3.

NEXT to the breath of life we breathe, pure water is the chief essential of our existence. Foods are also necessary to sustain our lives but we can live quite a while as human beings, if able to drink pure water.

Thirst is a terrible thing, which perhaps only those fully know, who have traversed the hot parched lands of blazing sunshine with water all gone and no shelter. Unless relief soon comes death quickly results and the poor body falls to the hot earth. Sometimes such tragedies have occurred even when the needed water was close at hand, was unknown. Such persons died because they "knew not."

The poor world to-day is perishing for lack of water of life—yet there is a mighty Rock in this weary land and there are wells of water; but they know not—"My people perish for lack of knowledge." "There is a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8:11.) "Yet there is a river the streams whereof make glad the city of God." "Light is sown for the righteous and gladness (the joy of the truth) for the upright in heart." "Thou preparedst a table before me in the presence of mine enemies; Thou leafiest me beside the still waters." See also Isa. 55:1.

The streams that gladden the hearts of the people of God had their commencement even in the utterance of the curse on Satan by whom our first parents had been decoyed into sin with its consequence that "death passed upon, all." It was only the beginning of a stream, the small spring which ultimately gained such wideness and fulness, such soul reviving power. "The seed of the woman shall bruise the serpent's head."

It gave hope to such as sought righteousness, and there was doubtless some good understanding as to what Justice required in order that reconciliation with God might be achieved. Abel evidently had the correct thought in bringing the sacrificed lamb—a type of the Lamb of God that should take away the sins of the world, "The Lamb slain from the foundation of the world," the promised Redeemer. Cain failed to perceive the, principle of Justice envolved in the sentence of death, as though God could be appeased by the pleasantness of the beautiful productions of the earth—his own works. He failed to drink of the stream of truth and promise, but Abel drank of it and so is reckoned among the justified—"righteous Abel"—says Jesus (Matt. 23:35.) See also Heb. 11:4.

Throughout that age the stream of hope was such as to sustain faith and out of that corrupt time a few

names are recorded of those who “walked with God” and looked forward to a day when right would triumph over evil and when “the Lord would descend with ten thousand of His saints to execute judgment and to convince the ungodly of all their ungodly deeds.” (Jude 14, 15.)

The stream grew clearer and deeper when God dealt with Abraham and made a great covenant with him, promising that all the families of the earth would be blessed and that this should be through his seed. Abraham drank of that good promise against all odds, and was sustained by its refreshing draught and so proved his faith in God and His promise that he ever stands out as “the father of the faithful.” So with Isaac and particularly with Jacob, who like Paul, “counted everything as dross” that he might inherit the promise, and God emphasised the promise to him.

That Abrahamic promise has sustained and refreshed God’s people ever since and is the “anchor to our souls” says Paul. As we read through the Bible we find all along the way this river the streams whereof make glad the, city of God. Joseph drank of that stream and was strengthened to Maintain his faith and loyalty to God’ under the most trying circumstances of slavery, false accusation and unjust imprisonment.

The children of Israel were sustained. by the same stream, in those two hundred. years. ‘of _oppression and slavery; they were still looking for the promised deliverer-Messiah. Moses had been taught of his parents and drank deeply of the same stream and grew strong in faith so that he “chose rather to suffer affliction with the people of God’ than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ (Messiah) greater riches than the treasures in Egypt.” (Heb. 23-26.)

With the deliverance from Egypt by such miraculous means, the plagues of Egypt, the slaying of the first-born, the Passover of Israel’s first-born and crossing the Red Sea, the stream of hope seemed to run deeper and fresher. All through the days of the Law and the prophets it was that same refreshing stream that gave hope. How often is the fountain referred to. In times of trial or calamity, prayer is addressed to the God of Abraham, of Isaac and of Jacob and claim made upon that promise to them. Also when God would speak to them, as to Moses, it was “I am the God of Abraham, of Isaac and of Jacob.”

How the stream clarified and widened and deepened as new messages came through the prophets. While some messages were so deep as to be hidden, like “the mystery hid from ages” there was much that plainly spoke of happy days to come when the great covenant with Abraham would have fulfilment. For instance Isa. (11, and Jer- 31, and so many portions full of promise of Divine providence and blessing.

Time would fail to speak of the faithful in all ages who drank deeply of this stream. How David rejoiced in it and loved to dwell in the courts of the Lord’s house. The 110th Psalm is full of the hope of the fulfilment of the promise of Messiah-the Melchisedec King and Priest-”He shall drink of the brook in the way, therefore shall he lift up the head.” It is at the brook we get the refreshment and it is the place to find the pebbles for the sling to slay the giants that oppose the people of God. How Psa. 119 abounds in appreciation of the stream of truth, the Lord’s words of promise, of the Law’ and of testimonies. “O how I love thy law, it is my meditation all the day, etc.”-verses 97-103. Also Psa. 42:1, 2-”As the hart panteth after the water brook so panteth my soul after thee, O God.”

So it was that David was sustained all through those days of trial, chased as an outcast by Saul seeking his life. So much did David drink of the stream of God’s good promises not only to Abraham, but also the personal promises “the sure mercies of David”-that he would not lift up his hand against Saul. He simply used his diligence to keep safely out of -Saul’s way, in beautiful confidence sparing Saul’s life when he could have slain him, although tempted by his faithful adherents who argued that surely it was the Lord who had put his enemy into his hands on two occasions. See 1 Sam. 2’6:8-10.

Drinking of the stream that makes glad the city of God gives confidence and trust in God and sustains

faith in the hour of need. This stream of truth and Divine promises continued to flow, always fresh with truths appropriate for each day, present truth for every age, -as also a fountain of living water for every one who like a "hart pantiig for the water' brooks" longs for God and the knowledge of His way and will, and to understand His purposes. It was this stream that supported those of whom Paul speaks in Heb. 11- "Of whom the world was not worthy." See verses 36-38.

How good were the expressions of Psalmists and prophets declaring God's good providence, protection and blessing upon Israel and those who put their trust in the Lord. While there is the deeper and wider meaning to many of these prophetic expressions, they undoubtedly were intended to be an encouragement to the Lord's suffering people in the days of old. "The Word of the Lord endureth forever" and is ever fresh-present truth in every age.

How the songs of the Psalmists and words of the prophets would cheer and support the faithful in their days and yet those same songs and messages contain for us deeper truths and are "meat in due season" to the household of faith all along the way, even to us at the present time.

Paul tells us that Israel drank of the water of the rock which was a symbol of Christ. The faithful then drank of that spiritual rock, which rock was Messiah-that was their hope. We drink of that same spiritual rock in a deeper, fuller sense, for our hope is to be members in the Messianic. company members in Christ.

That privilege was reserved for Israel, hut as. a nation they had failed to drink deep enough of that Messianic stream; they saw human glory, national exaltation and thought God was bound to protect them and give them such prominence and establish His Kingdom through them. There were others, however, who were better able to perceive the Divine Promises and provisions and like old Simeon and Hannah could rejoice in the Babe of Bethlehem who was "set for the falling and rising again of many in Israel."

For some four hundred years or more from Malachi to John the Baptist, the stream of Divine light and truth and promise was not increased. There was however sufficient to sustain the faithful through those trying years of the Gentile oppression and to make strong the brave Macabeans who by their faith were able to overcome their enemies.

Then came John the Baptist preparing the way for Christ and many were refreshed and made ready for the further development of truth by Him who spake as never man spake. That was the time of the harvest of the Jewish Age; the Lord of the harvest was present and the "present truth" was the sickle used to find the "Israelites indeed," the true wheat that had to be separated from the chaff and garnered into the Kingdom of Heaven.

How the stream flowed in splendour as the Gospel sun began to shine in the place of the Law age moon. As the moon gives only reflected light from the sun, so the Law and its types and ceremonies were but shadows of better things. "The law came by Moses but grace and truth came by Jesus Christ." "God who spake in times past . . . by the prophets, hath in these last days spoken unto us by His Son." (Heb. 1:1, 2.)

No wonder Mary loved to listen to the gracious words of Jesus; no wonder the common people heard Him gladly. The Law was a yoke on them which they were unable to bear, but Jesus cried, "Come unto me all ye that are weary, and I will give you rest." Yes, a new and living way was opening up. The stream began to flow into deep waters bringing refreshment, joy and peace to those who had ears to hear. How beautiful is the incident of Jesus and the woman of Samaria at the well. (John 4:10-14; also John 7:37, 38.)

Certainly there were trials and testing, and many went back when they could not understand some of the deep truths which Jesus uttered, but the faithful were helped and strengthened and said, "To whom shall

we go, for thou hast the words of eternal life.” Then, after the great trial of the crucifixion, how their hearts burned within them when

He talked with them by the way and opened to them the Scriptures “Beginning at Moses and all the prophets He expounded unto them in ,11 the Scriptures the things concerning Himself.” Then, later they began to see that just what they had deemed the great defeat of the Gospel movement was the greatest victory ever won and that Jesus was crowned as conqueror over sin and death; end - that the great Divine Plan was not hindered but progressed a most important step.

Then, after the ascension came the promise of the Father.-the holy spirit-in fulfilment of the Lord’s words, “When the spirit of truth is come it will guide you into all truth and teach you things to come,”- things which Jesus could not tell them, while He was with them, for they had only natural minds and could not comprehend heavenly truths. Now the purpose was revealed-the choosing of a “little flock” that should share the throne with Jesus and be the Abrahamic seed that would bless all the families of the earth. See Peter’s words Acts 5:14-17.

How wonderful are the truths that opened up at that time and they are handed down to us in Paul’s beautiful letters and the writings of Peter and John. The Church, as the flock of the good Shepherd has been led “beside the still waters”--deep and refreshing. Well did the Master’ say, “Whoso drinketh of the water that I shall give him shall never thirst.” “If any man thirst, let him come unto me and drink. He that believeth on me, out of him shall flow rivers of living water. This spake He of the spirit which they that believe on Him should receive: for the holy spirit was not yet given; because Jesus was not yet glorified.” (John 7:37-39.)

But oh, how that stream of truth has been polluted. It was so foretold by the Lord in His parables that this would be the case, particularly the parable of the three measures of meal into which a woman placed the leaven. So the apostate church, the wicked shepherds, bishops and clergy introduced so much error and polluted the stream. What a severe indictment of these “shepherds” we find in Ezek. 34:2, 3, 18, 19. So in Revelation the Word of God is represented as being clothed in sackcloth, as lying in the street-neglected. It has revived and the purifying of the stream of truth has been going on since the Reformation. Various movements under one reformer or another have been instrumental in removing the errors of the dark ages - pagan-papal doctrines that beclouded the truths of God’s Word.

Then came the great movement of later years first under Miller, stirring the whole Christian Church to expectation of Christ’s return and then. under Brother Russell came the glad message revealing the Divine plan, not only of selecting a “little flock” but of using that little company -the completed Church-to assist our Lord as His joint-heirs of the Abrahamic promise, in blessing all the families of the earth. More than this, prophecies were understood and seen in fulfilment in events of our day, and all the signs of the presence of Christ were observed and then it was seen that we were actually living in “the days of the Son of Man,” the second presence of Christ.

Then we realise the fulfilment of Luke 12:37- “The feast is spread.” The blessing promised at the • end of 1335 days realised. The invitation of our present Lord (Rev. 3:20), is heard and accepted by those “whose lamps are trimmed and burning.” Truths are revealed showing that we are at the end of the age, the harvest time is well advanced, soon all the wheat will be garnered and the tares are being bound in bundles. Soon the burning up in the great time of trouble will take place - “The sea and waves roaring; mountains are being cast into the sea,” and this river “the streams whereof make glad the city of God,” is refreshing, gladdening and strengthening the hearts of God’s people, the City of God -the city of God’s people-the holy of the Tabernacle of the Most High ;. yes, God is in the midst of her, she shall not be moved: God shall help her right early.”

Surely the Lord has “descended from heaven with a shout, with the voice of the archangel and with the trump of God.” “Blessed are the people who know the joyful sound.” Soon now the City of God this “New Jerusalem” will be complete and then will become the new government of earth-- the great antitypical temple as figured in Ezek.

47:1-12, where the waters are seen to flow from under, the threshold of the door, flowing deeper and deeper. Then verse 7--”Behold at the bank of the river were very many trees on one side and on the other . . . These waters issue out towards the east country, go down into the desert and go into the sea which being brought forth into the sea, the waters (of the sea) shall be healed. And it shall come to pass that everything that liveth which moveth whithersoever the rivers shall come shall live, and there shall be a very great multitude of fish because these waters shall come thither for they shall be healed and everything shall live whither the river cometh.”

During this Gospel Age it has only been few who have tasted of this living water. Only a net full of fish taken in the Gospel Age and then “some taken, and some cast again into the sea,”- the world. But then, (in the next age) will be fulfilled Isa. 60:5-”The abundance of the sea shall be converted unto thee.”

It has been by the “wells of water” that the Bride class has been found and chosen; soon now that class will be complete and then “the spirit and the Bride shall say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him come and take the water of life freely.” Rev. 22:17; see also Rev. 22:1-5.

Outward and Inward Sight.

Yes, gone from me all earthly sight,
The forms and faces dear;
The eyes soft gleam or sparkle bright,
The answering smile or tear.
The rosy tints of opening day,
When soft lights come and go,
The wondrous ever changing clouds,
The sunsets golden glow.

The diamond flash of countless stars,
That gem the robe of night,
The moon's clear radiance covering all
With softened silvery light.
The glories of the ocean vast,
The dancing, dashing waves,
The feathery foam the tangled weed,
The rocks, and shells and caves.

Yes, gone from me all earthly sight,
The charm of mount and dell,
The varied beauties of the earth,
The flowers I love so well.
I know it all, I feel it all,
Yet I do, not rebel,
I'm resting in my Father's love,
Who doeth all things well.

And, Oh, how much is left to me,
It is not dark within;
The light of hope and peace and trust,
That suffering cannot dim.
The tender love and thoughtful care,
That dear ones give to me,
The loving touch of lips and hands I feel, but cannot see.
The power of memory and of thought,
The light and joy of prayer;
The love of Jesus, best of all
There is no darkness there.

The light of all the promises
To shine along the way;
The light of hope that points above
To everlasting day.

FANNY ROSE

(Written soon after losing sight.)

PEOPLES PAPER. AND HERALD OF CHRIST'S KINGDOM.

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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, either in the correspondence or in the sermons.

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Harvest, Winter, Sabbath 'Peace on Earth'

AS we approach the close of another year, and the time generally observed in celebration of our Lord's birth, on earth, the thoughts of His people are not improperly directed towards the wonderful message of hope announced by the angels when He came as the babe to be the Saviour of mankind-"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.) While we cannot agree that 25th December was the time of, the birth of Jesus, but rather maintain that it took place about three months earlier, in harmony with His death at the Passover season 331 years later, yet this message may well be considered more particularly at this time, especially in view of its apparent failure after nearly two thousand years have elapsed.

This is surely a hopeful and inspiring message, but, as with all other portions of God's Word, it can be understood only by those who have come to know the Lord and have been blessed with a knowledge of His Plan, of the Ages, and even then, much of its beauty and grandeur are beheld only after continual progress has been made and vital union with. the Lord is an accomplished fact.

This proclamation of promised "peace on earth," at once acknowledges the necessity for a great change from the present "wars and rumors of wars" with which the pages of history are stained; in fact, as the history of the past two thousand years is reviewed, the conflicts that have raged from time to time are appalling, and all this since the message was given "On earth peace, good will toward men." It would be sad indeed if this promise of peace should fail of fulfilment, but just as surely as it was announced by the Lord's direction, so it will also come to pass by His authority when the due time arrives. This earth, which is beautiful in itself, will become a peaceful haven, where mankind may dwell in safety and none shall make them afraid; and, then, shall the Lord's prayer be answered -"Thy Kingdom come: Thy will be done on earth, as in heaven."

However, the Lord's people, instructed by His Word, have realised all down the Gospel Age that the glad day of peace cannot come until the second advent of their Lord, and further, that at His return He does not immediately establish peace, but has another most important work to accomplish first; namely, the gathering of His elect, His Church, His Bride, unto Himself in a harvest work at the close of this Gospel Age.-Matt 24:31.

.This harvest work of which our Lord speaks so fully in Matt. 24 is the culmination of the selection of His "Little flock" of consecrated followers, which began at His first advent in the calling of His little band of disciples. All down the Gospel Age numbers have been added to this "people for God's name," and in the time of harvest "the dead in Christ" are raised, and the remaining members on earth are gathered into the heavenly garner, in preparation for the reign of peace which is to follow.

It is important that the harvest work be clearly understood, and the Lord has given ample instruction for all who will prove their value as true “wheat” and be gathered into the garner within a certain period of time. As in the case of the Jewish harvest those who were in the religious systems of the day and failed to respond to the Lord’s message were burned up as “chaff” (Matt., 3:12), so in the close of the Gospel harvest, those in the religious systems who do not respond to the harvest message must go through “great tribulation,” a fiery time of trouble with which this age will end, and be revealed as “tares.”—Matt. 13:30; 24:21.

It is to this wheat class—“My people”—that the Lord has been calling through His Word and by His spirit for many years now, to flee from the present systems of Christianity, which have become worldly institutions and have been cast off from favor.—Rev. 3:14-22; 18:1-5. This “flight” from Babylon (mother and daughter systems) must be undertaken before the “four winds” are let loose (Rev. 7:1-3), by all worthy of the name “My people,”—“that ye be not partakers of her sins, and that ye receive not of her plagues.”

Flight is to be made not from one denomination to another, but the instruction is “flee into the mountain,” i.e., the kingdom of the Lord (Matt. 24:16), and being translated into the Kingdom of God’s dear Son, He has provided the harvest feast for all such—“For whosoever the carcase (the food, meat in due season) is, there will the eagles be gathered together.” — Matt. 24:28. And so it is, God’s people are found gathered together in twos or threes or larger numbers rejoicing in the truths provided only for this class by their Lord who has returned unseen by human eyes, to conduct this harvest work before the great time of trouble and later the bringing of peace to the earth. (Rev. 14:14-16.)

The importance of making flight from the systems of Babylon during the harvest of the Gospel Age is impressed again by the Lord in His exhortation—“But pray ye that your flight be not in the winter, neither on the sabbath day.” (Matt 24:20.) These terms “winter” and “sabbath day” are not to be taken(literally, but rather our Lord was referring to periods of time • which would be very unfavorable, yea, impossible for flight from the systems He has cast off.

The “winter” would refer to the great time of trouble, when the “four winds” of Rev. 7, are let loose, bringing about a great tempest amongst the restless masses of mankind--“the sea and the waves roaring” (Luke 21:25)- resulting in “the heavens” (ecclesiastical systems) passing away with a great noise . . . the earth also (present order of society) and the works that are therein being burned up.” (2 Pet. 3:10.) No wonder the Lord exhorts His people to flee to Him, to His Kingdom before the “winter.” During a literal harvest time there is plenty of food obtainable as the grain is gathered into the barn; but how different it is when winter sets in. So in the harvest of this Gospel Age there is abundant provision of spiritual food for the sustenance of all the Lord’s people who are courageous and answer His call to leave the lukewarm Laodicean systems of to-day, but with the coming of the winter period the opportunity of feasting on the harvest truths will be past. “The harvest is past, the summer (time of favourable opportunity) is ended, and we are not saved (as members of the Church)” is recorded by the prophet Jeremiah 8:20, as representing the Great Company, who, though unworthy to be of the Bride of Christ, receive a lower spiritual inheritance following the washing of their robes through great tribulation. See Rev. 7:9-17.

The term “sabbath day” would not refer to a twenty-four-hour, seventh day of the week, but rather to a period of time, typified by the Jewish sabbath day. This period is generally understood by Bible students as referring to the seventh millennium during which Israel and mankind as a whole will be blessed with lasting rest and peace, which the term “sabbath” signifies; and it will be during this very time that the words of our text will be fulfilled —“Glory to God. in the highest, and on earth peace, good will toward men.” How fitting, then, that our Lord should say—“Pray ye that your flight be . . . neither on the sabbath day,” implying that when this period is ushered in, flight from the

Babylonian systems would be out of the question, inasmuch as Babylon will have been thrown down during the “winter” time, which precedes the “sabbath day.”—”Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.” (Rev. 18:21.)

If this be the correct understanding of our Lord’s words (our readers are exhorted to prove all things fold themselves from the Scriptures) it will be seen that the harvest, winter and sabbath day refer to three distinct periods of time.

The harvest is for the complete gathering of the Gospel Church during the “days of the Son of Man,” corresponding to “the days of Noah” prior to the Flood. There would seem no doubt that we are at present very near the close of this period, and how important, therefore, that any of the Lord’s people still in Babylon, in any of its forms, should act quickly and flee from all such, associations, ere the great tribulation (Matt. 24:21) cut off all opportunity of being gathered into the Gospel garner, as “The plowman overtakes the reaper.” (Amos. 9:13.)

The winter’, time is for the purpose of ridding the world of everything out of accord with the Lord and His righteousness—the man-made systems, ecclesiastical, financial, political and social—”the removing of those things that may be shaken, as of things that are made, that those things which cannot be shaken may remain.” (Heb. 1 2:2 7.)

The sabbath day, following the severe winter time, is the period during which the elect Church shall be “priests of God and of Christ and shall reign with Him a thousand years” (Rev. 20:6), bringing peace and happiness—”the desire of all nations”—to the chastened world of mankind, for their uplift and progress to perfect human life on the restored earth. Of this time the Apostle Peter says—”We, according to His promise, look for new heavens (Christ and His Church) and a new earth (new social order) wherein dwelleth righteousness.”-2 Pet. 3:13. “Glory to God in the highest, ,and on earth peace, good will toward men.”

The End of the Way.

EARLY last month another of our dear brethren, Brother W. E. Goldsack, finished his earthly course in Melbourne after many years of faithful service and devotion to the Lord.

Our dear Brother, who was in his 82nd year, had been a Christian for the greater part of his life, and for over 30 years had rejoiced in the harvest truths revealed to God's called out people during the close of this age. Of a nice kindly and lovable disposition he was ever earnest and zealous for the Lord's cause of truth. We rejoice that our dear Brother's trials and sufferings are over, and that he has entered into his reward, promised of the Lord to all who love Him supremely.

In recent years our elderly Brother had experienced failing health and removed from the country to Melbourne, and it was a great pleasure for any of the brethren to visit him and have fellowship, conversing on those things dearest to his heart. There was no complaint or murmuring of any kind against what the Lord in His providence had permitted, but always a humble submission with cheerfulness to all the Lord's will for him.

Our sympathy is extended to the bereaved members in the home circle; a large number are left to mourn the passing of a devoted and loving husband, father, grandfather, and great-grandfather amongst whom he will no doubt be greatly missed. All undoubtedly will have lasting memories of a living witness to the faith once delivered to the saints, and which will prove of benefit as well as comfort in days to come.

"Blessed are the dead which die in, the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors; and their works do follow them."

" 'Forever with the Lord!'

Amen, so let it be!

Life from the dead is in that word,

'Tis immortality."

Joy Cometh in the Morning

'Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness; for His anger is momentary; in His favour is life: weeping may endure for a night, but joy cometh in the morning.' --Psa. 30:4, 5.

THE watchman said, "The morning cometh." (Isa. 21:12.) Through making this answer, he forewarns us of night, but assures us of the morning. There is a morning, says he, therefore do not give way to faintness of spirit, but there is a night between; therefore, take warning that you may not be surprised nor dismayed, as if the promise were broken, or some strange thing allowed to befall you.

There may be delay, he intimates, before the morning—a dark delay, for which we should be prepared. During this he calls for watchfulness, for the length of the night is hidden, the time of daybreak is uncertain. We must be on the outlook, with our eyes fixed on the eastern hills. We have nothing wherewith to measure the hours, save the sorrows of the Church and the failing of hearts.

During this delay the watchman encourages us to "inquire," to "return," to "come." He expects us to ask "how long?" and say, "when will the night be done?" He takes for granted that such will be the proceeding of men who really long for the morning. To the hills of Seir they will again and again return, to learn of the watchman what is the promise of the day; for no familiarity with the night can ever reconcile them to darkness, or make morning less desirable.

It is right for us to desire the morning, to hope for it, to inquire as, to the signs of it hour after hour. God has set this joy before us, and it were strange indeed if, when compassed about with so many sorrows, we should forget it, or be heedless as to its arrival, for the coming of the morning is the coming of Him whom we long to see. It is the coming of Him "who turneth the shadow of death into the morning." (Amos 5:8.) It is the return of Him whose absence has been night, and whose presence will be day. It is the return of Him who is the resurrection and the life, and who brings resurrection with Him, the return of Him who is creation's Lord; and who brings with Him deliverance to creation, the return of Him who is the Church's Head, and who brings with Him triumph and gladness to His Church.

All the joy, the calm, the revivifying freshness of the morning, are wrapt up in Him. When He appears day appears, life appears, fruitfulness appears. The curse departs. The "bondage of corruption" is no more. Clouds, storms, troubles, sorrows vanish. The 'face of nature reassumes the smile of unfallen times. It is earth's festival, the world's jubilee.

"The heavens rejoice, the earth is glad, the sea roars and the fulness thereof, the fields are joyful and all that is therein; the trees of the wood rejoice, the floods clap their hands, and the hills are joyful together before the Lord, for He has come, for He has come to judge the earth, with righteousness shall He judge the world, and the people with His truth."—Psa. 96:11-13; 98:7-9.

This morning has been long anticipated. Age after age has attracted the Church's eye, and fixed her hope. On the promise of it her faith has been resting, and towards the hastening of it her prayers have gone forth. Though afar off, it has been described and rejoiced in as the sure consummation towards which all things are moving forward according to the Father's purpose. "There is a morning," has been the word of consolation brought home to the burdened heart of many a saint when ready to say with David, "I am desolate," or with Jeremiah, "He hath set me in dark places as they that be dead of old."

Let us dwell for a little time on some of these Old Testament allusions to the morning, beginning with the Psalm from which our text is taken.

David had been in sorrow, and in coming out of it, he -makes known to the saints his consolations: "Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness. For there is but a moment in His anger; in His favour is life; weeping may endure for a night, but joy cometh in the morning."-Psa. 30:4, 5.

The earnest of that morning he hath tasted, but the morning itself he anticipates. Then joy has come. Then he can say (verse 11), "Thou hast turned for me my mourning into dancing; Thou has put off my sackcloth and girded me with gladness." But it is the voice of a greater than David that is heard in this Psalm. It is, like the 16th and 18th, one of Christ's resurrection Psalms. He was "lifted up," so that His foes were not made to rejoice over Him. He cried and was "healed." His "soul was brought up from the grave." There was anger against Him "for a moment," when He bore the sinner's curse. But in Jehovah's favor there was "life." He had a night of weeping, a night of "strong crying and tears," when His soul was sorrowful "even unto death," and when beneath the waves of that sorrow He sunk, commending His spirit into the Father's hands. But it was a night no more. Morning came, and with morning, joy. Coming forth from the tomb, He left all His sorrow behind; His sackcloth was put off, and He arose "girded with gladness."

He found morning and joy; and He is "the first fruits of them that slept." There was a morning for Him, therefore there shall be one for us-a morning bright with resurrection glory.

Let us next take Psalm forty-nine. These are Christ's words, as is proved in Matt. 13:35, from the quotation of verse 4. He Summons the whole world to listen. He "speaks of wisdom," for He is Wisdom. He points to the vanity of riches, and their insufficiency to redeem a soul; and who knew so well as He what a ransom was needed? He sees men going on in their wickedness, self-confidence and vain glory. He contrasts the wicked and the righteous. "Over the wicked the righteous shall have dominion in the morning." The morning then brings dominion to the righteous- redemption from the power of the grave. In this Jesus rejoiced, in this let us rejoice. This joy of the morning was set before Him: it is the same joy that is set before us. Dominion in the morning is that to which we look forward-a share in the first resurrection of which those who partake live and reign with Christ.

Look again at the forty-sixth Psalm. It is the utterance of the faith of Israel's faithful ones. The earth is shaken (verse 2, compare with Haggai 2:6 and Heb. 12:26, 27), the sea and the waves roar (verse 3, compare with Luke 21:25), but there is a river whose streams gladden them. God is in the midst of her. Nay, "God helps her when the morning appeareth" (verse 5, margin), just as in the morning watch He looked out from the fiery cloud and troubled the Egyptians. Then the heathen are scattered at His voice- He sweeps off every enemy, He makes wars to cease, and sits Himself on high over the nations, as King of kings, "exalted in the earth." From which we gather that the morning brings with it deliverance from danger-victory over enemies, the renewal of the earth, peace to the nations, the establishment of Messiah's glorious throne. What a morning of joy that must be, for the Church, for Israel, for the whole earth-resurrection for the Church, restoration for Israel, restitution for the earth!

Look at the 110th Psalm. We see Jesus at Jehovah's right hand, waiting till His enemies be made His footstool; and then He who said unto Him "Sit," shall say, "Arise" (Psa. 82:8.) He is yet to have dominion on earth, and to sit upon the throne of his father David. Willingness, beauty, holiness, brightness shall mark His people in that morning of joy which His coming shall produce.

Read also "the last words of David" (II. Sam. 23:1-4), in which, as in the 72nd Psalm, "the prayers of David are ended," or summed up. "There shall be a just one ruling in the fear of God; as the light of the morning shall He arise, the Sun of an unclouded morning, shining after a rain upon the tender grass of the earth." Not till that Just One comes is that morning to dawn, for He is its light, and from His countenance

is to break forth that light in which all earth is to rejoice. Then the darkness of the long night shall disappear, and the tribulation tasted in the time of absence be forgotten in the abounding blessedness of His everlasting presence.

Let us hear how in “the Song,” the bride refers to this same morning. She rejoices in the bridegroom’s assured love, and her desires and longings are not questionings as to the relationship in which she stands to him. This is with her a settled thing, for she has tasted that the Lord is gracious. “I am my beloved’s and my beloved, is mine.” What directions do her longings take? Her “eyes are toward the hills,” over which she expects to behold him coming like a roe. Thus she pleads with him not to tarry, “Make haste,, my beloved; and be thou like a roe, or to a young hart on the mountain of spices” (8:14). Thus she also anticipates the morning of fuller joy, even while enjoying present fellowship. “He feedeth among the lilies until the day breaks and the shadows flee away”

(2:16, 17). And thus the bridegroom himself, feeling if one may so speak, the loneliness of the night, and, that it is “Not good to be alone,” longs like herself for the day, and resolves to climb the hills, where he may not only be regaled with freshest odors, but may catch the earliest gleams of dawn. “Until the day break and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense” (4:6). On that hill let us, meet Him in faith, and watch with Him in hope, yet ever remembering that though His joy which faith gives here, is unspeakably comforting, it is not the gladness of the marriage supper—it is not the blessedness of the bridal day. For He Himself, while telling His disciples, “Lo, I am with you always,” says also this, “I will not henceforth drink of this fruit of the vine until the day that I drink it new with you in My Father’s Kingdom” (Matt. 26:29).

There is the joy of deliverance from overwhelming danger. This was the joy of the Jews when their adversary perished and Mordecai was exalted:—“The Jews had light, and gladness and joy, and honor . . . the Jews had joy and gladness, a feast, and a good day” (Esther 8:16, 17). Such shall be the Church’s joy in the morning of her great deliverance. ;There is. the joy of escape from captivity and return from exile, such as made Israel feel as men that dream.

Such shall be the Church’s joy when her long captivity is done. Then shall her mouth be filled with laughter, and her tongue with singing; having sowed in tears she reaps in joy (Psa. 126:2, 5). There is the joy of harvest (Isa. 9:3), and such shall be the Church’s joy. There is the mother’s joy when her pangs are over, and the child is born into the world (John 16:21). With such joy shall we rejoice, and our joy no man taketh from us. The joy in reserve for us is manifold and large; it will abide and satisfy; it is the joy of the morning—a long glad day before us; no evening with its lengthening shadows, no night with its chills and darkness. “There shall be no night there, and they need no candles, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever.” (Rev. 22:5.)

.The prospect of this morning—this “morning of joy”—nerves and cheers us under all our tribulation. Were this morning an uncertainty, how dark would the night seem! How difficult for us to fight against faintness and despair!

But the thought of morning invigorates and braces us. We can set our faces to the storm, for behind it lies the calm. We can bear the parting, for the meeting is not distant. We can afford to weep, for the tears shall soon be wiped away. We can watch the tedious sick bed, for soon “the inhabitants shall not say, I am sick.” We can look quietly into the:7.7_72 of buried love and cherished hope, for resurrection shines behind it. Things may be against us here, but they are for us hereafter. The here is but an hour; the hereafter is a whole eternity.

Melbourne Convention.

The Melbourne 'brethren have their arrangements well advanced for the forthcoming Convention which is to be held (D.V.) over the four days, commencing Saturday afternoon, 23rd December, and concluding Tuesday evening, 26th December.

The gatherings are to be held at Clyde House, 182 Collins Street (near Town Hall) , First Floor, Room 7. A nice number of visiting brethren are expected as well as the loyal friends and all able to attend this Convention will be made very welcome. A time of real refreshing is anticipated, in harmony with the Lord's promise to bless His people as they gather in His name, in spirit and truth.

The programme will be ready shortly and these and further information may be obtained from the Class Secretary Mr. J. B. Hiarn, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

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